

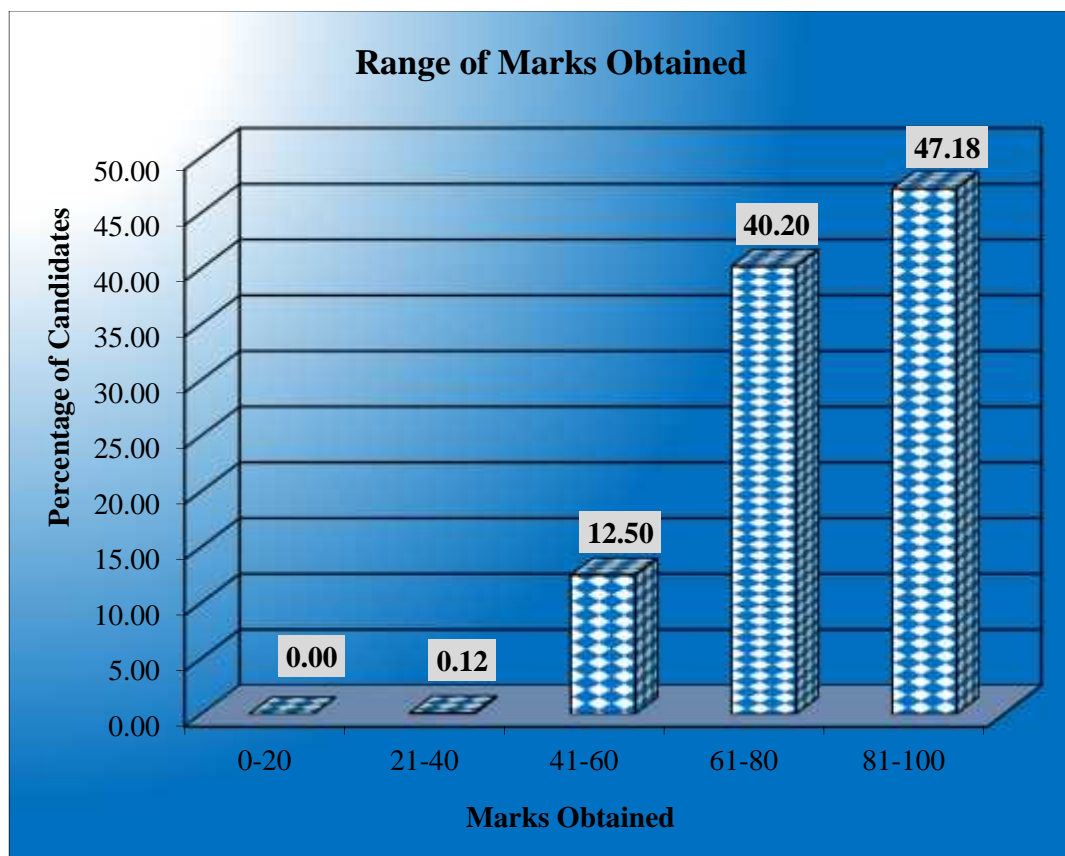
SOCIOLOGY

STATISTICS AT A GLANCE

Total Number of students who took the examination	2,552
Highest Marks Obtained	100
Lowest Marks Obtained	25
Mean Marks Obtained	79.43

Percentage of Candidates according to marks obtained

Details	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	3	319	1026	1204
Percentage of Candidates	0.00	0.12	12.50	40.20	47.18
Cumulative Number	0	3	322	1348	2552
Cumulative Percentage	0.00	0.12	12.62	52.82	100.00



B. ANALYSIS OF PERFORMANCE

PART I (20 Marks)

Answer *all* questions.

Question 1

Answer briefly each of the following questions:

[10×2]

- (i) What is *marriage by trial*?
- (ii) What is *gotra*?
- (iii) What are the terms *amitate*, *avoidance* and *couvades* known as?
- (iv) Explain the term *multiple possessory rights*.
- (v) What is meant by *sororate*?
- (vi) How are *capital goods* and *consumer goods* different from each other?
- (vii) Mention *two* negative effects of mass media.
- (viii) What is meant by *shifting axe cultivation*?
- (ix) Mention *any two* social reforms that led to the change in the status of women in Pre-British and British India.
- (x) According to Frazer, what are the different types of magic?

Comments of Examiners

- (i) Some candidates confused 'marriage by trial' with 'marriage by probation'. The emphasis on 'proving personal courage and bravery' was missing in most answers.
- (ii) Gotra was explained by most candidates as a sub clan requirement for marriage. The concept of descent from a common rishi ancestor was missing in many answers.
- (iii) 'Amitate, avoidance and couvade' were explained by most candidates without any reference to them being kinship usages. Many candidates have even stated that these are kinship terms.
- (iv) The concept of multiple possessory rights could not be explained by most candidates. Candidates confused it with collective ownership or communal ownership of family property or land.

Suggestions for teachers

- In case of marriage by trial, emphasis should be laid on the word 'Trial' and what it stands for.
- The term 'sororate' needs to be explained as a form of preferential marriage designed to promote inter-familial cordiality, where several sisters are simultaneously or potentially the spouses of the same man, mainly to compensate for bride price given. The words 'simultaneously' and 'potential' need to be highlighted.

- (v) 'Sororate' was explained as 'polygyny' by most candidates whereby a man marries several women, sometimes sisters. The concept of being a potential mate was not found in many answers.
- (vi) Capital goods and consumer good were be distinguished properly with examples by most candidates.
- (vii) Negative effects of Mass Media were written correctly by most candidates.
- (viii) In case of shifting axe cultivation, many candidates wrote about burning crops and/or land after harvesting. In several cases candidates wrote: the land is shifted, the axe is shifted, etc.
- (ix) Reforms like prevention of child marriage, allowance of widow remarriage were mentioned by many candidates but some mentioned reforms of post-independent period. Some wrote about organizations initiating reforms or names of reformers.
- (x) Frazer's Magic was described by many candidates as Black Magic and White Magic instead of Homeopathic and Contagious magic.

- Clarify what kinship usages are and how the concept differs from degree, range or kinship terms.
- Explain and differentiate between capital goods and consumer goods with relevant examples.
Explain that in shifting axe cultivation, the same plot of land is not cultivated for very long, instead, the cultivator moves from one place to another.
- While explaining types of Magic by Frazer, the following points should be pointed out: Cause and effect relationship; Laws – law of similarity and law of contagion; principles on which Frazer based these laws.

MARKING SCHEME

Question 1.

- (i) Marriage by Trial is a way of getting married in tribal societies. It involves the show of strength, courage and bravery as desirable traits in young men. Once the young man has shown his prowess, he can marry any girl he wants from amongst the eligible.
- (ii) When the ancestor is believed to be one of the seven rishis or sages as specified in Hindu scriptures, then the clan is known as gotra.
- (iii) Kinship Usages.
- (iv) Multiple possessory rights – Among the tribals, several individuals own the same land and use it for different purposes. One individual may own the trees on a plot of land and the other may cultivate the same piece of land.
- (v) Sororate - a form of preferential marriage where one is a potential mate to one's deceased wife's sister.
- (vi) Capital goods and Consumer goods are both types of Economic goods. Capital goods have the capacity to produce further like machinery and raw materials. Through organized human effort they are transformed into consumer goods which are products that are used soon after procurement like eatables, toiletries, groceries etc.
- (vii)
 - Mass media can be used for transmitting and perpetuating stereotypes in society. It can influence public opinion; hence can be used for brain washing people.
 - It can be used as a propaganda machine.
 - It can blow out of proportion non-sensitive issues, thus sensationalize trivial matters.
 - Over exposure to outside world through media, like films and television can lead to decline of one's own culture.

(any two)
- (viii) Shifting axe cultivation consists of felling of trees or setting them on fire, to get a fresh piece of fertile land as the existing land loses fertility due to continuous farming.
- (ix) Abolition of sati system, child marriage and female infanticide. Introducing of widow remarriage and women education.

(any two)
- (x) Magic according to Frazer:
 - Homeopathic or imitative
 - Contagious magic

PART II (50 Marks)

Answer any *five* questions.

Question 2

- (a) Discuss *Consanguine kinship* and *Affinal kinship*. [5]
- (b) Define *degrees of kinship*. Explain the *three* degrees of kinship giving one example of each. [5]

Comments of Examiners

- (a) Many candidates defined kinship, consanguineous kinship, and affinal kinship and cited examples of both but did not go beyond that. Some candidates wrote about social recognition being the most important element in determining consanguineous kinship.
- (b) The definition of degrees of kinship was not cited by many candidates or in several cases, the definition given lacked clarity. Some candidates made mistakes in giving examples for tertiary kinship.

Suggestions for teachers

- The difference between affinal and consanguineous kinship can be explained with the help of diagrams and examples.
- The term ‘ego’ must be stressed upon as the relationship has to be traced back to the ego. Teach about genealogical charts and their uses.

MARKING SCHEME

Question 2.

- (a) **Consanguine Kinship Relations** – Defined by blood relations for e.g. between Parents and children. The **composition of consanguine** kin group depends on the rules of descent in the society. Consanguine kin can be patrilineal, matrilineal or bilateral. Relationships here are informal and intimate. Consanguine groups maintain rules of exogamy. Rules of exogamy are important and the incest taboo ensures that the consanguineal kin group maintains solidarity.

Affinal kinship relations are based on marital ties for e.g. between husband and wife.

Most families are composed of some affinal relatives. An exception is the Nayar Tarawad which is a consanguine kin group.

Affinal kinship relations are characterized by distance and respect, for e.g. the relationship between parents of two married individuals.

They provide emotional and economic support when consanguine relations fail.

Outside the lineage based kin group one's wife's parental family is the most important.

Affinal relations may end with the death of a spouse.

Affinal relations are an extension of consanguineal relations.

Such relations connect two families and can be **an alternative** to consanguine relations for e.g. one's sister-in-law can be treated as one's sister.

The relationship with affinal relatives is characterized by distance and respect. One **often guards against interference** shown by the parents of one's wife in one's own family affairs.

(b) Degrees of kinship: enable a person to understand to what degree a person is related to the person being referred to. There are three main degrees of kinship.

1. Primary degree – If a person is related to ego directly. For example, one's father is his primary kin.
2. Secondary degree – If a person is related to ego through primary kin, for e.g. one's father's brother is his secondary kin.
3. Tertiary degree. The secondary kin of a primary kin and the primary kin of a secondary kin. For e.g. one's father's brother's children are his Tertiary kin.

Diagram

Question 3

(a) Describe *any five* ways of acquiring mates in primitive societies. [5]

(b) Examine *polygamy* as one of the forms of marriage. [5]

Comments of Examiners

(a) Most candidates were able to write about the five ways of acquiring mates in a primitive societies.

(b) Polygamy, polygyny and polyandry could be explained by most candidates. However, in some cases, candidates got confused between polygyny and polyandry. Some were not able to explain polygamy and its types. A number of candidates were not able to explain the causes.

Suggestion for teachers

- Acquaint students with the differences between polygyny and polyandry.

MARKING SCHEME

Question 3.

(a) Ways of acquiring mates in primitive societies:

Ways of acquiring mates in primitive societies are many with a number of variations. However Lowie identified some popular means of acquiring mates in tribal society.

- Marriage by probation
- Marriage by capture
- Marriage by trial
- Marriage by purchase
- Marriage by elopement
- Marriage by service
- Marriage by exchange
- Marriage by intrusion
- Filial widow inheritance

(Any five of the above with appropriate examples.)

- (b) Polygamy is the practice of having more than one spouse *at a time*.
It is of two types: Polygyny and Polyandry.
- Polygyny- When a man has more than one wife *at the same time*.
When these wives are sisters- sororal polygyny
When these wives are not sisters- non sororal polygyny- Muslims
- Causes for polygyny- social status; desire for more children; taboos against menstruating, pregnant and lactating women.
- Polyandry- When a woman has more than one husband at the same time. eg Todas, Khasas
When husbands are brothers- Fraternal polyandry.
When husbands are not brothers- non-fraternal polyandry.
- Causes for polyandry- Scarcity of women, high bride price, sterility of men, hypergamy in the case of shudra men.

Question 4

- (a) *Functions of a family have undergone several changes in modern times. Discuss any five such changes.* [5]
- (b) *Make a comparative study between religion and science.* [5]

Comments of Examiners

- (a) A number of candidates confused 'changes in functions of a family' with features of family/ functions of family/ structural changes/ factors responsible for changes.
- (b) Most candidates could differentiate between religion and science though in some cases differences were vague and many points were repetitive. In several cases, candidates did not write about similarities and differences simultaneously.

Suggestions for teachers

- Ask students to read the question carefully and to focus on its requirements.
- Tell students that in a question in which comparison is required, both similarities and differences need to be specified.

MARKING SCHEME

Question 4.

- (a) Changes in the functions of Family in Modern times:
- The reproductive function of family has suffered
 - Parental and educational functions of family have been shifted to external agencies.
 - Protective functions of family have declined.
 - Economic functions of family have been distributed.
 - Socialization functions of family is gaining increased attention.
 - Status ascription function of family has weakened because of the importance of achieved status.
 - Recreational functions of family is losing importance.
 - Decrease in religious activities.

(Expand on the above)

- (b) The comparison between religion and science:
- Religion is a system of beliefs, emotional attitudes and practices which help people cope with the stresses of human life.
 - Science is a body of knowledge about man and the universe acquired through scientific techniques.
 - Religion deals with the super empirical world.
 - Science deals with the empirical world.
 - The purpose of religion is to explain all occurrences by the will of God.
 - The object of science is to explain the operation of the universe by generalizations arrived at after an objective study of the universe.
 - Scientific generalizations can be proved or disproved.
 - Religious beliefs are not true in any scientific sense.
 - Science develops habits of the mind and accepts only the empirical truth.
 - Religion has as its supreme goal the pursuit of non-empirical truth.
- (Any five points may be explained. Similarities may also be included. Any other relevant points.)*

Question 5

- (a) ‘Religion is a pacifying agent, but can also act as a divisive force’. Justify this statement with *three functions* and *two dysfunctions* of religion. [5]
- (b) Define the word *Education*. State *any five* main functions of education. [5]

Comments of Examiners

- (a) Most candidates could answer this question on functions and dysfunctions of religion.
- (b) Most candidates could answer this question satisfactorily. In some cases, the definition of education was rather unclear.

Suggestion for teachers

- Encourage debates in class on religion and society to provide for a better understanding. This will also help students in drawing examples from contemporary India.

MARKING SCHEME

Question 5.

- (a) Functions and Dysfunctions of religion:
- Religion is a universal institution and is an inseparable part of society. It is intricately interwoven with all other aspects of human life.
- Functions of religion:
- Religion provides religious experience.
 - It provides peace of mind.
 - It promotes social solidarity.
 - Religion conserves the value of life.

- It acts as an agent of social control.
- Priestly functions are performed by religion leading to stability in society.
- Religion promotes welfare.
- It provides recreation.
- It explains individual suffering and helps integrate the human personality.
- Religion enhances self-importance.

(Any three points to be explained)

Dysfunctions of religion:

- Religion inhibits protests and impedes social change.
- Hampers the adaptation of society to changed conditions.
- It increases conflict making the evolution of realistic solutions difficult.
- It impedes the development of new identities.
- It can foster dependence and irresponsibility.
- It can promote evil practices and superstition.
- Contributes to inequalities.
- Religion can act as a divisive force.
- It retards scientific achievements.
- Religion promotes fanaticism.

(Any two points to be explained)

- (b) Education: Education word is derived from the Latin word educare, meaning, bring forth. It may be defined as a process whereby the social heritage of a group is passed on from one generation to another, as well as the process whereby the child becomes socialized, i.e. Learns the rules of behaviour of the group in which he is born.

- To complete the socialization process
- To transmit the cultural heritage
- For the formation of social personality
- Reformation of attitudes / values
- Education for occupational placements
- Conferring of status
- Encourages the spirit of competition
- Education acts as an integrative force.

(Any five points)

Question 6

- (a) Discuss the nature of primitive economies. [5]
- (b) Define *status*. How has Lowie described the determinants of status? [5]

Comments of Examiners

- (a) 'Nature of primitive economies' was confused with 'types of economies' by most candidates. Candidates talked about various types such as, food gathering, pastoralism, shifting axe cultivation, etc.
- (b) A number of candidates were unable to define 'status' correctly. Specific answers were missing in many cases - the four determinants were replaced by other words, thus giving only partial idea, e.g. 'extent of work was replaced by 'content of work' and 'actual treatment' by 'treatment'.

Suggestions for teachers

- Ask students to read the question carefully and answer accordingly.
- Explain the difference between 'nature' and 'types' of economies.
- Ask students to learn definitions by heart.

MARKING SCHEME

Question 6.

- (a) Nature / Characteristics of primitive economies:
- Economic activity involves all those activities of man which are designed to secure him physical survival. All economic systems need to maximize satisfaction through economic allocation of various resources which are limited for the satisfaction of needs which are unlimited.
- Primitive economic systems have characteristics that make them structurally different from modern economic systems.
- They are-
- Inadequate, ineffective and wasteful use of nature (in the absence of advanced technology), (For example shifting cultivation where agricultural surplus is also not created).
 - Money as a store of value and a medium of exchange is not widely used in primitive society. Therefore modern concepts such as banking and credit are absent. Relations in primitive society are based on barter.
 - The profit motive of economic dealings is absent in primitive economies. Mutual obligation, sharing and solidarity are important.
 - The co-operative and collective efforts are important in these economies which are communal economies.
 - The rate of innovation is very low in these economies. Therefore there is stability and uniformity due to simplicity and uniformity of the techniques used.
 - The market as an institution is absent. Weekly markets or seasonal markets exist. Therefore competition and monopoly are absent.
 - Economic activities in primitive societies are directed largely to the manufacture of consumption and not production of goods.

- Specialization based on technical abilities is absent.
- Division of labour is, however, based on age and sex. Women, infants and the aged are kept away from economic activities which require rigorous labour and due to prohibitive taboos.
- Property in primitive societies is communally owned and multiple possessory right apply to property. It also includes rights and privileges and giving feasts of merit.

(any five points to be explained)

- (b) Status can be defined as a synonym for roles bringing prestige to the person who performs. According to Lowie, status has four determinants- actual treatment; legal status; opportunity for social participation; character and extent of work. All four are independent without any causal relationship. Any correlation is purely empirical and not conceptual.

(Lowie's four determinants should be explained)

Question 7

- (a) Discuss the difference between *primitive law* and *modern law*. [5]
- (b) Write a short note on the history of the Narmada Bachao Andolan. [5]

Comments of Examiners

- (a) A number of candidates were able to attempt this question correctly. In some cases, points were repeated. Many candidates gave only three points of difference between primitive and modern law. A few candidates explained primitive law in detail without actually distinguishing it from modern law.
- (b) Many candidates could write about the main cause of the movement but were confused regarding the date, the name of the initiator of the movement, the course of movement and the end result.

Suggestions for teachers

- All points of difference between primitive law and modern law must be explained clearly to students.
- Students must be asked to write differences in column form. Comparable points of difference must be written and repetition must be avoided.
- The movement can be explained in terms of: cause; date and initiator of the movement; course; consequences.

MARKING SCHEME

Question 7.

(a)	Primitive Law	Modern Law
	Collective Responsibility	Individual responsibility
	Public Opinion and ethical norms	Based on written law
	Criminal not civil	Both criminal and civil law
	Punishment varies depending on the status of individual	Status plays no role in punishment. The same punishment for the same crime.
	Intention not given importance	Intention is important, determinant of legality

Concrete evidence absent. Establishment of guilt through Oath and Ordeal	Proper evidences are considered.
Wergild	Compensation and punishment
Law obeyed purely due to the fear of supernatural retribution,	Law obeyed due to fear of punishment and social criticism.
Public opinion and ethical norms.	Based on written law and conventions.
Kinship bonds are important.	Territorial ties are important.

(Any five)

- (b) – Most popular mass movement-1985-against construction of Sardar Sarovar Dam on River Narmada in Gujarat.
- Led by Medha Patkar consisted of adivasis, farmers, environmentalists, human right activists.
 - Fight was about social and environmental concerns- displacement of 3,20,000 people; destruction of thousands of hectares of rich, cultivable land, forest cover and natural biodiversity.
 - Creation of worldwide *awareness* regarding the plight of adivasis and the destruction of environment;
 - Raising the issue of *rehabilitation* with decent and adequate *compensation*
 - Withdrawal of World Bank funding;
 - Monitoring by Supreme Court and Central Government

(Any five points to be explained)

Question 8

- (a) *Contact with wider society has led to tribal transformation.* Analyse the given statement. [5]
- (b) Describe the cultural classification of tribes. [5]

Comments of Examiners

- (a) Several candidates were unable to comprehend the question and gave very general answers. In some cases, only three or four points were discussed.
- (b) Some candidates confused 'racial' and 'geographical' classification with 'cultural' classification. A number of candidates wrote about Elwin's classification but the details were not given clearly.

Suggestions for teachers

- Explain the meaning of tribal transformation with reference to integration and assimilation, as given in the scope.
- Teach classifications with the help of mind maps or flow charts.

MARKING SCHEME

Question 8.

- (a) Contact with wider society has led to tribal transformation:

Explanation of Assimilation – Isolation – integration

OR

Changes noticed due to contact with wider society:

- Decline of Dormitories which are essential for cultural education;
- Influence of Hinduism leading to appearance of Caste system, practises of dowry, child marriage;
- Influence of Christianity: complete denial of dormitories as considered derogatory by missionaries;
- Introduction of health problems;
- Exploitation at the hands of Upper-class and money lenders and sometimes even the state officials.

(Any five points to be explained) - any other relevant point accepted.

- (b) Cultural classification of tribes in India:–

Tribals were classified on the basis of their cultural distance from rural and urban groups. This comparative approach is considered to be important in evolving a plan for rehabilitation because it focuses on those problems of tribal India, which are the outcome of haphazard contact with or isolation of tribes from the rural urban population.

Tribal Culture

- Assimilation – those who are completely assimilated.
- Adaptive.

(i) Commensalic.

(ii) Symbiotic.

(iii) Acculturative.

Commensalic- those with common economic pursuits with their neighbours, and thus their growth is arrested.

Symbiotic – their relationship with their neighbours is based on interdependence and acculturation is haphazard.

Acculturative- there is a one way flow of culture traits, where tribals are taking in culture traits from the surrounding rural and urban groups. This leads to a situation of culture crisis leading to sudden cultural changes.

According to Majumdar all three of the above are in a state of culture crisis.

The main criticism to this theory lies in the fact that though this classification could help in the rehabilitation of tribals it does not include cultures that are culturally distant from rural and urban groups.

GENERAL COMMENTS:

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

- Concept of Gotra
- Multiple possessory rights
- Social reforms
- Functional changes in family
- Nature of primitive economies
- Tribal Transformation
- Cultural classification of tribes

(b) Concepts between which candidates got confused:

- Marriage by Trial with Probation.
- Gotra with common concept of class
- Multiple possessory rights and collective ownership
- Sororate and Polygamy
- Black and white magic in place of Homeopathic and contagious.
- Functional changes of family with structural changes, factors responsible for changes and features.
- Nature of economics with types of economies.
- Tribal transformation and tribal problems.
- Cultural classification and geographical, linguistic or racial classification.

(c) Suggestions for candidates:

- Study regularly and systematically.
- Write the answers in point form. Headings should be underlined. Differences should be written in column form.
- Give diagrams wherever required. This will help in explaining the answer well.
- Clarify doubts related to terms and their meanings on a regular basis.
- Try to connect a concept or a topic learnt in class to what you see around you and what you read in the newspapers and magazines.
- Utilize the time allocated for reading the question paper, understand the question and its requirements before attempting to answer.
- Address exactly what the question is asking. Do not put down everything you know in a particular topic.
- Answer each part of the question and substantiate the answers with examples.
- In a 'define' question, first define the concept, and then give an example to illustrate. Do not just give an example without definition.
- Manage your time effectively to ensure that all the answers are completed on time
- Presentation should be neat and tidy and handwriting clearly legible.