

## B. ANALYSIS OF PERFORMANCE

### PART I (20 Marks)

Answer *all* questions.

#### Question 1

Answer briefly each of the following questions:

[10×2]

- (i) Define *social institutions*.
- (ii) Explain *teknonymy*.
- (iii) Mention *two* features of tribal economy.
- (iv) Distinguish between *levirate* and *sororate*.
- (v) Write *two* functions of marriage.
- (vi) What is *dual-organization*?
- (vii) Define *taboo*.
- (viii) Briefly explain *globalization*.
- (ix) What is *shifting axe cultivation*?
- (x) Mention the *four* linguistic divisions into which tribals of India are divided.

#### Comments of Examiners

- (i) 'Social institutions' was vaguely defined by many candidates. Some candidates gave examples of social institutions, instead of the definition.
- (ii) Most answers were correctly written.
- (iii) Most of the candidates were able to answer this part correctly. Some candidates got confused and wrote on the economic life of the tribals.
- (iv) The terms 'levirate' and 'sororate' were confused with 'polyandry' and 'polygyny' by a number of candidates. Some candidates interchanged the meanings of 'levitate' and 'sororate'.

#### Suggestions for teachers

- Explain the term 'Social Institution' as a structural and functional machinery.
- Give specific definitions to students, with the key words.
- Explain the difference between polyandry & polygyny and levirate & sororate. The words 'actual' and 'potential' need to be highlighted.

- (v) Most of the candidates were able to attempt this part correctly.
- (vi) Candidates seemed to be confused while attempting this part. They did not mention the concept of the structure being dual organization. Most of the candidates defined a phratry and moiety as a dual organization.
- (vii) Most of the candidates answered this part well.
- (viii) Some candidates confused 'Globalisation' with 'Global warming'.
- (ix) Most candidates wrote the meaning of 'shifting axe cultivation' correctly, along with its features.
- (x) Many candidates got confused, or gave wrong linguistic divisions. Many wrote about geographical zones and race division.

- Specify the different features of tribal economics.
- The concept of phratry, moiety leading to the structure of dual organisation needs to be explained well with clarity.
- Explain the term 'globalisation' as a sociological concept.
- Explain the concept of slash and burn method of agriculture.
- Students need to focus on the linguistic zones correctly.

## MARKING SCHEME

### Question 1.

- (i) Social Institutions: Social institutions represent the social structure and the machinery through which human society organises, directs and executes the multifarious activities required to satisfy human needs.
- (ii) A person is referred to as the father or the mother of his/her child, Teknonymy i.e. Khasi.
- (iii)
  1. The exploitation of nature is carried in the absence of technological aid and therefore is ineffective and inadequate even wasteful. It is illustrated by shifting axe-cultivation.
  2. Money as a medium of transaction and measurement of value and a medium of exchange is not as widely used in the primitive society as in the modern.
  3. The profit motive in economic dealings is generally absent. The role of an incentive is fulfilled by a sense of mutual obligation, sharing and solidarity.
  4. Cooperative and collective endeavour has been hailed as one of the main characteristics.
  5. The rate of innovation, internal or induced, is very low in these societies, they are comparatively stable and there is little of progress.
  6. Regular market as an institution is absent.
  7. Most of the economic activities of primitive people are directed towards the manufacture of consumption goods rather than production of goods.
  8. Specialization based on specially acquired specific technical abilities is absent. Division of labour is based on sex.

*(any two points)*

- (iv) Levirate – The practice of being made actual or potential mate to one’s husband’s brothers.  
Ex: Toda, Khasa.  
Sororate: - When several sisters are simultaneously or potentially married to the same man. e.g. Sema-Naga.
- (v) 1. Regulation of sex life – sex life has to be controlled and regulated in a proper manner to avoid chaos and confusion in society.  
2. Marriage leads to the establishment of the family: sexual satisfaction offered by marriage results in self-preparation.  
3. Provides for economic cooperation – marriage makes division of labour possible on the basis of sex.  
4. Marriage contributes to emotional and intellectual inter-stimulation of the partners: it brings life-partners together and helps them to develop intense love and affection towards each other.  
5. Marriage aims at social solidarity – Marriage not only brings the individuals together but also their respective families.  
*(any two points)*
- (vi) If all the claims of a tribe are constituted into just two practices, then the emergent type of social structure is called dual organization. Eg. Toda, Tartharal; Teivaliol.  
*(definition and example)*
- (vii) Taboo: Taboo is a word taken from a Polynesian word *Tabu*, “to forbid” is used to designate all the restrictions communicated through verbal don’t dos’ and generally associated with ritualistic behaviour.
- (viii) Globalization: The word is related to express that the whole world has become one unit. It means that all the countries of the world are inter-dependent on each other. In fact, the world has become a big family.
- (ix) Shifting axe cultivation: Consists of felling trees a little before the sowing season and setting on fire. Every time, a piece of land loses its fertility a new land is cleared for farming.
- (x) a. Indo-European or Aryan  
b. The Dravidian  
c. The Austric  
d. The Tibeto-Chinese (Sino-Tibetan)

## PART II (50 Marks)

Answer any *five* questions.

### Question 2

- (a) Write a note on the causes of the emergence of phratry in tribal societies. [5]
- (b) Explain the various degrees of kinship giving *one* example for each. [5]

## Comments of Examiners

- (a) Most candidates were able to attempt this part correctly. Some wrote the answer without giving specific headings. Some gave Morgan's explanation for origin of clans.
- (b) Candidates gave brief definitions of primary, secondary and tertiary kinship. In several cases, kinship was not clearly defined. In most cases examples/diagrams were not given. Ego's relation with his primary, secondary and tertiary was not well classified.

### Suggestions for teachers

- Explain the concept of phratry clearly. Headings based on Lowie - fusion, fission, extinction and generalization should be given. Then the explanations can be given along with some examples.
- Explain ego's concept and the ego's relationship with each of the kin. Here the definition of kinship can be given along with affinal and consanguineous kinship. Diagrams can be used to clarify the concept.

## **MARKING SCHEME**

### **Question 2.**

- (a) Firstly, several Clans may combine together without losing all features that marked their separateness. Original distinct features are maintained even after they combine.

Secondly, a Clan may grow so large in numbers, it splits up into lesser groups without completely severing the bond.

E.g. Ito, Oraon, Munda (*any one example*)

Thirdly, Extinction – Toda like – dual organization, came into existence through the dying out of all but the exogamous clans – One clan may grow so rapidly that its members were taking spouses from all other clans – making inter – marriage difficult – joined together. E.g. Gond.

Fourthly, on the basis of Lowie - maintains that clans and moieties may arise separately for separate reasons but may combine later on into one organization, though being part of the same social system.

- (b) 1. If a person is related to the ego directly – ego primary kin. E.g. father (primary consanguineous)

$\Delta = 0$  (consanguineous)       $\Delta = 0$  affinal

1 ego                                      ego

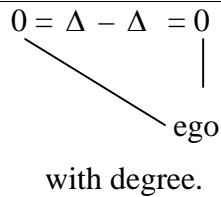
2. Any kin related to ego through primary kin – secondary kin – e.g. ego's father's brother (secondary consanguineous), step mother (secondary affinal – or any other suitable example)

$\Delta = 0$  (consanguineous)       $(0) = \Delta = 0$  affinal

ego

ego

3. Secondary kin of primary kin or primary kin of secondary kin – tertiary kin, e.g. ego's father's brother's wife



### Question 3

- (a) Explain *hypergamy* as one of the forms of marriage. [5]
- (b) Discuss Morgan's evolutionary scheme of family. [5]

#### Comments of Examiners

- (a) 'Hypergamy' with the concept of Hindu society was not explained by many candidates. The reason why Manu made this law was also not given by candidates. Several candidates did not mention Caste barriers or explain Kulinism.
- (b) While a number of candidates were able to give a satisfactory answer, some got confused between punaluan and consanguine family. Several candidates failed to give proper terms for evolutionary Scheme of family.

#### Suggestions for teachers

- Explain the concept of hypergamy and hypogamy well. The castes in which women can get married, reasons for hypergamy need to be explained. The concept of Kulinism with consequences should also be explained.
- Teach students to write the correct order of the evolutionary scheme, as one stage follows the next. Headings need to be highlighted.

### MARKING SCHEME

#### Question 3.

- (a) According to Manu – to prevent a woman from losing caste and becoming ritually impure – hypergamous (anuloma) marriage is prescribed – a man can marry only in his caste or from below, but a woman can marry from her own caste or above. Hypogamy (pratiloma) – marriage of a woman to a man from a lower caste is not permitted.

Eg. Brahmin – kshatriya – Vaish – Sudra

Consequences Kulinism (for Brahmin girls, in order to avoid dowry or being spinster)

Marriage by capture among sudras (for sudra men to avoid bride price or being bachelor or polyandrous)

[definition, example, consequences, one example for boys and girls]

- (b) Much anthropological research and speculation has gone into examining the historical origins of the family. Morgan has postulated an evolutionary scheme of family.
1. The Consanguine family – intermarriage in a group of siblings.
  2. The Punaluan family – intermarriage of several sisters, with each other’s husbands in a group. The joint husbands were not necessarily brothers or wives not being necessarily related to each other.
  3. The Syndyasmian or pairing family – marriage between single pairs, without giving the right of exclusive cohabitation – continued during the pleasure of the parties.
  4. The Patriarchal family – marriage of one man with several wives – each wife being secluded from every other.
  5. The Monogamian family – marriage between single pairs, with the married couple having exclusive cohabitation with one another.

*(each of the five points with explanation)*

#### Question 4

- (a) Analyse Frazer’s *types of magic* with suitable examples. [5]
- (b) Make a comparative study of *religion* and *science*. [5]

#### Comments of Examiners

- (a) Most candidates made mistakes in this answer. They wrote about the types of magic, specifying black and white magic, instead of writing on Homeopathic and Contagious magic.
- (b) Sketchy answers were given by some candidates. Similarities were also given in some cases, which were not asked for. Several candidates gave the difference between Religion and Magic instead of Religion and Science.

#### Suggestions for teachers

- Frazer’s types of Magic must be explained clearly: (a) Like produces like; (b) Once in contact always in contact.
- Ask students to write clear and precise differences. Headings can be given which can be elaborated upon.

#### MARKING SCHEME

##### Question 4.

- (a) (i) Like produces like.  
(ii) Once in contact always in contact.

The first one is called Law of similarity – Homoeopathic or Imitative magic, eg. Chota Nagpur – thunder with rumbling noise – go to the hill top, sacrifice a pig, roll down boulders from hill tops, light fires to create a cloud of smoke in the hope of rain; human sacrifice of khond; banned ceremony of the Tehri – Garhwal – death by strangulation; burning effigies.

The second one is called the Law of contact or Contagious magic. Eg. Primitives are unwilling to use each other’s clothing, nail cutting, hair trimming – not because of hygiene but because the belongings are regarded as parts of the person to whom these belonged.

(b) Religion and Science:

1. Religion is based on faith and rituals whereas science depends on observation, experiment, verification.
2. Ritualism, religious fundamentalism and fanaticism are rooted in religion whereas Science is based on logic and cause and effect relationship.
3. Science deals with empirical world, religion deals with supernatural world.
4. Science is fact; religion is logic and philosophy.
5. Religion is a social reality, science is a natural reality.
6. True religion and true science both are for human welfare.

(5 points with explanation)

**Question 5**

- (a) Discuss the nature of *primitive law*. [5]
- (b) Examine *any five* features of family. [5]

Comments of Examiners

- (a) Most of the candidates were able to attempt this part well. Several candidates wrote more than what was required - they also highlighted the differences between primitive law and modern law.
- (b) This part was generally attempted correctly by candidates. A few candidates 'functions' with 'features' of family.

Suggestions for teachers

- Give practice to students in writing answers.
- Tell students to learn McIver's features of family which is most common. Students should give headings and then elaborate.

**MARKING SCHEME**

**Question 5.**

- (a)
1. It is largely conceived of in terms of the kinship bond, not the territorial tie.
  2. Ethical norms and public opinion – Homogeneous Society – public opinion is exclusive, strong, no multiplicity of ethical standards – uniformity.
  3. Wrongs against the state can hardly be recognised. A wrong is a personal wrong. The kin of the wronged will avenge themselves.
  4. Collective cognizance – Eg. of Eskimos.
  5. A breach of the norm would amount to sin – collective opinion against – incest, adultery, witchcraft, etc.
  6. Primitive Law was preponderantly Criminal Law. Lowie showed the errors of assumption involved. He pointed out inter-personal relations are governed by fixed status – contractual basis is absent.

[five points with explanation]



(b) MacIver's features.

1. Universality – all the aspects of an individual's life – family is found all over the world – Besides, there is no conclusive evidence that there was a time when the family did not exist.
2. Emotional basis: The bonds that tie members of a family together are the outcome of emotional factors such as love and not intellectual factors like reason.
3. Educative role: The most adaptive years of every individual's life, that is, his childhood, are spent in his family – he gets the earliest and the most fundamental lessons in socialization – super – ego is formed.
4. Limited size: The family throughout the world is characterized by its precision.
5. Nuclear position: prepares the individual for participation in all these secondary groups, for their demands, and situations.
6. Sense of responsibility – Even though emotions and feelings are the main basis of family life, it is not completely devoid of reason – A sense of responsibility among its members in relation to each other is an aspect which is more rational.
7. Social regulation: Society that is the collective, keeping the wider view in mind, has to ensure by evolving mores and folkways, on the basis of which the wider network of social relationships is dependent for its success – for example, restrictions on divorce.
8. Persistence and change: family as an institution is the most permanent, as an association it is subject to constant change in composition.

*(any five points with explanation)*

### Question 6

- (a) Discuss the main economic problems faced by tribals in India. [5]
- (b) Explain the role of mass media in creating social change. [5]

### Comments of Examiners

- (a) Most candidates wrote about the problems faced by the tribals, without specifying the economic problems. Since the question was focused on economic problems, this aspect needed to be highlighted.
- (b) While most candidates answered this part correctly, some wrote long answers highlighting the types of media, which was not required.

#### Suggestions for teachers

- Classify and categorize different problems faced by the tribals in India under separate headings. Economic, Social, Cultural, Health problems should be highlighted.
- Ask candidates to the questions carefully and understand what they are expected to write.



## MARKING SCHEME

### Question 6.

- (a) Economic problems of Tribals in India:
1. Exploitation at various levels by outsiders.
  2. Unprofitable agriculture; outdated modes of cultivation; lack of irrigation facilities, etc. lead to low crop yield.
  3. Problem of land ownership; tribal land being taken away by non-tribals.
  4. Unemployment and underemployment.
  5. Non-availability of banking facilities.

*(each point with explanation)*

- (b)
1. Mass media plays a vital role in influencing the opinion of the masses – politically, socially or culturally.
  2. The audio-visual or print sources of mass media create social, cultural, and political awareness which lead to social change.
  3. It propagates governmental and non-governmental welfare programmes for citizens.
  4. It highlights the sensitive and hidden issues which often lead to social change.
  5. It influences the process of modernization, westernization and also globalization which leads to social change.

*(each point with explanation)*

### Question 7

- (a) Discuss the racial classification of tribals in India. [5]
- (b) Write a note on the concept of property and its inheritance in tribal societies. [5]

### Comments of Examiners

- (a) Some candidates gave the geographical classification instead of racial classification.
- (b) Brief answers were given by candidates. Some candidates wrote about property transmission among Hindus. The concept of wealth display was not mentioned in many answers.

#### Suggestions for teachers

- Ask students to read the questions carefully.
- The concept of potlatch and wealth display should be mentioned.

## MARKING SCHEME

### Question 7.

(a) Racial Classification:

1. The Negrito
2. The Proto-Australoid
3. The Mongoloid
  - a. Paleo - Mongoloids
    - Long – headed
    - Broad headed
  - b. Tibeto - Mongoloids
4. The Mediterranean:
  - a. Palaeo – Mediterranean
  - b. Mediterranean
  - c. Oriental
5. The Western Brachycephals:
  - a. Alpinoid
  - b. Dinaric
  - c. Armenoid
6. The Nordic:
  - The Kadar, Irula, Paniyan of South India with Frizzy hair – Negrito strain
  - The tribes of middle India belong to the Proto – Australoid.
  - The brachycephalic Mongoloids of North Eastern India, with typical features of the face and eye.
  - A slightly different Mongoloid type with medium stature, high head and medium nose, living in the Brahmaputra valley.

- (b)
1. In primitive society the motion of property is closely related to display and expenditure of wealth rather than to its accumulation.
  2. In nomadic tribes (food gathering), there is no concept of property.
  3. Property can be held and inherited individually or jointly. E.g.
    - Herdsman hold their pastures jointly
    - Cultivators own their lands jointly or independently.
  4. From New Zealand multi possessory rights are reported. There are several possessors who use the same thing for different purposes.
  5. The rules of inheritance may be patrilineal or matrilineal or some kind of combination of both.
  6. The inheritance can be individual or collective as practised in society.

*(any five points with explanation)*

### Question 8

- (a) *The role of a teacher is very important in educational system.* Justify the given statement. [5]
- (b) Discuss the status of women in modern India with reference to important legislations that have been framed by the government for the empowerment of women. [5]

#### Comments of Examiners

- (a) The role of a teacher was correctly written by most candidates. The problems faced by teachers were not written in some cases.
- (b) Many candidates did not write the legislations or wrote incorrect legislations. Some mentioned the status of women in ancient India. Several candidates got confused and wrote about the status of women in tribal society.

#### Suggestions for teachers

- Give practice to students in writing answers within a given time.
- The recent legislations should be given to students. Legislations beginning from the Anti-Sati Act to the recent laws made for women need to be mentioned.

#### **MARKING SCHEME**

##### **Question 8.**

- (a) The teacher is the soul of the educational system – their cooperation to the life and welfare of society is of paramount importance:
1. Transmission of the intellectual and ethical heritage of humanity to the young.
  2. Enrichment of this heritage and extension of the boundaries of knowledge;
  3. Development of personality – the teacher is expected to acquire, and advance knowledge - to live in accordance with a high standard of moral integrity in which social status and economic renewal go hand in hand. Problems – less paid – no scope of promotion – nowadays capable teachers do not join the profession – shifting to other professions for more remunerative salary – private tuitions – faulty infrastructure.
- (b) Increase in literacy rate – higher education – joining every profession – politics – decision makers – legislations like – anti rape; anti dowry; women inheritance bills, etc..

## **GENERAL COMMENTS:**

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

- Hypergamy.
- Frazer's types of magic.
- Racial classification of tribals.
- Concept of property.
- Status of women in India and legislations.

### **(b) Concepts between which candidates got confused:**

- Frazer's types of magic and black and white magic.
- Levirate and Sororate with polygyny and polyandry.
- Globalization with global warming.
- Racial classification and geographical classification.
- Dual organization and moiety.

### **(c) Suggestions for students:**

- Study regularly and systematically.
- Write the answers in point form. Headings should be underlined. Differences can be written in column form.
- Give diagrams wherever needed. 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.
- 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.