	INDIAN SCHOOL AL WADI AL KABIR Chapter 3- Social Institutions: Continuity & change (GRADE XII) STUDY NOTES AND Q&A

SUB-UNITS OF THE CHAPTER:

- CASTE AND THE CASTE SYSTEM
- TRIBAL COMMUNITIES
- FAMILY AND KINSHIP

Q1. What is caste?

Ans: The term caste is derived from the Portuguese word 'casta' which means pure breed. In other words, it also means a group/community of people. Caste is also called 'jati'. Caste can also be described as a segmental division of stratification in society acquired by birth.

According to G.S Ghurye, "caste is a segmental division of society having a hierarchy of groups, professing a fixed occupation, having allied and religious disabilities and privileges with restrictions on marriage, feeding and social intercourse. It is an endogamous group determined by birth.

Q2. What is dominant caste?

Ans: A dominant caste refers to a middle or upper caste with a large population and newly acquired land ownership rights. These are from the Brahmins, Kshatriya or Vaishya varna but not from lower castes.

Q3**. Distinguish between Varna and Caste**

Ans: Caste refers to the segmental division of stratification in society acquired by birth that got formalized in the post Vedic period. It is a fairly closed system which is very rigid and no social mobility is possible.

Varna literally refers to 'colour'- a nationwide version of the caste system dividing society into four hierarchically ordered varnas or caste group named Brahmin, Kshatriya, Vaishya and Shudra. It is an open system that originated in the Vedic period where social mobility was possible.

Q4. What is the role of the ideas of separation and hierarchy in the caste system?

Ans. The caste system can be understood as the combination of two sets of principles, one based on **difference** and **separation** and the other on **wholism and hierarchy**.
Each caste is different and strictly separated from every other caste on the basis of restrictions. These restrictions are related to marriage, food sharing and social interaction to occupation.
Different and separated castes do not have an individual existence. They exist in relation to a larger whole. This societal whole or system is a hierarchical rather than egalitarian system.
Each individual caste follows an ordered rank—a particular position in a ladder like arrangement going from highest to lowest.
The hierarchical ordering of castes is based on the distinction between purity and pollution. Castes that are considered ritually pure have high status, while those considered less pure or impure have low status.
Historians believe that those who were defeated in wars were often assigned low caste status. Castes are not only unequal in ritual terms. They are complementary and non-competing groups. It means each caste has its own place in the system which cannot be taken by any other caste. Caste is also linked with occupation, the system functions as a social division of labour. It allows no mobility. This idea of separation and hierarchy has inculcated discrimination, inequality and prejudices in Indian society.

Q5. What are some of the rules that the caste system imposes?

Ans. The most commonly cited rules that the caste system has imposed are as follows:
•**Caste is determined by birth-**a child inherits the caste of its parents. One can never change one's caste, leave it, or choose not to join it. Caste is never a matter of choice.
•**Membership in a caste involves strict rules about marriage**. Caste groups are "endogamous" i.e. marriage is restricted to members of the group.
•**Members of a particular caste have to follow rules** about food and food sharing.
•An individual born into a caste could only **practice the occupation associated with that caste**, so that occupations were hereditary.
•**Caste involves hierarchy of rank and status**. Every person has a caste. Every caste has a specified place in the hierarchy of all castes.
•**Castes involve sub-division within themselves**. Sometimes sub-castes may also have sub-caste i.e. segmental organization.

Q6. Mention any 4 types of dominant caste?

Ans: Yadavas from Bihar, Jats from Haryana, Maratha caste from Maharashtra, Reddys from Andhra Pradesh.

Q7. The institution of caste underwent major changes during the colonial period. Explain
Present status of caste in India is more a product of colonialism than of ancient Indian tradition. The British administrators tried to understand the complexities of caste in an effort to learn how to govern the country efficiently.

The most important official effort to collect information on caste was through census. It began in 1860s.

The 1901 census under the direction of Herbert Risley was particularly important as it sought to collect information on the social hierarchy of caste i.e. the social order of precedence in particular regions, as to the position of each caste in the rank order.

The counting of caste and the officially recording of caste made this institution of caste identity became more rigid in India.

The land revenue settlements and laws gave legal recognition to the caste based rights of the upper caste.

Large scale irrigation schemes were accompanied by efforts to settle population there, and these also had caste dimension.

So colonialism brought about major changes in the institution of caste. In short, the Britishers took initiative in following areas:

(i) Census-to make sure of number and sizes of the castes and sub-castes.

(ii) To understand the values, beliefs and customs of different sections of society.
(iii) Land settlement.

Q8. In what sense has caste become relatively 'invisible' for the urban upper castes?

Ans. The people who benefited the most from the changes in the caste system were the urban middle and upper class. Caste status ensured these groups the necessary economic and educational resources and they took full advantage of the opportunities offered by rapid development. Particularly the upper caste elite were able to benefit from subsidized public education, especially professional education in science, technology, medicine and management. They were also able to take advantages of the expansion of state sector jobs in the early decades after independence. Because of this earlier load over the rest of the society in terms of education ensured a privileged status.

For the so-called SC and ST and backward castes this change became detrimental. For these the caste became all too visible. They had not inherited educational and social capital and they had to compete with already established upper caste group. They cannot afford to abandon their caste identity. They continue to suffer from discrimination of various kinds.

Q9. Discuss the changes that took place in the Caste system after independence.

Ans: Caste as an institution has been shaped as a result of the influence of the colonial period and changes brought about in independent India.

-The Govt. India Act of 1935 gave legal recognition to the lists of 'schedules' of castes and tribes. Gradually, towards the end of the colonial period the welfare of downtrodden caste was looked after by the administration.

- In Post independent India, programs were undertaken for the upliftment of depressed classes. Social reformers like Jyotiba Phule, Periyar etc. worked towards lower cate upliftment, abolition of caste distinctions and other restrictions.

- The abolition of caste was explicitly incorporated in the Constitution by the state. During this period some of the steps undertaken were reservation of seats for SC & ST's no caste rules in the jobs created in the modern industry, urbanization and collective living in cities and stress on meritocracy.

-In the cultural and domestic spheres caste has remained unaffected by modernization and change while in the sphere of politics it has been deeply conditioned by caste as formation of caste based political parties.

Q10. Difference between caste and tribe (Read only)

CASTE	TRIBE
-Based on the notion of purity and pollution	Kinship based mode of social organization
Believes in Religion (oral and written)	Do not practice religion with a written text
Hierarchical system	Egalitarian system

Q11. Define Tribes

Ans: Tribe is a modern term, which refers to communities that are very old, being among the oldest inhabitants of the sub-continent. The tribal communities didn't practice a religion with a written text, didn't have state class divisions and they didn't have caste and were neither Hindus nor peasants. The term tribe was used in the colonial era mainly for administrative convenience to refer to a very disparate set of communities.

Q12. Mention isolation and integration debate on Tribe.

Ans: The 'isolation' and 'integration' debate on tribes is based upon tribal societies as isolated wholes. The isolationist believed that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom try to reduce tribals to detribalized landless labour. The integrationists believe that tribals' are merely backward Hindus, and their problems had to be addressed within the same framework as that of other backward classes.
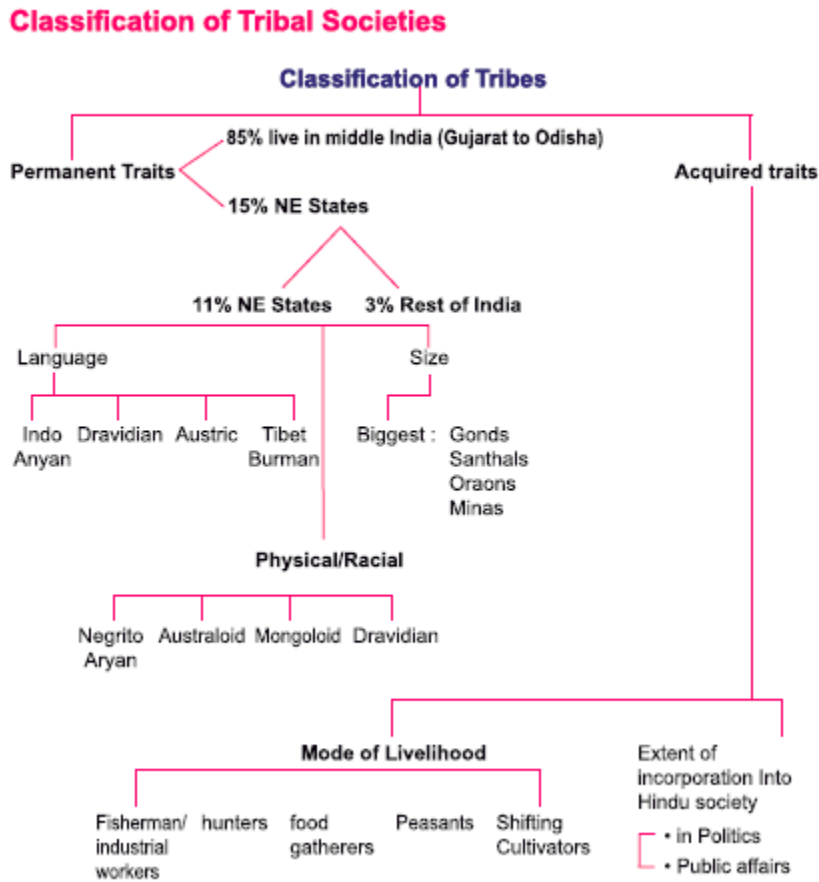
Q13. Mention two broad sets of issues that were most important in giving rise to tribal communities.

Ans: The two broad set of issues that were most important in giving rise to tribal communities in India are as follows:

- Issues relating to control over vital economic resources like land and specially forests.
- Issues relating to matters of ethnic- cultural identity.

Q14. How have tribes been classified India?

Tribes have been classified according to their permanent and acquired traits.

Classification of Tribal Societies

Classification of Tribes

- **Permanent Traits**
  - 85% live in middle India (Gujarat to Odisha)
  - 15% NE States
    - 11% NE States
      - Language
        - Indo Anyan
        - Dravidian
        - Austric
        - Tibet Burman
      - Physical/Racial
        - Negrito Aryan
        - Australoid
        - Mongoloid
        - Dravidian
    - 3% Rest of India
      - Size
        - Biggest: Gonds, Santhals, Oraons, Minas
- **Acquired traits**
  - Mode of Livelihood
    - Fisherman/ industrial workers
    - hunters
    - food gatherers
    - Peasants
    - Shifting Cultivators
  - Extent of incorporation Into Hindu society
    - in Politics
    - Public affairs

Classification on the basis of size: In terms of size, tribals range between seven million to less than 100 persons (In Andaman Nicobar Islands).
The biggest tribes are the Gonds, Bhils, Santhals, Oraons, Minas, Bodos, and Mundas each at least a million people.
The tribals in India shared 8.2% of total population i.e. 85 million people according to 2001 census.

Q15. What evidence would you offer against the view that 'tribes are primitive communities living isolated lives untouched by civilization?
Ans. There is no reason to believe that tribes are out of contact with the rest of world or have

always been the oppressed section of the society. This can be said because of the following reasons:

Gond Kingdoms in central India such as that of Garha Mandla or Chanda.

Many of the Rajput Kingdoms of central and western India emerged through a process of stratification among adivasi communities themselves.

Adivasi often exercised dominance over the plains people through their capacity to raid them and through their services as local militias.

They also occupied a special trade niche, trading forest produce, salts and elephants.

Evidences substantiating tribes as primitive communities:
1. Tribes have not a state or political form of the normal kind.
2. They have no written rules on religion.
3.They are neither Hindus nor peasants.
4.Primarily they are engaged in activities like food gathering, fishing, hunting, agriculture etc.
5.The habitat of tribes is in dense forests and mountainous regions.

Q16. What are the factors behind the assertion of tribal identities today?

Ans. • Forced incorporation of tribal communities has had a negative impact on tribal cultures and, society as much as its economy.

•Tribal identities are today formed by interactional process.

•Because this interactional process has not been in favour of the tribes, many tribal identities are based on ideas of resistance and opposition to the overwhelming force of the non-tribal world.

•The positive impact of success such as the achievement of statehood for Jharkhand and Chhattisgarh, is marred by continuous problems. Many citizens of the northeastern states have been living under special laws that limit their civil liberties. The vicious circle of armed rebellions provoking state repression which in turn fuels further rebellions has taken a heavy toll on the culture, economy, and society of these north-eastern states.

•Gradual emergence of an educated middle class in conjunction with the policy of reservation is creating an urbanised professional class. As tribal societies get more and more differentiated i.e. developed class and other division within themselves, current bases grow for the assertion of tribal identity.

•These issues are categorised to control over vital economic resources like land and specially forests, and issues relating to matters of ethnic-cultural identity.

•Due to divisions within the tribes, the reason for asserting tribal identity may be different for different group of tribals.

Q17. Highlight the sources of conflict between National Development and Tribal Development.

Ans: National Development involves the building of large dams, factories and mines and these many a times were undertaken at the expense of the tribes.

- Tribals have paid disproportionate price for the development of the rest of Indian society.
- The loss of the forests on which tribal communities depended has been a major blow to them

- Coming of private property adversely affected tribals, especially their community-based collective ownership, were placed at a disadvantage in the new system.
- Heavy in migration of non-tribals threatens to disrupt their culture.
- Tribal identities today, are centered on ideas of resistance and opposition to the force exercised by the non-tribal world. The formation of Jharkhand and Chattisgarh has been a result of this assertion of tribal identity but the political system is still not autonomous.
- Tribal movements emerged to tackle issues related to control over vital economic resources, matters of ethnic cultural identity. All this has been made possible due to the gradual emergence of an educated middle class among tribal communities, though the assertion of identity of tribal middle class maybe different from a poor and uneducated one.

Q18. Distinguish between Nuclear and Joint families

JOINT FAMILY -

A family group that consists only of parents and their children is called a nuclear family. On the other hand, a family which extends beyond the nuclear family to include grandparents and sometimes other relatives also is called an extended family.

Q19. Define Kinship

Ans: In common parlance, kinship is understood as part of culture which deals with notions of or ideas about relatedness or relationship through birth and marriage.

Q20. What are some of the different forms that the family can take?
Ans. Family is a very important social institution. In either form i.e. nuclear or extended, it has a role to perform. Lately, a lot of changes have come about in the structure for example, those people employed in the software industry have odd working hours hence grandparents have shifted in as caregivers to young.
A family could be headed by a male or female; descent could be traced from the mother or the father. This structure and composition of the family is based on various factors such as economy, polity, culture and education.
The changes in the structure of family that we see today could be
(i)Same sex marriage
(ii)Love marriage
But history and contemporary times suggest that such changes are met with violent reactions.

Nuclear Family: It consists of one set of parents and their children.
Extended Family: It consisted of more than one couple and, often, more than two generations live together. The extended family is symptomatic of India.
Diverse forms of family (i) Matrilocal-patrilocal (based on residence)
(ii) Matrilineal and patrilineal (based on rules of inheritance)
(iii) Matriarchal and patriarchal (based on authority)

Q21. In what ways can changes in social structure lead to changes in the family structure?
Ans. The structure of family can be seen as social institution and also in its relationship to other social institution of society.
•The internal structure of the family is usually related to other structure of society i.e. political, economic, cultural, etc. Therefore, any significant change in behaviour pattern of members of family may change the nature of society for example working schedules of young parents in the software industry in India may lead to increasing number of grandparents moving in as caregivers to the young grandchildren.
•The composition of the family and its structure thereby changes. And these changes can be understood in relation to other changes in society.
•The family (the private sphere) is linked to the economic, political, cultural and educational (the public) spheres.
•Sometimes the changes in the families and corresponding changes in the society occur accidently e.g. due to war or riots people migrate in search of work or for security reasons.
•Sometimes these changes are purposefully brought about, e.g. due to independence and openness of ideas, people choosing their jobs, life partner and life style and such changes are very frequent in the Indian society.

Q22. Explain the difference between matriliny and matriarchy.
Ans. Matriliny.
•In the states of Meghalaya, the tribes of Khasi, Jaintia, Garo and in the state of Kerala- the Nair community are examples where property inheritance goes from mother to daughter whereas control passes from maternal uncle to Nephew.
•It means a women inherits property from mother and passes on to her daughter while a man controls his sister's property and passes on control to his sister's son.
•This matriliny generates intense role conflict for men because they are in conflict between their responsibilities to their own house on the one hand and to their wife and children on the other- "Should I pay more attention to my family or my sister's family."
This role conflict is for woman also.
She possesses only token authority, men are the defacto powerholders. Despite matriliny, men are the powerholders.
Matriarchy
•In such societies the women exercise authority and play dominant role.
•Practically it is only a theoretical concept as it never allows the women to have real power of dominance.
•Realistically has not existed even in matrilineal families.

Q23. What are the main factors influencing the formation of tribal identity today?

Ans: Tribal identities today are centered on ideas of resistance and opposition to the force exercised by the non-tribal world.

- The formation of Jharkhand and Chattisgarh has been a result of this assertion of tribal identity by the political system is still not autonomous.

- Tribal movements emerged to tackle issues related to control over vital economic resources, matters of ethnic cultural identity. All this has been made possible due to the gradual emergence of an educated middle class among tribal communities, though the assertion of identity of tribal middle class maybe different from a poor and uneducated one.

Q24. Explain the meaning of Sanskritization (Read only- as we will write in next chapter)

Ans: Sanskritization refers to a process whereby members of a (usually middle or lower) caste attempt to raise their own social status by adopting a ritual, domestic and social practices of a caste of higher status. Although this phenomenon is an old one and predates Independence and even the colonial period, it has intensified in recent times. The patterns for emulation chosen were most often the brahmin or kshatriya castes: practices included adopting vegetarianism, wearing of sacred thread, performance of specific prayers and religious ceremonies and so on. Sanskritization usually accompanies or follows a rise in the economic status of the caste attempting it, though it may also occur independently.

Q25. Discuss the theoretical interpretation or principles of the caste system.

Ans: The Caste system in India is a combination of two sets of principles-

1. Difference and separation: The scriptural rules ranging from marriage, food sharing to occupation prevents the mixing of castes.

2. Wholism and hierarchy: the hierarchical division of caste, on the other hand is based on the distinction between 'purity and pollution'

In the Caste system, endogamy is the practice of marrying within the caste. Exogamy is the practice of marrying outside the clan or gotra.

A proprietary caste group is a group that owns most of the resources and can command labour to work for them.

Caste panchayats are panchayats which are controlled by the dominant group and represent their interest, needs and demands. Primarily decision making is controlled by the upper caste, rich landlords and landed peasants.

Q 26. Read the passage and answer the following questions:

Khasi matrilineal generates intense role conflict for men. They are torn between their responsibilities to their natal house on the one hand, and to their wife and children on the other. In a way, the strain generated by such role conflict affects Khasi women more intensely. A woman can never be fully assured that her husband does not find his sister's house a more congenial place than her own. Similarly a sister will be apprehensive about her brother's commitment to her

welfare because the wife with whom he lives can always pull him away from his responsibilities to his natal house. The women are more adversely affected than men by the role conflict generated in the Khasi matrilineal system not only because men wield power and women are deprived of it, but also because the system is more lenient to men when there is a transgression of rules. Women possess only token authority in Khasi society; it is men who are the defacto power holders. The system is indeed weighted in favour of male matri kin rather than male patri-kin.

(i). What are maternal families?

(ii). There are two types of kinship are and

(iii). The maternal system found in community in India.

(iv). What type of role conflict faced by male in Khasi community

Q11. Read the passage and answer the following questions:-Two broad sets of issues have been most important in giving rise to tribal movements. These are issues relating to control over vital economic resources like and and specially forests, and issues relating to matters of ethnic-cultural identity. The two can often go together, bat with differentiation of tribal society they may also diverge. The reasons why the middle classes within tribal soceties may assert their tribal identity may be different from the reasons why poor and uneducated tribals join tribal movements. As with any other community, it is the relationship between these kinds of internal dynamics and external forces that will shape the future.

(i). What are tribal communities?

(ii). The main issues related to tribal communities ....are and..............

(iii). The issue..............people in tribal community to participate in tribal movements in different from those of poor and backward Tribal people.

(iv). What is ethnic-culture identity?