



INDIAN SCHOOL AL WADI AL KABIR
Chapter 3- Social Institutions: continuity and change
(GRADE XII)
MCQ & EXTRA QUESTIONS compiled

1 Mark Questions

1. Correct the statement
 - a) There is no difference between Varna and Caste
 - b) In patriarchal society, Females have the authority and dominance
 - c) Females have to face role conflict in Khasi community.
 - d) Jharkhand and Chattisgarh have not got separate statehood after a long period of struggle

Ans : a) There is difference between Varna and Caste.
b) In patriarchal society, Males have the authority and dominance.
c) Males have to face role conflict in Khasi community.
d) Jharkhand and Chattisgarh have got separate statehood after a long period of struggle.
 2. the concepts of Sanskritisation and Dominant Caste were given by
(a) M.N. Srinivas (b) Jyotiba Phule (c) Pariyar (d) Ayyankalli
Ans : a) M.N. Srinivas
 3. The restriction of caste is related to
(a) Marriage (b) Food (c) Occupations (d) All of three
Ans : d) All of three
 4. The Caste is determined by the.....
Ans : birth
 5. Examples of Dominant Caste are
(a) Jats (b) Yadavas (c) Pattidars (d) All above three.
Ans : d) All above three
 6. Mahatma Gandhi and.....organised protests against untouchability from 1920 onwards.
Ans : Babasaheb Ambedkar
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7. Theoretically, the caste system can be understood as the combination of two sets of principles, one based on difference and separation and the other on.....and hierarchy.
Ans : Wholism
8. Who said "caste is a closed class"?
(a) Srinivas (b) Ghurye (c) Mukherjee (d) Majumdar
Ans : (d) Majumdar
9. Is this statement True or False?
I) An extended family is commonly known as joint family.
ii) Approx 85% of population of tribal community live in North India.
iii) Jharkhand, a tribal dominated area, has been carved out of Madhya Pradesh to form a seperate state.
Ans : i) True ii) False iii) False
10. Varna means.....
Ans : colour
11. Which article of constitution has abolished untouchability.
Ans : Article 17
12. Adoption of rituals and social practices of the higher castes by lower castes is termed as.....
Ans : sanskritisation
13. Colonialisation made the caste System more.....
(a) Rigid (b) disappeared
(c) Fragile (d) no change
Ans : Rigid
14. Tribes are the.....of Indian, sub-continent.
Ans : oldest inhabitants
15. In caste system of Hindus Hierarchical system is found whereas in tribes.....system is found.
Ans : egalitarian
16. Caste is a closed group whereas..... is an open group.
Ans : class.
17. When the new couple resides neither in bride's parents house nor in groom's parents house but in a new separate house that residence is named as.....
Ans : Neolocal residence

18 Role conflict arises :-

- (a) Two roles attached with the same status are in conflict with each other.
- (b) Two roles attached with two statuses of the same person are in conflict with each others.
- (c) In both the above cases
- (d) None of the above

Ans : (c) In both the above cases.

19. In Matrilineal lineage is decided from.....side.

Ans: Mother's side

20. In Patrilocal residence the new couple resides with

- (a) Parents of Bride
- (b) Parents of Groom
- (c) Grand parents of Bride
- (d) In newly built house

Ans. Parents of Groom.

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 communitiesare 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?



ASSERTION AND REASON BASED MCQs (1 Mark each)

Directions: In the following questions, a statement of Assertion (A) is followed by a statement of Reason (R). Mark the correct choice as.

- (A) Both A and R are true and R is the correct explanation of A
- (B) Both A and R are true but R is NOT the correct explanation of A
- (C) A is true but R is false
- (D) A is false and R is True

Q. 1. Assertion (A): Matriarchy, unlike patriarchy, has been a theoretical rather than an empirical concept.
Reason (R): There is no historical or anthropological evidence of matriarchy – i.e., societies where women exercise dominance.

Ans. Option (A) is correct.

Conceptual opposition to patriarchy.

Q. 2. Assertion (A): Family a site of bitter conflicts, injustice and violence.

Reason (R): The family is a space of great warmth and care with stories of compassion, sacrifice and care.

Ans. Option (B) is correct.

Explanation: Family is a site of conflict, injustice and violence because female infanticide, violent conflicts between brothers over property and ugly legal disputes are a part of family and kinship as social institutions.

Q. 3. Assertion (A): A significant yet paradoxical change in the caste system in the contemporary period is that it has tended to become 'invisible' for the upper caste, urban middle and upper classes.

Reason (R): Caste plays no part in their private lives.

Ans. Option (C) is correct.

Explanation: For the upper caste, caste plays no part in their public lives, being limited to the personal sphere of religious practice or marriage and kinship.

Explanation: Castes are not only unequal to each other in ritual terms, they are also supposed to be complementary and non-competing groups. Since caste is also linked with occupation, the system functions as the social division of labour, except that, in principle, it allows no mobility.

Explanation: Theoretically, 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.

- Q. 3. Castes were traditionally linked to occupations. Caste based occupations are _____ in nature.
- (A) Hereditary (B) Equal
(C) Segmentary (D) Less rigid

Ans. Option (A) is correct.

Explanation: A person born into a caste could only practice the occupation associated with that caste, so that occupations were hereditary, i.e., passed on from generation to generation.

- Q. 4. Which of the following is NOT a correct statement about the term jati?
- (A) It is a local classification that varies from region to region.
(B) It has a segmental organisation.
(C) Membership in a jati involves rules about food and food-sharing.
(D) It is an all-India aggregative classification.

Ans. Option (D) is correct.

Explanation: Varna is a broad all-India aggregative classification, while jati is taken to be a regional or local sub-classification involving a much more complex system consisting of hundreds or even thousands of castes and sub-castes.

II. Read the following text and answer the following questions on the basis of the same:

“Compared to the ancient past, we know a lot more about caste in our recent history. If modern history is taken to begin with the nineteenth century, then Indian Independence in 1947 offers a natural dividing line between the colonial period (roughly 150 years from around 1800 to 1947) and the post-Independence or post-colonial period (the six decades from 1947 to the present day). The present form of caste as a social institution has been shaped very strongly by both the colonial period as well as the rapid changes that have come about in independent India.” [A]

- Q. 1.** Choose the incorrect statement about position of caste and caste-based issues in the nationalist movement.
- (A) Anti-untouchability programmes became a significant part of the Congress agenda.
 - (B) There was an initiative taken to organise “depressed classes” from both ends of the caste spectrum.
 - (C) The dominant view was to treat caste as a social evil and as a colonial ploy to divide Indians.
 - (D) Efforts to organise the “depressed classes” and particularly the untouchable castes began during the nationalist movement.

Ans. Option (D) is correct.

Explanation: Efforts to organise the “depressed classes” and particularly the untouchable castes predated the nationalist movement, having begun in the second half of the nineteenth century.

Q. 2. The post-Independence Indian state inherited and reflected the contradictions of the nationalist movement.

Choose the incorrect statement about the post-Independence Indian state?

- (A) The state was committed to the abolition of caste and explicitly wrote this into the Constitution.
- (B) The state was both unable and unwilling to push through radical reforms which would have undermined the economic basis for caste inequality.
- (C) It assumed that if it operated in a caste-blind manner, this would automatically lead to the undermining of caste-based privileges.
- (D) The state made sufficient efforts to deal with the fact that the upper castes and the lower castes were far from equal in economic and educational terms.

Ans. Option (D) is correct.

Explanation: The other three statements prove that the efforts made by the Indian state were not sufficient and their actions were also contradictory towards the abolition of caste.

Q. 3. Which of the following is an example of the economic changes affecting caste?

- (A) Recruitment to industrial jobs continued to be organised along caste and kinship-based lines.
- (B) Emergence of caste-based political parties in the 1980s.
- (C) Particular departments or shop floors were often dominated by specific castes.
- (D) Modern industry created all kinds of new jobs for which there were no caste rules.

Ans. Option (D) is correct.

Explanation: The first and the third options are examples of the resilience of the caste system. Emergence of caste-based political parties in the 1980s is an example of political changes. Growth of private modern industry opened new job opportunities that where caste rules did not apply. At a different level, modern educated Indians attracted to the liberal ideas of individualism and meritocracy, began to abandon the more extreme caste practices.

Q. 4. In which area has caste proved to be the strongest?

- (A) Cultural and domestic sphere
- (B) Politics
- (C) Economic
- (D) Urban sphere

Ans. Option (A) is correct.