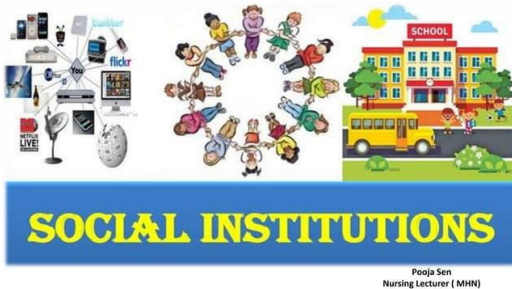




INDIAN SCHOOL AL WADI AL KABIR
Chapter 3- Social Institutions: Continuity & change
(GRADE XII)
Question Bank with Answers



SUB-UNITS OF THE CHAPTER:

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

Q1. What is caste? (2mk)

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, food sharing and social intercourse**. It is an endogamous group determined by birth.

Q2. Distinguish between Varna and Caste (2mk) 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.

Q3. What is the role of the ideas of separation and hierarchy in the caste system? (4/6mk)

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 & 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.**

Q4. What are some of the rules that the caste system imposes? (4mk)

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.

Q5. The institution of caste underwent major changes during the colonial period. Explain (4mk)

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 become more rigid in India.

So, colonialism brought about major changes in the institution of caste.

Q6. In what sense has caste become relatively ‘invisible’ for the urban upper castes? (4mk)

- Urban upper castes have benefited most from **modern education and job opportunities** after independence.
- They had better access to **quality education, social networks, and economic resources** from the beginning.
- This gave them a **head start**, especially in fields like science, medicine, engineering, and management.
- In cities, caste is often **not openly discussed in daily life**, so it appears less important or “invisible.”
- Their success in education and jobs makes them feel that achievement is based on **merit and individual effort**, not caste.
- Since they do not face discrimination, caste does not act as a **barrier in their everyday experiences**.
- Therefore, caste becomes a **background identity or invisible privilege** for them.

In contrast:

- For SCs, STs, and OBCs, caste remains **very visible and significant**.
- They often face **social discrimination and unequal opportunities**.
- They may also depend on caste identity to access **reservations and affirmative action**.

Conclusion:

For urban upper castes, caste is “invisible” because it works as a **silent advantage**, while for marginalized groups it remains a **visible and lived reality**.

Q7. Discuss the changes that took place in the Caste system after independence (6mk)

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 caste 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.

Q8. Difference between caste and tribe (2mk)

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

Q9. Define Tribes (2mk)

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. The term tribe was used in the colonial era mainly for administrative convenience to refer to a very disparate set of communities.

Q11. Mention two broad sets of issues that were most important in giving rise to tribal communities (2mk)

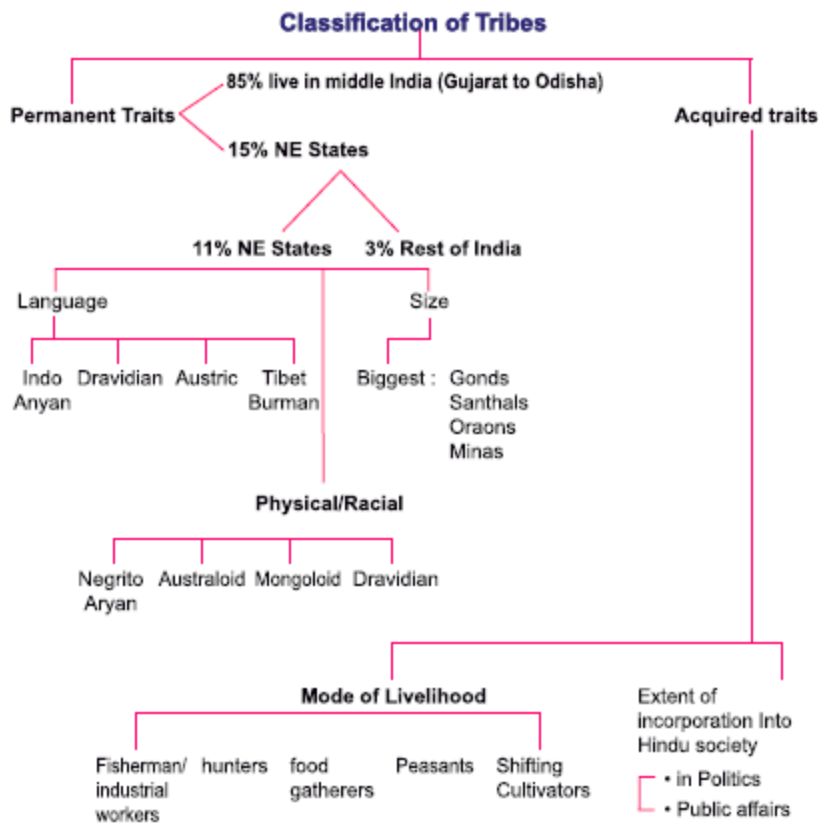
Ans: The two-broad set of issues that were most important in giving rise to tribal communities in India are as follows:

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

Q12. How have tribes been classified India?

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

Classification of Tribal Societies



Q13. What evidence would you offer against the view that ‘tribes are primitive communities living isolated lives untouched by civilization?’ (4mk)

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.**

Q14. What are the factors behind the assertion of tribal identities today? (6mk)

Tribal Identities and Their Contemporary Issues

1. Negative Impact of Forced Integration

- Forced incorporation into mainstream society has adversely affected tribal **culture, society, and economy.**
- Traditional lifestyles and indigenous practices have been disrupted.

2. **Identity through Interaction**
 - Tribal identities today are shaped through **interaction with non-tribal societies**.
 - This process is dynamic rather than fixed.
3. **Identity as Resistance**
 - Since interaction has often been unequal and exploitative, tribal identity is frequently based on **resistance and opposition** to dominant non-tribal forces.
4. **Mixed Outcomes of Political Success**
 - Achievements like **statehood for Jharkhand and Chhattisgarh** are significant.
 - However, these gains are overshadowed by **ongoing socio-economic and political challenges**.
5. **Conflict and State Repression in Northeast India**
 - Many northeastern states face **armed conflicts and special laws** that restrict civil liberties.
 - A cycle of **rebellion and state repression** has harmed tribal culture, economy, and society.
6. **Emergence of an Educated Middle Class**
 - Reservation policies have led to the rise of an **educated, urbanized tribal middle class**.
 - This has created **internal differentiation (class divisions)** within tribal societies.

Q15. Highlight the sources of conflict between National Development and Tribal Development (6mk)

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.

Q16. Distinguish between Nuclear and Joint families (2mk) 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**.

Q17. What are some of the different forms that the family can take? (4mk)

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)

Q18. In what ways can changes in social structure lead to changes in the family structure? (4mk)

Ans. The internal structure of the family is usually related to other structures 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 accidentally 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.

Q19. Explain the difference between matriliney and matriarchy (4mk)

Ans. Matriliney.

•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 matriliney 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 matriliney, 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.

Q20. 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.

Q 21. 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

OBJECTIVE TYPE QUESTIONS

1. Colonialism made the institution of caste
 - a. Rigid
 - b) disappear
 - c) fragile
 - d) no change
2. Role conflicts arise-
 - 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 other
 - c) Both b & c
 - d) None of the above
3. In patrilocal residence, the new couple resides with
 - a) Parents of the bride
 - b) Parents of the groom
 - c) Grandparents of the bride
 - d) In a newly build house separate from their respective families
3. Which of the subsequent isn't an accurate statement about the term jati?
 - a) Membership in a every jati involves rules about food and food-sharing.
 - b) It's an all-India aggregative classification.
 - c) It's an area classification that varies from region to region.
 - d) It's a segmental organisation.
4. Read the following text and answer the questions that follow:

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 150years from around 1800 to 1947) and the post-Independence or post-colonial period (the six decades from 1947 to the present day). The present-day 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.

Choose the incorrect statement about the 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 organize ‘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 organize the ‘depressed classes’ and particularly the untouchable castes began during the nationalist movement.

5. Match the social reformer in List - I with their contribution in List – II.

List –I (Social Reformer)	List – II (Contribution)
(A) Ayyankali	(I) Gave the watchword ‘One Caste, One Religion, One God for all Man’.
(B) J.G. Phule	(II) Leader of the lower caste movement in South India
(C) Periyar	(III) Worked for Social justice for low-caste people.
(D) Sri Narayana Guru	(IV) Dalits got the freedom to walk on roads.

ASSERTION REASON BASED QUESTIONS

1. Assertion (A): Matriarchy, unlike patriarchy, has been a theoretical rather an empirical concept
Reason (R): There’s no historical or anthropological evidence of matriarchy- i.e. societies where women exercise dominance
 - a. Both A & R are true and R is the correct explanation of A
 - b. Both A & R are true but R is not the correct explanation of A
 - c. A is true but R is false
 - d. A is false but R is true

2. 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 castes, urban middle and upper classes.
Reason (R): Caste plays no part in people’s private lives
 - a. Both A & R are true and R is the correct explanation of A
 - b. Both A & R are true but R is not the correct explanation of A
 - c. A is true but R is false
 - d. A is false but R is true

3. Assertion (A): Family is 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.
- a. Both A & R are true and R is the correct explanation of A
 - b. Both A & R are true but R is not the correct explanation of A
 - c. A is true but R is false
 - d. A is false but R is true

4. Assertion (A): Castes are not only unequal in ritual terms, they are also supposed to be complementary and non-competing groups.
Reason (R): Each caste has its own place in the system which cannot be taken by any other caste.

- a. Both A & R are true and R is the correct explanation of A
- b. Both A & R are true but R is not the correct explanation of A
- c. A is true but R is false
- d. A is false but R is true

5. Assertion (A): By the 1970's all the major definitions of tribe were shown to be faulty

Reason (R): It was pointed out that the tribe-peasantry distinctions did not hold in terms of any of the commonly advanced criteria- size, religion, isolation and means of livelihood.

- a. Both A & R are true and R is the correct explanation of A
- b. Both A & R are true but R is not the correct explanation of A
- c. A is true but R is false
- d. A is false but R is true
