

# *Sociology*

## **(Indian Society) (Chapter – 3) (Social Institutions: Continuity and Change)**

**(Class – XII)**

### **Question 1:**

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

#### **Answer 1:**

The class structure can be understood by the combination of two sets of principles, one supported difference and separation and therefore the other on holism and hierarchy.

Each caste is different and strictly separated from every other caste on the premise of restrictions. These restrictions are associated with marriage, food sharing and social interaction to occupation.

Different and separated castes don't have a personal existence. They exist in relevance with a bigger whole. This societal whole or system may be a hierarchical instead of egalitarian system.

Each individual caste follows an ordered rank—a particular position during a ladder like arrangement going from highest to lowest.

The hierarchical ordering of castes relies on the excellence between purity and pollution. Castes that are considered ritually pure have status, while those considered less pure or impure have position. Historians believe that people who were defeated in wars were often assigned low caste status. Castes aren't only unequal in ritual terms. They're complementary and non-competing groups. It means each caste has its own place within the system which can't be taken by the other caste.

Caste is additionally 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.

### **Question 2:**

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

#### **Answer 2:**

The foremost commonly cited rules that the class structure has imposed are as follows:

- Caste is set by birth—a child inherits the “born information” the caste of its parents. One can never change one's caste, leave it, or choose to not join it. Caste isn't a matter of choice.
- Membership in an exceedingly caste involves strict rules about marriage. Caste groups are “endogamous” i.e. marriage is restricted to members of the group.
- Members of a selected caste need to follow rules about food and food sharing.
- A private born into a caste could only practice the occupation related to that caste, so occupations were hereditary.
- Caste involves hierarchy of rank and standing. One and all contains a caste. Every caste encompasses a caste. Every caste incorporates a specified place within the hierarchy of all castes.
- Castes involve sub-division within themselves. Sometimes sub-castes may have sub-caste i.e. segmental organisation.

### **Question 3:**

What changes did colonialism bring about in the caste system?

#### **Answer 3:**

The institution of caste underwent major changes during the colonial period. Present status of caste in India is more of a product of colonialism than of ancient Indian tradition.

The British administrators tried to grasp the complexities of caste in a trial to lead a way to govern the country efficiently.

The most important official effort to gather information on caste was through census. It began in 1860s. The 1901 census under the direction of Herbert Risley was particularly important because it sought to gather information on the social hierarchy of caste i.e. the social order of precedence specifically regions, on the position of every caste within the ordering.



The counting of caste and to 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 among efforts to settle population there, and these also had caste dimension. So colonialism led to major changes within the institution of caste. Briefly the Britishers took initiative in following areas:

- Census-to confirm of number and sizes of the castes and sub-castes.
- To grasp the values, beliefs and customs of various sections of society.
- Land settlement.

#### **Question 4:**

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

##### **Answer 4:**

The changes within the class structure benefited the foremost were urban middle and social class. Caste status ensured these groups the required economic and academic resources and that they took full advantage of the opportunities offered by rapid development. Particularly the upper caste elite were able to take pleasure in subsidised 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 within the early decades after independence. Thanks to this earlier lead over the remainder of the society in terms of education ensured a privileged status.

For the so called SC and ST and backward castes this modification became detrimental. For these the caste became only too visible. They'd not inherited educational and social capital and that they had to compete with already established upper caste group. They cannot afford to abandon their caste identity. They still suffer from discrimination of assorted kinds.

#### **Question 5:**

How have tribes been classified in India?

##### **Answer 5:**

Tribes are classified in keeping with their permanent and bought traits. Classification of Tribal societies:

(a) Permanent traits

(b) Acquired traits.

In terms of size, tribal range between seven million to but 100 people (In Andaman Nicobar Islands). The most important tribes are the Gonds, Bhils, Santhals, Oraons, Minas, Bodos, and Mundas each a minimum of 10,00,000 people. The tribal in India shared 8.2% of total population i.e. 85 million people in step with 2001 census.

#### **Question 6:**

What evidence would you offer against the view that 'tribes are primitive communities living isolated lives untouched by civilisation??

##### **Answer 6:**

There's no reason to believe that tribes are out of contact with the remainder of world or have always been the oppressed section of the society. This will be said thanks to the subsequent reasons:

- Gond Kingdoms in central India like 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 their services as local militias.



- They also occupied a special trade niche, trading forest produce, salts and elephants. Evidences substantiating tribes as primitive communities:
- Tribes haven't a state or political variety of the traditional kind.
- They need no written rules on religion.
- They're neither Hindus nor peasants.
- Primarily they're engaged in activities like food gathering, fishing, hunting, agriculture etc.
- The habitat of tribes is in dense forests and mountainous regions.

### Question 7:

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

#### Answer 7:

- Forced incorporation of tribal communities has had a negative impact on tribal cultures and, society the maximum amount as its economy.
- Tribal identities are today formed by interactional process.
- As this interactional process has not been in favour of the tribes, many tribal identities are supported ideas of resistance and opposition to the overwhelming force of the non-tribal world.
- The positive impact of success like the achievement of statehood for Jharkhand and Chhattisgarh, is marred by continuous problems. Many voters of the north-eastern states are living under special laws that limit their civil liberties. The vicious circle of armed rebellions provoking state repression which successively fuels further rebellions has taken an important toll on the culture, economy, and society of those north-eastern states.
- Gradual emergence of an informed socio-economic class in conjunction with the policy of reservation is creating an urbanised professional class (slaves). 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 manage over vital economic resources like land and specially forests, and issues referring to matters of ethnic-cultural identity.
- Thanks to vision within the tribes, the explanation for asserting tribal identity is also different for various group of tribal.

### Question 8:

What are some of the different forms that the family can take?

#### Answer 8:

Family could be a vital social institution. In either form i.e. nuclear or extended, its post to perform. Lately, lots of changes have present itself within the structure as an example, those people employed within the software industry have odd working to the current, grandparents have shifted in as caregivers to young.

A family may be headed by a male or female; descent may be traced from the mother or the daddy. This structure and composition of the family relies on various factors like economy, polity, culture and education.

The changes within the structure of family that we see today can be

- Same sex marriage
- Love marriage

But history and contemporary times suggest that such changes are met with violent reactions.

**Nuclear Family:** It consists of 1 set of oldsters and their children.

**Extended Family:** It consisted of over one couple and, often, over two generations live together. The clan is characteristic India.



Diverse types of family:

- Matrilocal-patrilocal (based on residence).
- Matrilineal and patrilineal (based on rules of inheritance).
- Matriarchal and patriarchal (based on authority).

### Question 9:

In what ways can changes in social structure lead to changes in the family structure?

#### Answer 9:

The structure of family will be seen as social institution and also in its relationship to other social institution of society.

- The inner structure of the family is sometimes associated with other structure of society i.e. political, economic, cultural, etc. Therefore, any significant change in behaviour pattern of members of family may change the character of society for instance working schedules of young parents within the software industry in India may cause increasing number of grandparent's occupation as caregivers to the young grandchildren.
- The composition of the family and its structure thereby changes. These changes are often understood in respect to other changes in society.
- The family (the private sphere) is linked to the economic, political, cultural and academic (the public) spheres.
- Sometimes the changes within the families and corresponding changes within the society occur accidentally. For example, because of war or riots people migrate in search of labor or for security reasons.
- Sometimes these changes are purposefully led to, e.g. thanks to independence and openness of ideas, people choosing their jobs, life partner and life style and such changes are very frequent within the Indian society.

### Question 10:

Explain the difference between Matriliney and matriarchy.

#### Answer 10:

##### Matriliney

Societies of Meghalaya Khasi, Jaintia, Garo tribes and societies of Kerala, Nayar family property inheritance goes from mother to daughter whereas control passes from maternal uncle to Nephew. It means a woman inherits property from mother and passes on to her daughter while a person controls his sister's property and passes on control to his sister's son. This Matriliney generates intense role conflict for men because they're in conflict between their responsibilities to their own house on the one hand and to their wife and youngsters 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 defect power holders. Despite Matriliney men are the power holders.

##### Matriarchy

In such societies the ladies exercise authority and play dominant role. Practically it's only a theoretical concept because it never allows the ladies to possess real power of dominance. Realistically it's not existed even in matrilineal families.