**CBQ - CHAPTER- 3**

**SOCIAL INSITUTIONS**

1. ‘Sanskrtisation’ refers to –
2. The process by which members of a middle or lower caste attempt to raise their own social status by adopting the ritual, domestic and social practices of a higher caste.
3. The process of learning and acquiring Sanskrit language.
4. The process of becoming more ‘cultured’.
5. The process of giving up on one’s own culture by adopting a new culture.
6. “The argument for a tribe- caste distinction was founded on an assumed cultural difference between Hindu castes, with their beliefs in purity and pollution and hierarchical integration, and ‘animist’ tribals with their more egalitarian and kinship – based modes of social organization.”

Which of the following is not a characteristics of tribal communities ?

1. Egalitarian organization
2. Kinship based mode of social organization
3. Animists
4. Organised religion
5. 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.

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.

1. 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.

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.

1. 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.

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.

1. Assertion (A)- Castes are supposed to be complementary and competing groups.

Reason (R)- Each caste has its own place in the system which cannot be taken by any other caste.

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.

*Read the following text and answer the following questions 7, 8, 9 10 on the basis of the same:*

Opinions also differ on the exact age of the caste system. It is generally agreed, though, that the four varna classification is roughly three thousand years old. However, the ‘caste system’ stood for different things in different time periods, so that it is misleading to think of the same system continuing for three thousand years. In its earliest phase, in the late Vedic period roughly between 900-500 BC, the caste system was really a varna system and consisted of only four major divisions. These divisions were not very elaborate or very rigid, and they were not determined by birth. Movement across the categories seems to have been not only possible but quite common. It is only in the post- Vedic period that caste became the rigid institution that is familiar to us from well-known definitions.

1. Membership in a caste involves strict rules about marriage. Marriage are restricted to members of the caste group.

What do you call this practice?

* 1. Polyandry
	2. Polygamy
	3. Endogamy
	4. Monogamy
1. Which of the following is not a principle on which the caste system is based?
	1. Difference
	2. Wholism
	3. Separation
	4. Competition
2. Castes were traditionally linked to occupations. Caste based occupations are \_\_\_\_\_\_ in nature.
	1. Hereditary
	2. Equal
	3. Segmentary
	4. Less rigid
3. Which of the following is NOT a correct statement about the term jati?
	1. It is a local classification that varies from region to region.
	2. It has a segmental organization.
	3. Membership in a jati involves rules about food and food sharing.
	4. It is an all – India aggregative classification.

*Read the following text and answer the following questions 11, 12, 13, 14 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.”

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

* 1. The state was committed to the abolition of caste and explicitly wrote this into the Constitution.
	2. The state was both unable and unwilling to push through radical reforms which would have undermined the economic basis for caste inequality.
	3. It assumed that if it operated in a caste-blind manner, this would automatically lead to the undermining of caste- based privileges.
	4. 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.
1. Which of the following is an example of the economic changes affecting caste?
	1. Recruitment to industrial jobs continued to be organized along caste and kinship based lines.
	2. Emergence of caste- based political parties in the 1980s.
	3. Particular departments or shop floors were often dominated by specific castes.
	4. Modern industry created all kinds of new jobs for which there were no caste rules.
2. In which area has caste proved to be the strongest?
	1. Cultural and domestic spheres.
	2. Politics
	3. Economic
	4. Urban sphere

*Read the following text and answer the following questions 15, 16, 17, 18 on the basis of the same:*

“Tribe is a modern term for communities that are very old, being among the oldest inhabitants of the sub- continent. Tribes in India have generally been defined in terms of what they were not. Tribes were communities that did not practice a religion with a written text; did not have a state or political form of the normal kind; did not have sharp class divisions; and most important, they did not have caste and were neither Hindus nor peasants. The term was introduced in the colonial era. The use of a single term for a very disparate set of communities was more a matter of administrative convenience…. In terms of positive characteristics, tribes have been classified according to their ‘permanent’ and acquired traits.”

1. Which of the following is NOT a permanent trait of tribes in India?
	1. Region
	2. Ecological Habitat
	3. Mode of livelihood
	4. Language
2. According to Census Report 2011, it is \_\_\_\_\_\_\_\_ % of the population of India, or about 104 million tribal persons in the country, or about 104 million tribal persons in the country.
	1. 8.2%
	2. 8.6%
	3. 11%
	4. 15%
3. If we look at the share of tribals in the state population, then the North Eastern states have the highest concentrations, with all states, except \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, having concentrations of more than 30%.

Fill in the blanks using the following options:

* 1. Nagaland
	2. Meghalaya
	3. Assam
	4. Arunachal Pradesh
1. Which of the following is not a physical – racial criteria for defining the tribes in India?
	1. Austric
	2. Aryan
	3. Dravidian
	4. Negrito
2. “The structure of the family can be studied both as social institution in itself and also in its relationship to other social institutions of society.” Which of the following is not a characteristic of a family?
	1. It can be nuclear or extended.
	2. It is related to the other structures of the society.
	3. Structures may occur accidentally in a family.
	4. The line of descent is solely patrilineal.
3. Caste is an institution uniquely associated with the Indian subcontinent. While social arrangements producing similar effects have existed in other parts of the world, the exact form has not been found elsewhere. Which of the following statements is not a feature of caste?
	1. Caste is determined by birth.
	2. Caste membership involves rules about growth.
	3. Caste involves subdivision within themselves.
	4. Caste involves strict rules about marriage.
4. One of the most significant yet paradoxical changes in the caste system in the contemporary. Is that it has tended to become invisible for the upper caste, urban, middle and upper classes. Which of the following benefits were not available for these classes in the contemporary period ?
	1. Full advantage of necessary economic and educational resources.
	2. Benefit from subsidized public education.
	3. Policies of reservation and other forms of protective discrimination.
	4. Advantage of the expansion of state sector jobs.
5. Assertion (A)- Sanskritisation usually accompanies or follows a rise in the economic status of the cast attempting it.

Reason (R)- adopting the ritual, domestic and social practices offer caste or castes of higher status raises the social status of the members of middle or lower castes.

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.

1. Which of the following is not true about the intervention of the colonial state and its impact on the institution of caste?
	1. Land revenue settlements and related arrangements and laws gave legal recognition to the customary caste based rights of the upper castes.
	2. Large scale irrigation schemes, like the ones in Punjab were accompanied by efforts to settle populations there, and these also had a caste dimension.
	3. Colonial State did not work for the welfare of the downtrodden.
	4. Direct them to count past 10 to officially record cast status, change the institution itself.
2. Assertion (A)- Ritually highest caste - The Brahmins were subordinated to the secular power of kings and rulers belonging to the Kshatriya castes.

Reason (R)- In strict scriptural terms, Brahmins were not supposed to amass wealth.

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.

Read the following passage and answer Questions 25, 26 and 27.

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 19th century, Ben Indian independence in 1947 offers a natural dividing line between the colonial period and post independence or post colonial. The present form of caste as a social institution has been shaped very strongly by both the colonial period as well as rapid changes that have come about in independent India.

1. Choose the incorrect statement about position of caste and caste based issues in the nationalist movement.
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	2. There was an initiative taken to organize depressed classes from both ends of the caste spectrum.
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	4. Efforts to organize the depressed classes and particularly the untouchable castes, began during the nationalist movement.
2. The post independence Indian state inherited and reflected the contradictions of the nationalist movement.
	1. The state was committed to the abolition of caste and explicitly wrote this into the Constitution.
	2. State was both unable and unwilling to push through radical reforms which would have undermined the economic basis for caste inequality.
	3. It assumed that if it operated in a caste blind manner, this would automatically lead to the undermining of caste based privileges.
	4. The state meets sufficient efforts to deal with the fact that the upper castes and the lower castes were far from equal in economic and educational terms.
3. Which of the following is an example of the economic changes affecting caste?
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	2. Emergence of caste based political parties in the 1980s.
	3. Particular departments on shop floors were often dominated by specific castes.
	4. Modern industry created all new kinds of jobs for which there were no caste rules.

Read the following passage in answer Question number 28,29 and 30.

Tribe is a modern term for communities that are very old, being among the oldest inhabitants of these subcontinent. Tribes in India have generally been defined in terms of what they are not. Tribes where communities that did not have a religion with a written text, did not have a state or political form of the normal kind, did not have sharp class divisions and most important, they did not have caste and when neither Hindus nor peasants. The term was introduced in the colonial era. The use of a single term for a very disparate set of communities was more a matter of administrative convenience in terms of positive characteristics, tribes have been classified according to their permanent and acquired traits.

1. Which of the following is not a permanent trait of tribes in India?
	1. Region.
	2. Ecological habitat.
	3. Mode of livelihood.
	4. Language.
2. According to Census report 2011, it is \_\_\_\_\_\_\_\_of the population of India or about 104 million tribal people in the country.
	1. 8.2%
	2. 11%.
	3. 8.6%
	4. 15%.
3. Which of the following is not physical racial criteria for defining the tribes in India?
	1. Austric
	2. Aryan.
	3. Dravidian
	4. Negrito