

SOCIAL INSTITUTIONS : CONTINUITY AND CHANGE

STUDY-NOTES

- **Communities** are sustained and regulated by social institutions and social relationships. Here, we will discuss about three institutions that are central to Indian society-caste, tribe and family.
- **Caste** is an institution uniquely associated with the Indian sub-continent.
- The English word 'caste' is actually a borrowing from the Portuguese *casta*, meaning pure breed. The word refers to a broad institutional arrangement that in Indian languages (beginning with the ancient Sanskrit) is referred to by two distinct terms, *varna* and *jati*.
- **Varna** literally 'colour', an all India-based classification dividing society into hierarchically ordered caste groups- Brahman, Kshatriya, Vaishya and Shudras. Later included a fifth category of those considered as '*panchamas*'.
- **Jati** is the word most commonly used to refer to the institution of caste in Indian languages.
- **Jati** is the hereditary, endogamous, group which is usually localised. It has a traditional association with an occupation, and a particular position in the local hierarchy of castes.
- The precise relationship between *varna* and *jati* has been the subject of much speculation and debate among scholars.
- While the four *varna* classification is common to all of India, the *jati* hierarchy has more local classifications that vary from region to region.
- It is generally agreed, though, that the four *varna* classification is roughly three thousand years old
- In its earliest phase, in the late Vedic period, the four-fold divisions were not very elaborate or very rigid, and they were not determined by birth. It is only in the post Vedic period that caste became the rigid institution that is familiar to us from well – known definitions.
- The most commonly cited defining features of caste are the following: **Caste is determined by birth.**
- Caste groups are endogamous. Rule of caste endogamy and clan exogamy (within *jati* but outside own *gotra*).
- Strict rules on who shares food with whom and of what kind/caste membership involves rules about food and food sharing.
- The caste system consists of arrangement of castes in a **hierarchy** of ranks and statuses.
- Castes also involve sub-divisions within themselves. This is referred to as **segmental** organisation.
- Castes were traditionally linked to occupations and this was hereditary.
- 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.
- 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.
- By far the most important official effort to collect information on caste was through the census. **The 1901 Census** under the direction of Herbert Risley was particularly important as it sought to collect information on the social hierarchy of caste.
- Scholars feel that this kind of direct attempt to count caste and to officially record caste status changed the institution itself.
- Before this kind of intervention, caste identities had been much more fluid and less rigid; once they began to be counted and recorded, caste began to take on a new life.

- Other interventions by the colonial state also had an impact on the institution. The land revenue settlements and related arrangements and laws served to give legal recognition to the customary (caste-based) rights of the upper castes.
- At the other end of the scale, towards the end of the colonial period, the administration also took an interest in the welfare of downtrodden castes, referred to as the 'depressed classes' at that time.
- It was as part of these efforts that the **Government of India Act of 1935** was passed which gave legal recognition to the lists or 'schedules' of castes and tribes marked out for special treatment by the state.
- Caste considerations had inevitably played a role in the mass mobilisations of the nationalist movement. Efforts to organise the movements for 'depressed classes' predated the nationalist movement including those of social reformers and leaders like Gandhi and Ambedkar.
- The post-Independence Indian state inherited and reflected the contradictions of the nationalist movement. On the one hand, the state was committed to the abolition of caste and explicitly wrote this into the Constitution. On the other hand, the state was both unable and unwilling to push through radical reforms which would have undermined the economic basis for caste inequality.
- At yet another level, the state assumed that if it operated in a caste-blind manner, this would automatically lead to the undermining of caste-based privileges and the eventual abolition of the institution. The only exception to this was in the form of reservations for the Scheduled Castes and Scheduled Tribes.
- Modern industry created all kinds of new jobs for which there were no caste rules. Urbanisation and the conditions of collective living in the cities made it difficult for the caste-segregated patterns of social interaction to survive.
- However, caste continued to remain resilient. Recruitment to industrial jobs, whether in the textile mills of Mumbai (then Bombay), the jute mills of Kolkata (then Calcutta), or elsewhere, continued to be organised along caste and kinship-based lines.
- **Prejudice** against the untouchables remained quite strong and was not absent from the city, though not as extreme as it could be in the village.
- Caste has proved strongest in the cultural and domestic spheres. **Endogamy**, or the practice of marrying within the caste, remained largely unaffected by modernisation and change. Even today, most marriages take place within caste boundaries, although there are more inter-caste marriages.
- Lower caste groups still see the higher castes as a reference model and may attempt positional change-process of '**Sanskritisation**' by M.N. Srinivas.
- Most visible change seen in sphere of politics. Caste remains central to electoral politics. Since the 1980s there has been the emergence of explicitly caste-based political parties.
- Growing clout of the '**dominant castes**' (again term given by M.N. Srinivas) who have come to play a critical role in politics such as the Yadavs of Bihar and UP, Jats of Punjab, Haryana, etc.
- One of the most significant yet paradoxical changes 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.
- For the so-called scheduled castes and tribes and the backward castes-the opposite has happened (caste has become all too visible i.e. their caste has tended to eclipse the other dimensions of their identities).
- '**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.
- In terms of positive characteristics, tribes have been classified according to their 'permanent' and 'acquired' traits.
- **Permanent traits** include region, language, physical characteristics and ecological habitat.
- Classifications based on **acquired traits** use two main criteria – mode of livelihood, and extent of incorporation into Hindu society – or a combination of the two.
- There has been a long standing debate on the tribal question among academicians and administrators. The famous isolation versus integration debate of the 1940s built upon this standard picture of tribal societies as isolated wholes.
- The isolationist side argued that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom were intent on reducing tribals to detribalised landless labour.

- The integrationists, on the other hand, argued that tribals were merely backward Hindus, and their problems had to be addressed within the same framework as that of other backward classes.
- The **Constituent Assembly** debates resulted in solution of controlled integration and was reflected in all schemes for tribal development– five year plans, tribal sub-plans, tribal welfare blocks, special multipurpose area schemes.
- The debate continued in the 1960s where 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 organisation.
- By the 1970s, it was pointed out that the tribe-peasantry distinction did not hold in terms of any of the commonly advanced criteria: size, isolation, religion, and means of livelihood. This discussion was accompanied by body of literature on the mechanisms through which tribes were absorbed into Hindu society, throughout the ages.
- The continuing problem is that the integration of tribes has neglected their own needs or desires; integration has been on the terms of the mainstream society and for its own benefit.
- The **tribal societies** have had their lands, forests taken away and their communities shattered in the name of development (national development vs tribal development).
- Forced incorporation of tribal communities into mainstream processes has also had its impact on tribal culture and society.
- Since the interaction with the mainstream has generally been on terms unfavourable to the tribal communities, many tribal identities today are centred on ideas of resistance and opposition to the overwhelming force of the non-tribal world.
- The positive impact of successes – such as the achievement of statehood for Jharkhand and Chattisgarh after a long struggle – is moderated by continuing problems.
- Many of the states of the North-East (such as Nagaland and Manipur), for example, have been living for decades under special laws that limit the civil liberties of citizens as these states are declared as ‘disturbed areas’.
- Another significant development is the gradual emergence of an **educated middle class among tribal communities** (especially visible in the North-eastern states). In conjunction with policies of reservation, education is creating an urbanised professional class.
- **Assertions of tribal identity** are on the rise. 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 land and specially forests), and issues relating to matters of ethnic-cultural identity.
- Each one of us is born into a family, and most of us spend long years within it.
- The structure of the family can be studied both as a social institution in itself and also in its relationship to other social institutions of society.
- The family (the private sphere) is linked to the economic, political, cultural, and educational (the public) spheres. For example, the migration of men from the villages of the Himalayan region can lead to an unusual proportion of women-headed families in the village.
- **Families** have different structures and these structures change. In India, discussions on the family have often revolved around the nuclear and extended family.
- A **nuclear family** consists of only one set of parents and their children.
- An **extended family** (commonly known as the ‘**joint family**’) can take different forms, but has more than one couple, and often more than two generations, living together.
- The extended family often is seen as symptomatic of India. Yet this is by no means the dominant form now or earlier. It was confined to certain sections and certain regions of the community. Point made by I.P. Desai.
- Families can also have other diverse forms, **matrilocal** and **patrilocal** (based on rules of residence after marriage), **patrilineal** and **matrilineal** (based on rules of descent and inheritance), **matriarchal** and **patriarchal** (based on structure of authority).
- While matrilineal societies do exist, there is no historical or anthropological evidence of matriarchy, i.e., societies where women exercise dominance.

- The example of **Khasi society** shows the structural tensions created by matrilineal system which affect both men and women in Khasi society today.
- In the **Khasi system**, there is a separation of the line of descent and inheritance on the one hand (which links the mother to the daughter) and the structure of authority and control on the other (which links the mother's brother to the sister's son).
- **Khasi matriliney** 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.
- 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.
- The discipline of economics is aimed at understanding and explaining how markets work in modern capitalist economies, for instance, how prices are determined, the probable impact of specific kinds of investment, or the factors that influence people to save or spend.
- The most famous of the early political economists was **Adam Smith**, who in his book, **The Wealth of Nations**, attempted to understand the market economy that was just emerging at that time.
- Smith argued that the capitalist market economy is made up of a series of individual exchanges or transactions, which automatically create a functioning and ordered system.
- He used the idea of the 'invisible hand' to argue that society overall benefits when individuals pursue their own self-interest in the market, because it stimulates the economy and creates more wealth.
- For this reason, Smith supported the idea of a 'free market', that is, a market free from all kinds of regulation whether by the state or otherwise. This economic philosophy was also given the name *laissez-faire*, a French phrase that means 'leave alone' or 'let it be'.
- Modern economics developed from the ideas of early thinkers such as Adam Smith, and is based on the idea that the economy can be studied as a separate part of society that operates according to its own laws, leaving out the larger social or political context in which markets operate.
- In contrast to this approach, sociologists have attempted to develop an alternative way of studying economic institutions and processes within the larger social framework.
- Sociologists view markets as social institutions that are constructed in culturally specific ways. For example, markets are often controlled or organised by particular social groups or classes, and have specific connections to other institutions, social processes and structures.
- Sociologists often express this idea by saying that economies are socially 'embedded'. This is illustrated by two examples, one of a weekly tribal haat, and the other of a 'traditional business community' and its trading networks in colonial India.
- In most agrarian or 'peasant' societies around the world, periodic markets are a central feature of social and economic organisation.
- These **periodic markets** link different regional and local economies together, and link them to the wider national economy and to towns and metropolitan centres.
- The weekly haat is a common sight in rural and even urban India. In hilly and forested areas (especially those inhabited by adivasis), where settlements are far-flung, roads and communications poor, and the economy relatively undeveloped, the weekly market is the major institution for the exchange of goods as well as for social intercourse.
- While the weekly market in tribal areas may be a very old institution, its character has changed over time. After these remote areas were brought under the control of the colonial state, they were gradually incorporated into the wider regional and national economies.
- **Tribal areas** were 'opened up' by building roads. This led to the influx of traders, moneylenders, and other non-tribal people from the plains into these areas. The local tribal economy was transformed as forest produce was sold to outsiders, and money and new kinds of goods entered the system.
- Tribals were also recruited as labourers to work on plantations and mines that were established under colonialism. Due to all these changes, local tribal economies became linked into wider markets, usually with very negative consequences for local people.

- The **weekly market** as a social institution, the links between the local tribal economy and the outside, and the exploitative economic relationships between adivasis and others, are illustrated by a study of a weekly market in Bastar district. This district is populated mainly by Gonds, an adivasi group.
- According to Alfred Gell (1982), the anthropologist who studied *Dhorai*, the market has significance much beyond its economic functions. For example, the layout of the market symbolises the hierarchical inter-group social relations in this region. The wealthy and high-ranking Rajput jeweller and the middle-ranking local Hindu traders sit in the central 'zones', and the tribal sellers of vegetables and local wares in the outer circles.
- The other example of seeing how economies are 'socially embedded' is to look at the caste-based markets and trading networks in pre-colonial and colonial India.
- While **colonialism** certainly brought about major economic transformations, for example due to the demand that land revenue be paid in cash, recent historical research has shown that much of India's economy was already extensively monetised (trade was carried out using money) in the late pre-colonial period.
- Also, while various kinds of **non-market exchange systems** (such as the 'jajmani system') did exist in many villages and regions, even during the precolonial period villages were incorporated into wider networks of exchange through which agricultural products and other goods circulated.
- **Pre-colonial India** had well-organised manufacturing centres as well as indigenous merchant groups, trading networks, and banking systems that enabled trade to take place within India, and between India and the rest of the world.
- These traditional trading communities or castes had their own systems of banking and credit. For instance, an important instrument of exchange and credit was the hundi, or bill of exchange (like a credit note), which allowed merchants to engage in long- distance trade.
- A study of the **Nattukottai Chettiars** (or Nakarattars) of Tamil Nadu community during the colonial period shows how its banking and trade activities were deeply embedded in the social organisation of the community.
- The structures of caste, kinship, and family were oriented towards commercial activity, and business activity was carried out within these social structures. As in most 'traditional' merchant communities, Nakarattar banks were basically joint family firms.
- Similarly, trading and banking activities were organised through caste and kinship relationships. For instance, their extensive caste-based social networks allowed Chettiar merchants to expand their activities into South-east Asia and Ceylon.
- In one view, the economic activities of the Nakarattars represented a kind of indigenous capitalism.
- The 'traditional business communities' in India include not only '*Vaisyas*', but also other groups with distinctive religious or other community identities, such as the Parsis, Sindhis, Bohras, or Jains.
- **Merchant communities** did not always have a high status in society; for instance, during the colonial period the long distance trade in salt was controlled by a marginalised 'tribal' group, the *Banjaras*.
- The advent of colonialism in India produced major upheavals in the economy, causing disruptions in production, trade, and agriculture. A well-known example is the demise of the handloom industry due to the flooding of the market with cheap manufactured textiles from England.
- In the colonial era India began to be more fully linked to the world capitalist economy. Before being colonised by the British, India was a major supplier of manufactured goods to the world market.
- After **colonisation**, India became a source of raw materials and agricultural products and a consumer of manufactured goods, both largely for the benefit of industrialising England.
- In some cases, new communities emerged to take advantage of the economic opportunities provided by colonialism, and continued to hold economic power even after Independence.
- For example, The **Marwaris** became a successful business community only during the colonial period, when they took advantage of new opportunities in colonial cities such as Calcutta and settled throughout the country to carry out trade and moneylending.
- One of the founders of modern sociology, Karl Marx, was also a critic of modern capitalism. Marx understood capitalism as a system of commodity production, or production for the market, through the use of wage labour.

- Under the capitalist mode of production, labour itself becomes a commodity, because workers must sell their labour power in the market to earn a wage.
- The capitalist class is able to profit from this system by paying the workers less than the value of what they actually produce, and so extracting surplus value from their labour.
- The growth of capitalism around the world has meant the extension of markets into places and spheres of life that were previously untouched by this system.
- **Commodification** occurs when things that were earlier not traded in the market become commodities. For instance, labour or skills become things that can be bought and sold.
- According to Marx and other critics of capitalism, the process of commodification has negative social effects. For instance, there is a controversy about the sale of kidneys by the poor to cater to rich patients who need kidney transplants. According to many people, human organs should not become commodities.
- In **contemporary India**, we can observe that things or processes that earlier were not part of market exchange become commodified. For example, traditionally, marriages were arranged by families, but now there are professional marriage bureaus and websites that help people to find brides and grooms for a fee.
- Another important feature of capitalist society is that consumption becomes more and more important, not just for economic reasons but because it has symbolic meaning.
- One of sociology's founders, **Max Weber**, was among the first to point out that the goods that people buy and use are closely related to their status in society. He coined the term status symbol to describe this relationship.
- Sociologists study **consumption patterns and lifestyles** because of their cultural and social significance in modern life.
- Since the late 1980s, India has entered a new era in its economic history, following the change in economic policy from one of state-led development to liberalisation. This shift also ushered in the era of globalisation, a period in which the world is becoming increasingly interconnected — not only economically but also culturally and politically.
- The term **globalisation** includes a number of trends, especially the increase in international movement of commodities, money, information, and people, as well as the development of technology (such as in computers, telecommunications, and transport) and other infrastructure to allow this movement.
- A central feature of globalisation is the increasing extension and integration of markets around the world. This integration means that changes in a market in one part of the globe may have a profound impact somewhere else far away.
- The software services industries and business process outsourcing (BPO) industries (such as call centres) are some of the major avenues through which India is getting connected to the global economy
- Another example is that of a **virtual market** like the NASDAQ. It is the name of a major electronic stock exchange based in New York. It operates exclusively through computerised electronic communications.
- Under globalisation, not only money and goods, but also people, cultural products, and images circulate rapidly around the world, enter new circuits of exchange, and create new markets. Products, services, or elements of culture that were earlier outside of the market system are drawn into it.
- The growing market for **international tourism** also suggests how culture itself may become a commodity. An example is the famous annual fair in Pushkar, Rajasthan, to which pastoralists and traders come from distant places to buy and sell camels and other livestock. While the Pushkar fair continues to be a major social and economic event for local people, it is also marketed internationally as a major tourist attraction.
- The fair is attractive to tourists because it comes just before a major Hindu religious festival of **Kartik Purnima**, when pilgrims come to bathe in the holy **Pushkar Lake**. Thus, Hindu pilgrims, camel traders, and foreign tourists mingle at this event, exchanging not only livestock and money but also cultural symbols and religious merit.
- The globalisation of the Indian economy has been due primarily to the **policy of liberalisation** that was started in the late 1980s.
- **Liberalisation** includes a range of policies such as the privatisation of public sector enterprises (selling government-owned companies to private companies); loosening of government regulations on capital, labour, and

trade; a reduction in tariffs and import duties so that foreign goods can be imported more easily; and allowing easier access for foreign companies to set up industries in India.

- Another word for such changes is **marketisation**, or the use of markets or market – based processes (rather than government regulations or policies) to solve social, political, or economic problems.
- The changes that have been made under the liberalisation programme have stimulated economic growth and opened up Indian markets to foreign companies. For example, many foreign branded goods are now sold, which were not previously available.
- Increasing foreign investment is supposed to help economic growth and employment. The **privatisation** of public companies is supposed to increase their efficiency and reduce the government’s burden of running these companies.
- However, the impact of liberalisation has been mixed.
- Many people argue that liberalisation and globalisation have had, or will have, a negative net impact on India – that is, the costs and disadvantages will be more than the advantages and benefits.
- Some sectors of Indian industry (like software and information technology) or agriculture (like fish or fruit) may benefit from access to a global market, but other sectors (like automobiles, electronics or oilseeds) will lose because they cannot compete with foreign producers.
- For example, Indian farmers are now exposed to competition from farmers in other countries because import of agricultural products is allowed. Earlier Indian agriculture was protected from the world market by support prices and subsidies.
- This means that many farmers are not able to make a decent living from agriculture. Similarly, small manufacturers have been exposed to global competition as foreign goods and brands have entered the market, and some have not been able to compete.
- The privatisation or closing of public sector industries has led to loss of employment in some sectors, and to growth of unorganised sector employment at the expense of the organised sector. This is not good for workers because the organised sector generally offers better paid and more regular or permanent jobs.

QUESTION BANK


MULTIPLE CHOICE QUESTIONS

1. The matrilineal system has inherent disagreements based on _____.
(a) Women are deprived power (b) Structure of authority
(c) Leniency towards men (d) All of the above
2. The process by which tribals distinguish themselves from others is known as _____.
(a) Tribalisation (b) Secondary phenomena (c) Tribalism (d) Tribal process
3. The concepts of Sanskritization and Dominant Castes as processes of change was coined by _____.
(a) Jyotiba Phule (b) Periyar (c) Ayyankali (d) M.N. Srinivas
4. Varna literally means _____ and is a fourfold division found in caste-based societies.
(a) Colour (b) Pure breed (c) Species (d) Hierarchy
5. Castes were traditionally linked to occupations which were passed on from one generation to another making it _____ in nature.
(a) Hierarchical (b) Pure (c) Hereditary (d) Legal
6. The two sets of principles which govern the caste system are _____ and _____.
(a) one based on difference and separation and the other on wholism and heredity
(b) one based on difference and separation and the other on wholism and hierarchy
(c) one based on distance and separatism and the other on purity and pollution
(d) one based on division and hierarchy and the other on purity and pollution


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

- (a) Egalitarian organization (b) Kinship based modes of social organization
(c) Animists (d) Organised religion
20. Which of the following are not the changes brought about by colonialism to the caste system?
(a) Numbering and recording of castes through census
(b) Land revenue settlements serving the customary rights of the upper castes
(c) Linking castes to their ancestral roots
(d) Marking of schedules of castes for special treatment by the state
21. **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) Both A and R are false.
(d) A is false and R is true.
22. Forced incorporation of tribal communities into mainstream processes has had its impact on tribal culture and society as much as its economy. Tribal identities are formed by this interactional process rather than any _____ characteristics peculiar to tribes.
(a) Distinct (b) Primordial (c) Oppositional (d) Protectionist
23. The Satyashodhak Samaj was founded in which year?
(a) 1893 (b) 1887 (c) 1873 (d) 1897
24. The family structure where property is passed from mother to daughter is known as:
(a) Matrilocal (b) Matrilineal
(c) Female-headed household (d) Matriarchy
25. Since caste is also linked with _____, the system functions as the social division of labour, except that, in principle, it allows no mobility.
(a) Marriage (b) Hierarchy (c) Food and food sharing (d) Occupation
26. **Assertion (A):** The development activity of the state and the growth of private industry affected caste indirectly through the speeding up and intensification of economic change
Reason (R): Modern industry created all kinds of new jobs for which there were very strict rules
(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 and R is false.
(d) A is false and R is true.
27. 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%.
(a) Nagaland (b) Meghalaya (c) Assam (d) Arunachal Pradesh
28. Which of the following factors is not responsible for the caste system to become invisible for the upper caste, urban middle and upper classes in the contemporary period?
(a) Subsidised public education (b) Expansion of public sector jobs after independence
(c) Opportunities offered by rapid development (d) No inherited educational or economic capital
29. "With the emergence of this class in particular, issues of culture, tradition, livelihood, even control over land and resources, as well as demands for a share in the benefits of the projects of modernity, have become an integral part of the articulation of identity among the tribes." Which section of tribal society is being talked about here?
(a) Leaders of the tribe (b) Those who have converted to Hinduism
(c) Educated middle class among the tribals (d) None of these

30. Which of the following is not a correct statement about the term *jati*?
- It is a local classification that varies from region to region.
 - It has a segmental organization.
 - Membership in a *jati* involves rules about food and food sharing.
 - It is an all-India aggregative classification.
31. "The expression 'joint family' is not the translation of any Indian word like that. It is interesting to note that the words used for joint family in most of the Indian languages are the equivalents of translations of the English word 'joint family'."
- Who has said this?
- M.N. Srinivas
 - I.P. Desai
 - Imtiaz Ahmad
 - Tiplut Nongbri
32. Opinions differ on the exact age of the caste system. It is generally agreed, though, that the four varna classification is roughly _____ years old.
- Three thousand
 - Four thousand
 - Five thousand
 - One thousand
33. The fifth category of castes were referred to as the _____.
- Shudra
 - Panchamas
 - Kshatriya
 - Vaishya
34. The present study ... deals with a Muslim biradri (community) called the Multani Lohars. Karkhanedar is a vernacular term used for _____.
- A weaver
 - Person engaged in trade
 - Person engaged in the business of manufacturing for which he is the owner
 - The head of a joint family
35. **Assertion (A):** The internal structure of the family is usually related to other structures of society, namely political, economic, cultural etc.
- Reason (R):** The migration of men from the villages of the Himalayan region can lead to an unusual proportion of women-headed families in the village.
- Both A and R are true and R is the correct explanation of A.
 - Both A and R are true but R is not the correct explanation of A.
 - A is true and R is false.
 - A is false and R is true.
36. The famous isolation versus integration debate of the _____ built upon this standard picture of tribal societies as isolated wholes.
- 1970s
 - 1940s
 - 1960s
 - 1950s
37. 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 land and specially forests. The other are those relating to _____.
- Issues relating to matters of ethnic-cultural identity
 - Issues relating to environment and protection of forests
 - Issues relating to suppression of rights
 - None of these
38. Migration of men from the villages of the Himalayan region can lead to an unusual proportion of _____ families in the village.
- Male child headed
 - Women-headed
 - Both (a) and (b)
 - Neither (a) nor (b)
39. M.N. Srinivas's book _____ is one of the best known village studies in Social Anthropology.
- Dominant Classes
 - The Remembered Village
 - Interrogating Caste
 - Contemporary India: A Sociological View

40. Castes involve sub-divisions within themselves i.e. castes almost always have sub-castes and sometimes sub-castes may also have sub-sub-castes. This is referred to as a _____.
- (a) Hierarchical organization (b) Horizontal stretch
(c) Segmental organization (d) Purity-pollution principle
41. _____ are an example of dominant castes of Karnataka.
- (a) Vokkaligas (b) Reddys (c) Khammas (d) Lingayats
42. The social reformer Periyar's real name was
- (a) Jyotiba Phule (b) Dayanand Saraswati (c) Shri Narayana Guru (d) E.V. Ramasami Naickar
43. The hierarchical ordering of castes is based on the distinction between _____ and _____.
- (a) Wholism and Hierarchy (b) Difference and Separation
(c) Purity and Pollution (d) Sacred and Profane
44. See the image and identify the social reformer:
She was the first headmistress of the country's first school for girls in Pune.
- (a) Savitri Bai Phule
(b) Jyotiba Phule
(c) Begum Rokeya Sekawat
(d) Tarabai Shinde
- 
45. Hunting gathering tribes like the _____ of Bihar employ specialized households to make baskets, press oil etc.
- (a) Gonds (b) Hos (c) Birhors (d) Mundas
46. Although it is an institution characteristic of Hindu society, caste has spread to the major non-Hindu communities of the Indian sub-continent. This is specially true of Muslims, Christians and _____.
- (a) Parsis (b) Sikhs (c) Buddhists (d) None of these
47. Which of the following is not a practice of emulation chosen by the lower castes in an attempt to sanskritise?
- (a) Adopting vegetarianism
(b) Wearing of sacred thread
(c) Promoting rights of women
(d) Performance of specific prayers and religious ceremonies
48. According to Census Report of 2011, the total population of tribes is _____ of the population of India.
- (a) 8.6% (b) 6.8% (c) 6% (d) 8%
49. The early school of anthropologists tended to emphasise the _____ aspects of tribal absorption into the mainstream, while the later writers have concentrated on the exploitative and political nature of the incorporation.
- (a) Personal (b) Cultural (c) Pristine (d) Primordial
50. Following the various rebellions in tribal areas in the eighteenth and nineteenth centuries, the colonial government set up 'excluded' and 'partially excluded' areas, where the entry of non-tribals was prohibited or regulated. In these areas, the British favoured indirect rule through _____.
- (a) English planters (b) Tribal Chiefs
(c) Local kings or headmen (d) Zamindars
51. Adam Smith studied the market economy and put forth his views in the book _____.
- (a) The Wealth of Nations (b) Nation and Wealth (c) Wealthy Nations (d) None of these
52. What does the term 'laissez faire' mean?
- (a) Let there be government control (b) Let there be community ownership
(c) Leave alone or let it be (d) None of these

53. Status symbol was a term coined by _____.
- (a) Emile Durkheim (b) Karl Marx (c) Max Weber (d) Auguste Comte
54. The layout of the weekly market system of the Dhorai symbolizes
- (a) The hierarchical inter-group social relations in the region
 (b) The wide variety of products in the region
 (c) The money the sellers earn from their trade
 (d) None of these
55. The era when India began to be 'more fully linked' to the world capitalist economy was _____.
- (a) Post Vedic (b) Pre-Colonial (c) Post-Colonial (d) Colonial
56. The growing market for _____ tourism suggests how culture itself may become a commodity.
- (a) Domestic (b) International (c) Local (d) Ethnic
57. NASDAQ is the name of a major electronic stock exchange based in
- (a) Washington (b) Tokyo (c) New York (d) Mysore
58. The increasing extension and integration of markets around the world is a central feature of _____.
- (a) Globalisation (b) Virtual market
 (c) Traditional business communities (d) Consumption
59. India has experienced 'indigenous' capitalism through the economic activities of _____, a business community of Tamil Nadu.
- (a) Marwaris (b) Nattukottai Chettiars (c) Parsis (d) Banias
60. Liberalisation has worked as a disadvantage for farmers who have lost the benefit of _____ and _____ from the government.
- (a) Support prices and subsidies (b) Seeds and fertilisers
 (c) Both (a) and (b) (d) Neither (a) nor (b)
61. In most agrarian or 'peasant' societies around the world, _____ markets are a central feature of social and economic organization.
- (a) Virtual (b) Physical (c) Periodic (d) Global
62. _____ is an example of non-market exchange system of pre-colonial era.
- (a) Jajmani system (b) Hundi (c) Bazaars (d) Commoditisation
63. There is a controversy about the sale of kidneys by the poor to cater to rich patients who need kidney transplants. This refers to the negative social effects of the process of _____.
- (a) Capitalism (b) Colonialism (c) Commodification (d) Globalisation
64. Merchant communities did not always have a high status in society; for instance, during the colonial period the longdistance trade in salt was controlled by a marginalised 'tribal' group, the _____.
- (a) Banias (b) Banjaras (c) Nakarattars' (d) Bohras
65. A bill of exchange which allowed merchants to engage in long distance trade during pre- colonial period in India is called _____.
- (a) Invisible hand (b) Haat (c) Jajmani system (d) Hundi
66. **Assertion (A):** One of the reasons for caste-based specialisation is that trade and commerce often operate through caste and kinship networks.
- Reason (R):** Businessmen tend to trust outsiders and this creates a monopoly.
- (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 and R is false.
 (d) A is false and R is true.

67. The goods that people buy and use conveys their socio-economic status. What is the term coined to refer to this relationship by Max Weber?
 (a) Status symbol (b) Individual exchanges (c) Laissez Fairre (d) None of these
68. Marx emphasized that the economy does not consist of things (goods circulating in the market), but is made up of _____ who are connected to one another through the process of production.
 (a) Surplus value (b) Relations between people (c) Labour Power (d) Class struggle
69. Those who advocate marketisation do so as they believe that
 (a) It is the best model as it is followed by the West.
 (b) It will get us on the fastest road to development.
 (c) It will help promote economic growth and prosperity because private industry is more efficient than government owned industry.
 (d) None of these.
70. With regard to the impact of colonialism on the economy of India, which of these statements is incorrect?
 (a) In the colonial era, India began to be more fully linked to the world capitalist economy.
 (b) With colonization, India became a major supplier of manufactured goods to the world market.
 (c) New groups (especially the Europeans) entered into trade and business.
 (d) It resulted in the demise of the handloom industry.
71. Identify the person based on the image given below:-
 (a) Karl Marx
 (b) Alfred Gell
 (c) Rudner
 (d) Adam Smith
- 
72. The weekly haat is a common sight in rural and even urban India. Why is it so significant?
 (a) The weekly market is the major institution for the exchange of goods.
 (b) Local people come to the market to sell their agricultural or forest produce to traders, who carry it to the towns for resale.
 (c) For many visitors, the primary reason to come to the market is social – to meet kin, to arrange marriages, exchange gossip, and so on.
 (d) All of the above
73. Their extensive caste-based social networks allowed Chettiar merchants to expand their activities into _____ and _____.
 (a) Southwest Asia and Sri Lanka (b) Southeast Asia and Ceylon
 (c) Europe and Asia (d) Tamil Nadu and Ceylon
74. The traditional business communities in India are
 (a) Bantias (b) Sindhis (c) Jains (d) All of these
75. In some cases, new communities emerged to take advantage of the economic opportunities provided by colonialism, and continued to hold economic power even after Independence. A good example of this process is provided by the _____, probably the most widespread and best-known business community in India.
 (a) Marwaris (b) Rajputs (c) Gonds (d) None of these
76. Which is the approach taken by sociologists to the study of markets and the economy?
 (a) They try to study economic institutions and processes within the larger social framework.
 (b) They view markets as social institutions that are constructed in culturally specific ways.
 (c) Only (a)
 (d) Both (a) and (b)

77. Who is referred to as the fountainhead of contemporary economic thought?
 (a) Alfred Gell (b) Adam Smith (c) Karl Marx (d) Max Weber
78. What does BPO stand for?
 (a) Business Project Outsourcing (b) Business Process Outsource
 (c) Business Process Outsourcing (d) None of these
79. Which of the following is an incorrect statement about NASDAQ?
 (a) It operates exclusively through computerized electronic communications.
 (b) It is the name of a major electronic stock exchange based in New York.
 (c) It allows stock brokers and investors from around the world to buy and sell shares in the companies it lists.
 (d) It requires transactions to be done with proper paper documents and paper currency.
80. During the Kartik Pournima, 'dousing day' means
 (a) The day when pilgrims take a holy bath in the Pushkar lake
 (b) The day when camel races happen
 (c) The day when camel sale happens
 (d) The first day of the Pushkar fair
81. In common everyday usage, the word 'market' means:
 (a) It refers to the physical space where things are bought and sold.
 (b) It refers to a gathering of people (buyers and sellers) who constitute the market.
 (c) It refers to an area or category of trade or business.
 (d) All of the above
82. In his book "The Wealth of Nations," the noted political economist Adam Smith supported the idea of
 (a) A strict regulation of buyers and sellers
 (b) A free market – a market free from all regulation whether by the state or otherwise
 (c) An economy functioning according to the culture of the place
 (d) The Church regulating the wealth of the nation
83. **Assertion (A):** Local tribal economies became linked into wider markets, usually with very negative consequences for local people.
Reason (R): A 'market' for tribal labour developed during the colonial period. Tribals were recruited as labourers to work on plantations and mines that were established under colonialism.
 (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 and R is false.
 (d) A is false and R is true.
84. In Dhorai's weekly market, the interactions between the tribal and non-tribal traders express
 (a) Hierarchy and social distance (b) Social equality
 (c) Mutual respect (d) Antagonism towards each other
85. **Assertion (A):** In some traditional accounts of Indian economic history, India's economy and society are seen as unchanging. Economic transformation was thought to have begun only with the advent of colonialism.
Reason (R): Recent historical research has shown that much of India's economy was already extensively monetised (trade was carried out using money) in the late pre-colonial period.
 (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 and R is false.
 (d) A is false and R is true.

86. The Narakattar banking system was a _____ banking system.
 (a) Class-based (b) Village-based (c) Regional (d) Caste-based
87. Marx understood capitalism as a system of _____ production.
 (a) Capital (b) Labour (c) Commodity (d) Alienation
88. According to Marx, under the capitalist mode of production, the workers must sell their 'labour power' in the market to earn a wage. The term 'labour power' means
 (a) Work performed
 (b) Capacity for labour; the mental and physical capabilities of human beings that are used in the process of production
 (c) Money earned per hour
 (d) All of the above
89. When the line of descent is from mother to daughter, it is called _____.
 (a) Matriarchal (b) Matrilineal (c) Matrilocal (d) Patrilineal
90. Which are the two states that got statehood after a long struggle by adivasis?
 (a) Jharkhand and Chattisgarh (b) Jharkhand and Uttarakhand
 (c) Uttarakhand and Telangana (d) Telangana and Chattisgarh
91. In physical-racial terms, tribes are classified under four categories, two of which are shared with the rest of the population of India. Which are these two?
 (a) Negrito and Australoid (b) Mongoloid and Aryan (c) Dravidian and Aryan (d) Negrito and Dravidian
92. Caste has become all too visible for the so-called scheduled castes and tribes and the backward castes in terms of eclipsing the other dimensions of their identities. Which one of them is not the correct reason?
 (a) They have no inherited educational and social capital and they must compete with an already entrenched upper caste group so they cannot afford to abandon their caste identity for it is one of the few collective assets they have
 (b) These groups (scheduled castes and tribes and the backward castes) continue to suffer from discrimination of various kinds
 (c) Their economic and educational capital alone is quite sufficient to ensure that they will continue to get the best in terms of life chances
 (d) The policies of reservation and other forms of protective discrimination instituted by the state in response to political pressure serve as their lifelines.
93. Name two social reformers from South India who campaigned to improve the condition of the lower castes in society.
 (a) Mahatma Jotiba Phule and Sri Narayana Guru (b) Ayyankali and Babasaheb Ambedkar
 (c) Sri Narayana Guru and Iyothedass (d) Mahatma Jotiba Phule and Babasaheb Ambedkar
94. The growing market for international tourism also suggests how culture itself may become a commodity. This can be understood through the example of
 (a) The adivasi-Rajput relations in Dhorai (b) The changes in India during colonial period
 (c) The rise of multi-national companies after the 1990s (d) The annual Pushkar camel fair
95. Come the month of Kartika ..., Thar camel drivers spruce up their ships of the desert and start the long walk to Pushkar in time for Kartik Purnima ... Each year around 200,000 people converge here, bringing with them some 50,000 camels and cattle. The place becomes an extraordinary swirl of colour, sound and movement, thronged with musicians, mystics, tourists, traders, animals and devotees. It's a camel-grooming nirvana, with an incredible array of cornrows, anklets, embroidery and pom poms. The religious event builds in tandem with the Camel Fair in a wild, magical crescendo of incense, chanting and processions to dousing day, the last night of the fair, when thousands of devotees wash away their sins and set candles afloat on the holy water.

What does cornrows mean?

- (a) A kind of clothing (b) Decorative braiding of camel hair
 (c) A ritual associated with camels (d) A Rajasthani woman in traditional dress

96. This is not to say that the Nakarattar banking system resembled an economist's model of Western-style banking systems ... the Nakarattars loaned and deposited money with one another in caste-defined social relationships ... Individual Nakarattars organised their lives around participation in and management of various communal institutions adapted to the task of accumulating and distributing reserves of capital.

Source: Rudner 1994:234.

This extract is from which book by Rudner?

- (a) Village Life of Nakarattars (b) Caste and Colonialism
(c) Caste and Capitalism in Colonial India (d) The Lonely Planet

Input-Text Based MCQs

Study the passage and answer the questions that follow (97 to 99):

Like any Indian, you already know that 'caste' is the name of an ancient social institution that has been part of Indian history and culture for thousands of years. But like any Indian living in the twenty-first century, you also know that something called 'caste' is definitely a part of Indian society today. To what extent are these two 'castes' – the one that is supposed to be part of India's past, and the one that is part of its present – the same thing?

97. Which of these following statements are correct about caste?
- (a) It is an institution uniquely associated with the Indian sub-continent.
(b) It is an institution characteristic of Hindu society.
(c) It has spread to the major non-Hindu communities of the Indian sub-continent.
(d) All of the above
98. When we say that caste groups are endogamous, it means
- (a) Members of different castes cannot sit together and eat
(b) Marriage is restricted to members of the specific caste group
(c) Members are traditionally linked to occupations
(d) Membership is determined by birth
99. The hierarchical ordering of castes is based on
- (a) Distinction between 'purity' and 'pollution'
(b) Wholism
(c) Material power
(d) None of these

Study the passage and answer the questions that follow (100 to 102):

'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.

100. In terms of permanent traits, which one of these is not there?
- (a) Region
(b) Language
(c) Physical Characteristics
(d) Mode of Livelihood
101. To begin with, adivasis were not always the oppressed groups they are now – there were several _____ kingdoms in Central India such as that of Garha Mandla, or Chanda. Many of the so-called Rajput kingdoms of central and western India actually emerged through a process of stratification among adivasi communities themselves.
- (a) Santhals (b) Bhils (c) Gond (d) Munda

102. The famous isolation versus integration debate of the 1940s built upon this standard picture of tribal societies as isolated wholes. Who were the isolationists?
- They argued that tribals were merely backward Hindus, and their problems had to be addressed within the same framework as that of other backward classes.
 - They argued that tribals should be given reservations.
 - They argued that tribals needed protection from the outsiders who were intent on reducing tribals to detribalised landless labour.
 - They were indifferent to the plight of the tribals.

Study the passage and answer the questions that follow (103 to 105):

Commoditisation or commodification – these are big words that sound very complicated. But the process they refer to is a familiar one and it is present in our everyday life. Here is a common example – bottled water. In cities and towns and even in most villages now it is possible to buy water packed in sealed plastic bottles of 2 litres, 1 litre or smaller capacity. These bottles are marketed by a wide variety of companies and there are innumerable brand names. But this is a new phenomenon, not more than ten or fifteen years old. It is possible that you yourself may remember a time when bottled water was not around. Ask older people. Your parents' generation will certainly remember the initial feeling of novelty when bottled water became widely available. In your grandparents' generation, it was unthinkable that anyone could sell drinking water, charge money for it. But today we take bottled water for granted as a normal, convenient thing, a commodity that we can buy (or sell). This is commoditisation/commodification – the process by which something which was not a commodity is made into a commodity and becomes part of the market economy.

103. Which of these is not an example of commodification?
- Marriage bureaus that help find brides and grooms
 - Courses by private institutes in personality development
 - Voluntary work in an NGO
 - Coaching classes for students
104. In modern society, almost everyone accepts the idea that a person's labour can be bought, or that other services or skills can be provided in exchange for money. This is a situation that is found only in capitalist societies, according to
- Durkheim
 - Marx
 - Weber
 - Adam Smith
105. In the case of NASDAQ, what does the opening bell signify?
- The opening bell is a ceremonial event that represents the essence of Nasdaq's virtual market model.
 - The opening bell ceremony shows the power of the stock exchange.
 - The opening bell by whichever company shows its relative pre-eminence in the market.
 - The opening bell is rung as a respect for tradition.

Study the passage and answer the questions that follow (106 to 108):

Dhorai is the name of a market village located deep in the hinterland of North Bastar district, Chattisgarh ... On non-market days Dhorai is a sleepy, tree-shaded hamlet straddling an unscaled road which winds its way through the forest ... Social life in Dhorai revolves around two primitive tea-shops with a clientele of low-ranking employees of the State Forest service, whose misfortune it has been to be stationed in such a distant and insignificant spot ... Dhorai on non-market days – every day except Friday, that is – hardly exists at all; but Dhorai on a market day might be a totally different place. Parked trucks jam the road ... The lowly Forest Guards bustle about in smart, newly-pressed uniforms, while the more important officials of the Forest service, down for the day, oversee operations from the verandah of the Forest Rest House. They disburse payments to the tribal labourers ...

106. Which anthropologist has studied Dhorai?
- Alfred Gell
 - Rudner
 - Marx
 - Weber
107. The weekly haat shows us
- The economic activity of exchange of goods and services in the area
 - The communities engaged in it and their social relations
 - The social dimension of markets
 - All of the above

