



ST.MARY'S PUBLIC SCHOOL

Study Material



Note:-

1. Check the website regularly.
2. Visit relevant subject links.
3. Utilize your time well to explore, learn and share.

My dear students,

Hope you all are well. Please pay attention!

You are requested not to adjust with any short cut for your learning process. Before you start your assignment listen carefully to the links/ videos/ voice messages, we are uploading on the website as well as on the WhatsApp. If you have any doubt contact your teacher to get it cleared.

Week 3- Lesson and Assignments

FLAMINGO

L-3 DEEP WATER BY WILLIAM DOUGLAS

(<https://www.youtube.com/watch?v=sFg6SIT9wzE&feature=youtu.be>)

Answer the following –

Think as you read

Q. 1, 2 and 3 (page no. 27)

Q. 1,2 and 3 (page no.29)

Understanding the text

Q. 2 and 3 (page no.29)

Q. 1 (page no. 30)

Additional short answer questions:

1. Why was the YMCA pool considered safe? What did Douglas' Mother warn him about and why?
2. What was Douglas' first misadventure with water?
3. What did Douglas mean by saying "The instructor was finished, but I was not"?

POEM 3- KEEPING QUIET BY PABLO NERUDA

(<https://www.youtube.com/watch?v=tvVwcY2pe7w&feature=youtu.be>)

Short answer questions- Think it out

Q. 1,2,3 and 4 (page no. 96)

Reference to Context (refer Goyal's)

R.T.C. No. 1

“Perhaps the earth..... later proves to be alive.

Do all the 3 questions based on it.

R.T.C. No. 4

“Those who prepare green wars..... doing nothing.

Do all the 4 questions based on it.

R.T.C. No. 6

“It would be an exotic moment..... strangeness”

Do all the 4 questions based on it.

VISTAS

L- 3 JOURNEY TO THE END OF THE EARTH BY TISHANI DOSHI

<https://www.youtube.com/watch?v=Rj9g0d3brJM&feature=youtu.be>

Reading with insight

Q. 1,2,3and 4 (page no.23)

Additional questions

1. What are the reasons for the increasing global temperature?
2. What are the main features of the Antarctica region as discussed in the lesson?

Complete the assignments by the end of the week and keep it ready for checking.

All the Best. Stay Home Stay Safe.

वार्षिक (XII) हिंदी शीर्षककाश्च काय
दिए गए अभ्यासों का सम्पूर्ण
लेखन एवं समाप (यादकरना)
व्याकरण/संभाषित

1. किन्ही तीन विषयों पर निबंध
लेखन

2. औपचारिक एवं अनीपचारिक पत्र

3- विद्यालय में छात्र एवं छात्रा-पुस्तक
पुनाव (हेड, डेवाय हेड, गल्ल, पुनाव)
विषय पर रिपोर्ट तैयार कीजिए

x

CLASS XII (HISTORY)

Theme 3 Kinship, Caste and Class

Early societies (C.600 BCE-600 CE)

The changes in political and economic life between c.600 BCE and 600CE influenced early Indian societies. This chapter discusses issues in social history including class, caste, kinship and gender. It also introduces how textual traditions have been used by historians to reconstruct social history.

Textual Traditions

Historians used textual traditions to understand changes in polity and economy.

Some text laid down norms of social behavior.

Others describe and occasionally comment on a wide range of social situations and practices.

We can catch a glimpse of some social actors from inscriptions.

Each text/inscription was written from the perspective of some social categories.

So we need to keep in mind who composed it and for whom.

We also need to consider the language of the historical text, and ways in which it circulated.

The central story of Mahabharata

The colossal epic Mahabharata depicts a wide range of social categories and situations.

The Mahabharata, like any other epic, contains vivid descriptions of battles, forests, palaces and settlements.

The central story of the Mahabharata is about two sets of warring cousins. It describes a feud over land and power.

These were the Kauravas and Pandavas who belonged to a single ruling family of the Kurus—a lineage dominating over one of the Janapadas.

The conflict ended in a battle in which the pandavas emerge victorious. After that, patrilineal succession was proclaimed.

V.S Sukthankar and the critical edition of the Mahabharata

V.S Sukthankar was a Sanskrit scholar of India.

He undertook a project work of preparing a critical edition of the Mahabharata and appointed a team of various Sanskrit scholars.

The team collected Sanskrit manuscripts of the text, written in various scripts, from different parts of the country.

They compared the verses from each manuscript.

Finally, they selected the verses that appeared common to most versions.

They published these verses in several volumes in 13,000 pages.

There were several common elements in the Sanskrit versions of the story.

Enormous regional variations were also found.

The variations of Mahabharata reflect the complex process that shaped social histories through dialogues between dominant traditions and resilient local ideas and practices characterized by moments of conflict as well as consensus.

Structure of Family (Kinfolk) -Norms of family and kinship

All the families are not identical; they vary in terms of numbers, relationship with each other, and the kinds of activities that they share.

Very often people belonging to the same family share food and other resources, live, work and perform rituals.

Families are generally a larger part of the network of people known as the relatives or kinfolk. Familial ties are based on blood and regarded as “natural”.

They are defined in many ways such as in some societies cousins are regarded as relatives and in other societies they are not.

In the case of early societies, it is easy for the historians to retrieve information about the families of elite class.

On the other hand, it is very difficult to reconstruct the familial relationship of ordinary people.

Another important factor is the attitude towards family and kinship.

It is also investigated and analyzed by historians. These factors are important as they give insight into people’s thinking.

The ideal of patriliney-Idea of kinship and succession

Under patriliney system sons have claims to their father’s wealth when the latter died. In case the king did not have a son he was succeeded by one of his brothers.

Some times other kinsmen claimed the throne and it was a very exceptional case, that women exercised power (for e.g.Prabhavati Gupta.)

Rules of Marriage

Dharma sutras recognized eight forms of marriage.

Out of these, four forms of marriage were considered as good.

The remaining marriages were condemned because they do not follow Brahmanic norms. Women could not get any share in her parental property.

Exogamy (marrying outside) was considered desirable.

Kanyadana or the gift of a daughter in marriage was an important religious duty of the father.

Types of Marriages

Endogamy: Endogamy refers to marriage inside ones own group. Here group stands for kin.

Exogamy: Exogamy refers to the marriage outside ones own group or kin.

Polygyny: Polygyny refers to the marriage in which a man has several wives.

Polyandry: Polyandry refers to the practice in which a woman could have more than one husband

Dharma sutras and Dharmashastras

These are codes of social behavior meant to be followed by Brahmanas in particular and society in general.

They are written in Sanskrit. With the emergence of town people from near and far met to buy and sell their produce and shared their ideas in the urban milieu.

This might have led to the questioning of earlier beliefs and practices.

It was to meet this challenge that Dharma sutras and Dharmashastras were compiled.

Features of gotra

Gotra refers to the name given to a particular group of people on the name of a Vedic seer as their fore father so as to establish kinship between them.

The system of gotra had significance to the women.

Women were expected to take up the gotra of her husband upon marriage and gave up their father's gotra.

Members of same gotra could not marry.

When we examine the names of the women married to the Satavahana rulers, we will find that many of them had names derived from their father's gotras such as Gotama and Vasistha.

They retained these names instead of adopting names derived from their husband's gotra as instructed by the Brahmanical rules.

Some of the women married to Satavahana rulers belonged to the same gotra.

As is obvious, this ran counter to the ideal of exogamy recommended in the Brahmanical texts.

In fact, it exemplified an alternative practice, that of endogamy or marriage within the kin group, which was prevalent amongst several communities in south India.

Such marriages amongst kinfolk ensured a close-knit community.

Insriptional evidence regarding the inheritance of gotra among Satavahanas

Satavahana rulers were identified through metonymics which suggest that mothers were given importance.

But their succession to the throne was generally patrilineal.

Several inscriptions of the Satavahana rulers mention the name of their mothers rather than their fathers. For e.g, Gautamiputra Satakarni, son of Gautami.

Caste

Caste refers to a set of hierarchically ordered social categories laid down in Dharma sutras and Dharmashastras.

Brahmanas claimed that they were placed themselves on the top and shudras at the bottom.
The Brahmanas claimed that this order was divinely ordained.

Ideal occupations as laid down in Dharmasutras and Dharmashastras

The Dharma sutras and Dharmashastras described the rules about the ideal occupations of the four categories or varnas.

Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, give and receive gifts.

Kshatriyas were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and make gifts.

The Vaishyas were expected to give gifts, get sacrifices performed and study Vedas in addition to engaging agriculture, pastoralism and trade.

Shudras were assigned the job of serving the three 'higher' varnas.

Strategies developed by the Brahmanas to enforce the Varna system

The Brahmanas developed three strategies to enforce the Varna system

Firstly, Brahmanas asserted that the varna order was of divine origin

Secondly, Brahmanas advised the king to ensure that the varna system was followed within their kingdoms

Thirdly, Brahmanas attempted to persuade the people that their status was determined by birth.

Indian Kings of Non-Kshatriya origin

According to the Shastras, only Kshatriyas were supposed to be the kings.

But it is observed that any person who is able to muster support and resources and need not to depend on theory of birth.

For example, there are different opinions regarding the origin of the Mauryas.

Later Buddhist texts suggest that they were Kshatriyas while the Brahmanical texts describe them as the rulers of 'low' origin.

The immediate successors of Mauryas were Shungas and Kanvas who were Brahmanas.

The Satavahana King Gautamiputra Satakarni claimed to be Brahman and destroyer of Kshatriya's pride.

He also claimed to have ensured that there was no intermarriage amongst members of the four varnas, but he himself entered into marriage alliance with the kin of Rudradaman.

From this example, we can assume that integration within the framework caste was often a complicated process.

The Satavahanas claimed to be Brahmanas, whereas according to the Brahmanas, kings ought to have been Kshatriyas.

They claimed to uphold the fourfold Varna order, but entered into marriage alliance with people of other castes.

Besides, Brahmanical texts prescribed exogamy, but the Satavahanas practiced endogamy.

Mlechchas

The Shaka and Kushan rulers who came from Central Asia were regarded as barbarians or outsiders and known as Mlechchas. Some powerful Mlechchas were familiar with Sanskrit traditions.

Jatis; Information from Mandasor inscription

The social categories are referred to as Jati.

Like Varna, Jati was also based on birth.

The varnas were fixed at four but there were no restriction on number of jatis.

In fact, Whenever Brahmanical authorities encountered new groups that did not fit into the fourfold of the Varna system they classified them as jatis.

For instance, people living in forests such as nishadas were classified as jatis.

Jatis which shared a common occupation or profession were sometimes organized into shrenis or guilds.

The stone inscription found in Mandasor (Madhya Pradesh) provides information about this social processes and nature of guilds.

It records the history of a guild of silk weavers who originally lived in Lata (Gujarat) and shifted to Mandasor along with their kinfolks and Children.

The membership of the guild was based on shared craft specialization, some members adopted different occupations.

The inscription informs us that apart from the common profession shared by the members they also collectively decided to invest their wealth, earned through craft, and constructed a splendid temple in honour of the sun god.

Beyond the four Varnas

There were populations whose social practices were not influenced Brahmanical ideas such as Nishadas, nomadic pastoralists etc. There was a sharing of ideas and beliefs between these people.

Untouchables and duties prescribed for them in Manusmriti and Shastra

The Brahmanas considered some social categories as “untouchable”.

They were primarily connected with the performance of rituals which they considered as pure.

So they avoided taking food from ‘untouchables’.

Some activities were regarded as “polluting”.

These included handling corpses and dead animals. Those who performed such tasks were known as chandalas.

They were placed at the very bottom of the social hierarchy. Touching and seeing them was regarded as “polluting” by the Brahmanas.

The Manusmriti laid down the duties of the chandalas.

They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.

They could not walk an out in villages and cities at night. They had to dispose of the bodies of those who had no relatives and serve as executioners.

Observations made by Fa Xian and Xuan Zang

Fa Xian came to India in c.Fifth century CE wrote that the “untouchable sounded “clappers” when they entered street so that the people could avoid the sight.

Xuan Zang who came in c.Seventh century CE observed that executioners and scavengers were forced to live outside the city

There were instances of Chandalas who were not accepting the life of degradation prescribed in the Shastras.

Beyond Birth: Resources and Status

The social positions of different sections were often shaped by their access to economic resources.

The criteria on which property is granted is as follow

- 1.On the basis of Gender
2. On the basis of Varna

1. Gendered access to property

The access to resources sharpened the social differences between men and women.

According to Manusmriti, the women were not eligible to claim a share in the parental property. The parental property was divided amongst sons after the death of parents with a special share for the eldest.

However, the women could retain the gift they received on the occasion of their marriage as stridhana.

This could be inherited by her children, without the husband having any claim to it.

According to Manusmriti, women were not supposed to hoard family property and their own valuables without their husband’s permission.

Both epigraphic and textual evidences suggest that while upper class women may have had access to resources, land, cattle and money were generally controlled by men.

2. Varna and access to property

According to Brahmanical texts, the only occupation prescribed for shudras was servitude.

While a variety of occupations were assigned to the first three varnas.

The wealthiest people would have been the Brahmanas and Kshatriyas. Buddhism recognized that division of society is prevalent in society, but did not regard these as natural or inflexible.

They also rejected the idea of claim for higher status on the basis of birth.

An alternative social scenario: Sharing wealth

The Tamil Sangam anthologies illustrate economic, social relationships, suggesting that while there were differences between rich and poor, those who controlled resources were expected to share them.

Explaining Social Differences- A Social Contract

The myth found in Sutta Pitaka suggests:

The institution of kingship was based on human choice, with taxes as form of payment for services rendered by the king.

At the same time it reveals recognition of human agency in creating and institutionalizing economic and social relations.

It also recognizes the fact that since human beings are responsible for creation of the system, they could also change it in future.

The king was elected by the whole people (mahasammata)

Historians and the Mahabharata

The elements of consideration for historian while analyzing texts are follows:

1. Language of the text-whether it was ordinary people's language or the language of the priests and elites
2. Kind of text-whether it was a mantra or story.
3. Author's perspective in writing the text
4. The audience to whom it was written
5. Date of the composition or compilation of the text. 6. The place of composition.

We have been considering the Sanskrit language Mahabharata.

The Sanskrit used in the Mahabharata is simpler than that of the Vedas or of the prashastis.

So it was probably better to be understood. But who wrote the text?

The original story was composed by chariot-bards known as sutas who accompanied the Kshatriya warriors to the battlefield and composed poems celebrating their victories and other accomplishments.

These compositions were circulated orally. By c. fifth century BCE; the Brahmanas began committing this to writing.

It is also possible that the upheaval occurring in social values being replaced by new norms at this time, were reflected in Mahabharata.

Another phase is c. 200 BCE and 200 CE when worship of Vishnu was growing and Krishna was being identified with Vishnu.

Between c. 200 and 400 CE didactic sections resembling the Manusmriti were added.

All these additions made the text, which started with less than 10,000 verses to 100,000 verses.

This work is traditionally attributed to sage Veda Vyasa.

The text presented is classified into two sections: One that contains stories, designated as the 'narrative'

Other section, containing prescriptions about social norms, known as 'didactic'. This section includes stories and narratives containing social messages.

Excavation of Hastinapura

Excavations at Hastinapura (Meerut, U.P) were conducted in 1951-52 by B.B Lal of Archaeological Survey of India.

Houses of this period were built of mud brick as well as burnt bricks.

Soakage jars and brick drains were used for draining out refuse water.

Terracotta ring wells have been used both as wells and drainage pits.

Polyandry marriage in Mahabharata

Draupati's marriage with Pandavas was an example of polyandry marriage.

The polyandry marriage in Mahabharata suggests different things

It may be because of the shortage of women due to incessant wars or due to situational crisis and also that narratives sometimes does not reflect the social realities.

Mahabharata: A Dynamic Text

Mahabharata was written in a variety of languages.

Those people who wrote versions of the epic added stories originated or circulated in their localities.

The central story of the epic was often retold in many ways. Episodes were depicted in sculpture and painting

They also provided themes for a wide range of performing arts-plays, dance and other kinds of narrations.

Keywords

Kula: Sanskrit texts use the term kula to designate families

Kin: A group of people having a common lineage.

Patriliney: Patriliney is referred to the tracing of lineage from the paternal side

Matriliney: Matriliney is referred to the tracing of lineage from the maternal side.

Metronymics: The system of deriving names from mother is known as Metronymics. The Satavahana rulers were identified through metronymics. The Brihadaranyaka Upanishads, one of the earliest Upanishads contains a list of successive generations of teachers and students, many of whom were designated by metronymics.

Purusha sukta: Purusha sukta of Rigveda mentions about the division of society into four varnas. The four varnas were said to have emanated from the body of Purusha, the primeval man. Brahmanas from the mouth, Kshatriyas from the arms, Vaishyas from the thighs and the Shudras from the feet.

Vanik: A Sanskrit term used to designate merchants. In Mrichchakatika written by Sudraka, hero Charudatta was described as both Brahmana and a merchant.

Answer the following questions:

1. How did Brahmanas develop a sharper social divide? Give two examples.
2. What do you know about the authors and the period when Mahabharata was compiled? Explain.
3. Explain why patriliney may have been particularly important among elite families.
4. Discuss whether kings in early states invariably were Kshatriyas.
5. Compare and contrast the dharma or norms mentioned in the stories of Drona, Hidimba and Matanga.
6. Critically examine the duties as laid down in Manusmriti for the chandalas.
7. The Mahabharata is a good source to study the social value of ancient times. Prove it.

GEOGRAPHY

CLASS XII

WEEK 3 / CHAPTER -3

POPULATION COMPOSITION

People of any country are diverse in many respects. Each person is unique in her/his own way. People can be distinguished by their age, sex and their place of residence. Some of the other distinguishing attributes of the population are occupation, education and life expectancy.

SEX COMPOSITION

The ratio between number of women and men is called sex ratio.

$$\text{Sex ratio} = \frac{\text{FEMALE POPULATION X 1000}}{\text{MALE POPULATION}}$$

CAUSES FOR UNFAVORABLE SEX-RATIO IN THE COUNTRY

- Low socio-economic status
- Female foeticide
- Female infanticide,
- Domestic violence against women
- Discrimination between male & female child
- Social customs.

NATURAL ADVANTAGES vs SOCIAL DISADVANTAGE OF WOMEN

- ❖ They are more resilient, more resistant power, more patient.
- ❖ Sex ratio of the world is: 102 males per 100 females
- ❖ Latvia has highest 85 males per 100 females & UAE has lowest 311 males per 100 females.
- ❖ It is favourable in 139 countries
- ❖ Unfavourable in 72 countries
- ❖ Asia has low sex ratio & Europe has highest
- ❖ Europe has better status of women
- ❖ Male dominated out migration in Europe

AGE STRUCTURE

- No. of people in different age groups.
- It is an important indicator of population Composition
- A large group of population is in age group of 15-59 years (Active or working Population).
- Above 60 years population is called aging population, More expenditure on medical facilities

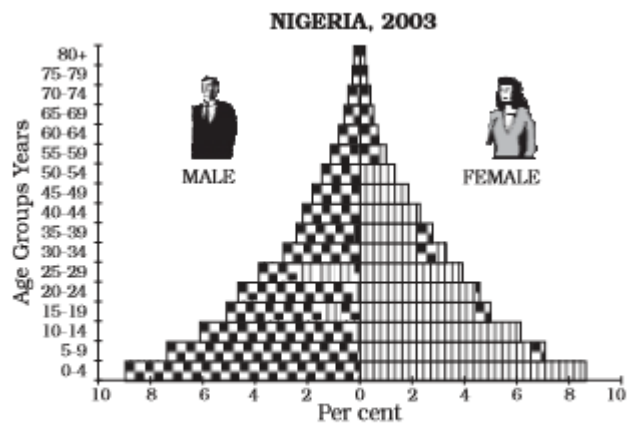
AGE- SEX PYRAMID

- Number of females and males in different age groups
- Population Pyramid is used to show age sex structure
- Left side male and right-side female

TYPES OF AGE SEX PYRAMID

I-EXPANDING POPULATION

1. Triangular shape,
2. Less developed/Developing countries,
3. Young population is more/ High birth rates.
4. Broad base
5. Example-Bangladesh, Mexico, Nigeria



Data source: Demographic Year Book, 2003, United Nations Statistics Division.
Data refer to national projection

Fig. 3.1: Expanding Population

II-CONSTANT POPULATION

1. A bell shaped & tapered top
2. Birth and death rates are almost equal
3. Example- Australia

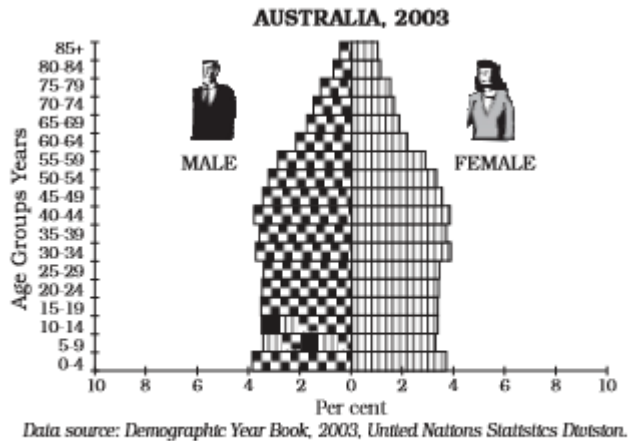


Fig. 3.2: Constant Population

III-DECLINING POPULATION

1. Narrow base & tapered top
2. Low birth and death,
3. Shows developed countries,
4. Growth is negative or zero
5. Example- Japan

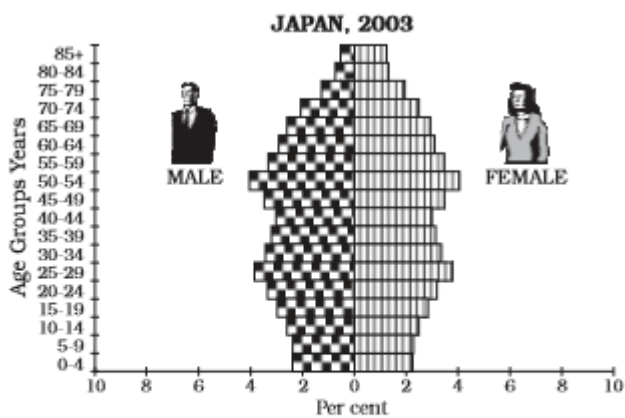


Fig. 3.3: Declining Population

RURAL -URBAN COMPOSITION

- It is based on residence
- They differ from each other
- The criteria for rural and urban varies from country to country
- Rural population mostly engaged in primary activities whereas urban other than primary activities
- Rural and urban composition of west European countries is different from African countries

- In west European countries males are more in rural areas and females are more in urban areas in Asian countries female is more in rural areas
- In Asian countries female is less in urban areas due to shortage of housing, high cost of living, paucity of jobs, lack of security in cities

LITERACY

- ❖ Literacy indicated the socio-economic development
- ❖ Standard of living
- ❖ Social status of women
- ❖ Availability of facilities
- ❖ Policies of government
- ❖ In India literate means: population above 7 years age who is able to read write and have the ability to do arithmetic calculations with understanding.

OCCUPATIONAL STRUCTURE

The working population takes part in various occupations such as primary, secondary, tertiary, and quaternary activities. Each category refers to the level of economic development of the country. Developed countries only show the job opportunities more in secondary as well as in service sector while developing countries show more people engaged under primary activities.

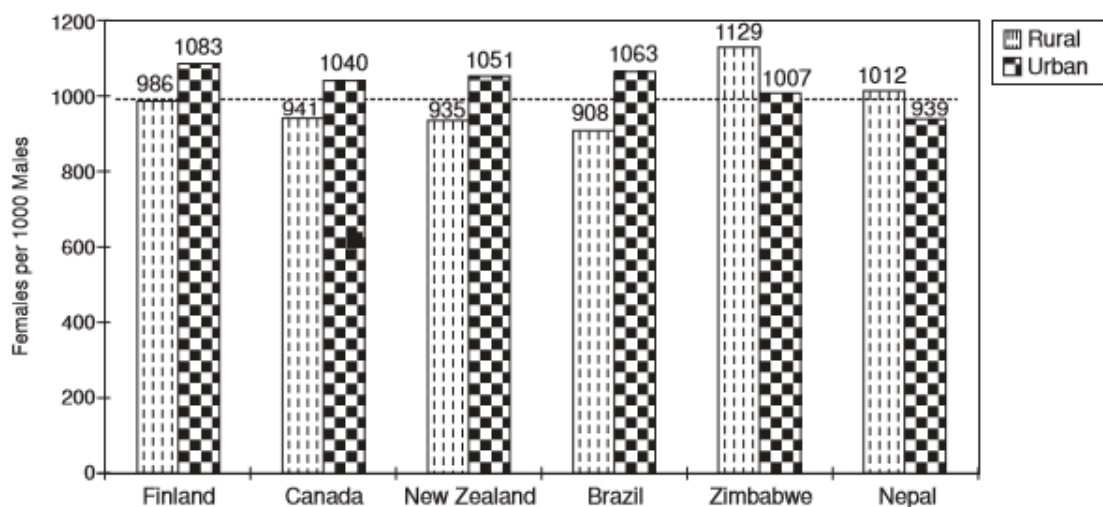


Fig. 3.4: Rural Urban Sex Composition, 2003 (Selected Countries)

MCQ Questions

(i) Which one of the following has caused the sex ratio of the United Arab Emirates to be low?

- (a) Selective migration of male working population (b) High birth rate of males
(c) Low birth rate of females (d) High out migration of females

(ii) Which one of the following figures represents the working age group of the population?

- (a) 15 to 65 years (b) 15 to 66 years
(c) 15 to 64 years (d) 15 to 59 years

(iii) Which one of the following countries has the highest sex ratio in the world?

- (a) Latvia (b) Japan
(c) United Arab Emirates (d) France

Three marks questions.

Q1. State the factors which discourage women to migrate from rural to urban areas in India.

Ans.

High female participation in farming activities in rural areas.

- Shortage of housing
- High cost of living in urban areas.
- Paucity of job opportunities.
- Lack of security in urban areas.
- Social constraints.

Q2. List the factors influencing the literacy ratio.

Ans.

- (1) Level of economic development
- (2) Urbanization
- (3) Status of woman in society.
- (4) Availability of education facilities.
- (5) Govt policies.

Q3. What do you understand by population composition?

Q4. What is the significance of age-structure?

Q5. How is sex-ratio measured?

Five marks question.

Q1. What is Sex ratio? Why is Sex-ratio unfavourable to women in some countries of the world? Explain any four reasons.

Ans.

Sex Ratio = $\frac{\text{Female population}}{\text{Male population}} \times 1000$

Sex ratio – unfavourable to women – reasons are:

- (i) Practice of female foeticide.
- (ii) Female infanticide.
- (iii) Domestic violence against women.
- (iv) Lower Socio – economic status of women.
- (v) Discrimination between male & female child.

Q2. Describe the rural-urban composition of the population.

Q3. Discuss the factors responsible for imbalances in the sex-age found in different parts of the world and occupational structure.

Note – All the above given questions must be done in your notebook (Unsolved and Solved).

Helpful Video Material -

<https://www.youtube.com/watch?v=OJT4CNSsl8o&list=PL1vNLZF5gfweoiGYv6d5uc6CjVY1VDAWJ&index=3>

CHAPTER 3

SOCIAL INSTITUTIONS; CONTINUITY AND CHANGE

Caste and The Caste System

- A population is made up of inter-related classes and communities. These are sustained and regulated by social institutions and social relationships.
- Three institutions Caste, Tribe and Family are central to Indian Society.
- "Caste" is a social institution that has been in existence for thousands of years.

Definitons of Caste :

- "Caste", an English word is derived from a Portuguese word "Casta", meaning pure breed. In Indian language it is referred to two distinct terms, Varna and Jati.

Varna & Jati

- Varna which literally means 'colour' refers to a fourfold division of society into hierarchical order Brahmana, Kshatriya, Vaishya and Shudra. It is an all India aggregative classification.
- Jati, is a regional or local sub-classification term consisting of hundred or thousands of castes and sub castes. (It is a generic term referring to species or kinds of anything ranging from inanimate objects to plants, animals & human beings.)

Vedic & post Vedic period

- During the Vedic period the caste system was elaborate, very rigid or determined by birth.
- But, in the post Vedic period it became very rigid with certain defining features such as caste being determined by birth, membership of caste adhering to strict rules of marriage, rules regarding food

& food sharing, caste being traditionally linked to occupations and it being arranged in a hierarchy of rank and status.

Features of caste

- **Caste is determined by birth.** A child is born into the caste of its parents. 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.
- **Caste membership also involves rules about food and food-sharing.** Kinds of food may or may not be eaten is prescribed.
- Caste involves a system consisting many **castes arranged in a hierarchy of rank and status.**
- **Castes also involve sub-divisions within themselves.** This is referred to as a segmental organisation.
- **Castes were traditionally linked to occupations.** A person born into a caste could only practice the occupation associated with that caste.

Theoretical Interpretation of caste

- **Caste is a combination of two sets of principles —**
- (1) Difference and separation. The scriptural rules ranging from marriage, food sharing to occupation prevents the mixing of castes.
- (2) Wholism and hierarchy : the hierarchical division of caste, on the other hand is based on the distinction between "purity and pollution."

In the caste system, Endogamy is the practice of marrying within the caste. **Exogamy** is the practice of marrying outside the clan or gotra.

A proprietary caste group is a group that owns most of the resources and can command labor to work for them.

Caste panchayats are panchayats which are controlled by the dominant group and represent their interests, needs & demands. Primarily decision making is controlled by the upper caste, rich landlords and landed peasants.

Colonialism and Caste

- Institution of caste underwent major change during colonial period.
- Caste has been shaped as a result of the influence of the colonial period and changes brought about in independent India.
- The British undertook methodical and intensive surveys of various tribes and castes in order to learn how to govern the country effectively.
- The first such survey was carried out by Herbert Risley in 1901 and thus caste began to be counted and recorded.
- Other institutions like the land revenue settlement gave legal recognition to the customary rights of the upper caste.
- **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.

Caste in the Present

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 & collective living in cities and stress on meritocracy.

In the cultural & 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.

New concepts were coined to understand the process of change. The terms were sanskritization and dominant caste by **M.N. Srinivas**.

Sanskritization is a process whereby members of a caste (usually middle a lower) attempt to raise their social status by adopting the rituals & social practices of the higher caste.

Dominant caste was those which had a large population and were granted landrights. They were politically, socially and economically dominant in their regions for example : the **Yadavs** of Bihar and Uttar Pradesh, and **Vokkaligas** of Karnataka, the **Reddys and Khammas** of Andhra Pradesh, the **Marathas** of Maharashtra, of **Jats** of Punjab, Haryana, and Western Uttar Pradesh and the **Patidars** of Gujarat.

In the contemporary period caste has tended to become invisible for the upper caste, urban middle and upper classes and more visible for the lower caste.

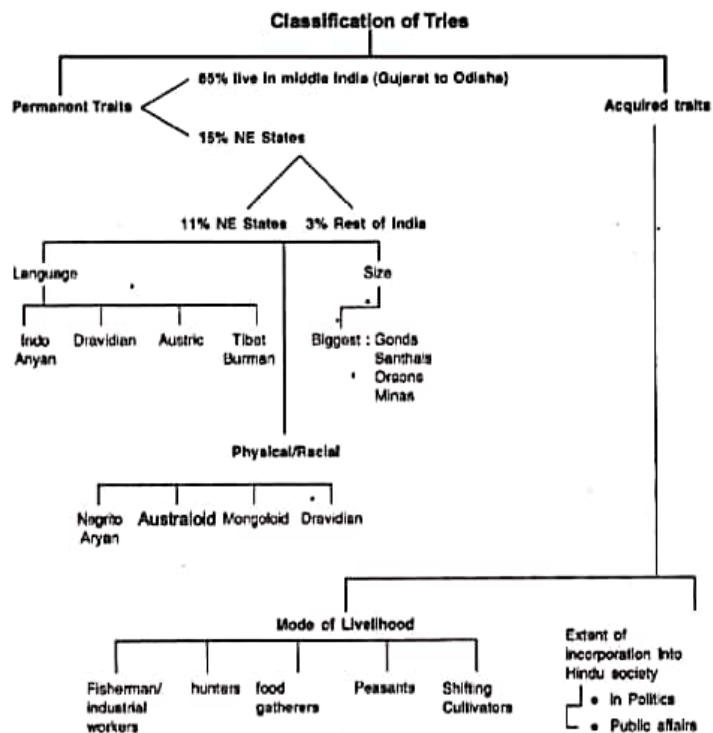
- Upper caste Groups have benefitted the most from the development policies of the post colonial era.
- Took full advantage of the opportunities offered by rapid development and able to take advantage of the expansion of the state sector jobs, immediately after Independence.
- They did not face any competition and their privileged status got consolidated in the second and the third generations.
- For this group, caste plays no part in their public lives. Whereas for the SC, STs and backward castes—opposite happened.
- Caste has become too visible.
- They have no inherited educational and social capital.
- Moreover, they have to compete with the already established upper caste group. They cannot afford to abandon their caste identity.

TRIBAL COMMUNITIES

Definition of tribes

- The oldest inhabitants of the sub-continent.
- Tribes were communities that did not practice a religion with a written text.
- did not have a state or political form of the formal kind;
- did not have sharp class divisions; and
- they did not have caste distinctions

Classification of Tribal Societies



Tribe-caste distinction

Caste

- Based on the notion of purity and pollution
- Believes in Religion (oral and written)
- Hierarchical system.

Tribe

- Kinship based mode of social organization
- Do not practice text a religion with a written text.
- Egalitarian system.

Tribes and not primitive communities living isolated lives.

- Tribes are seen as secondary phenomenon arising out of the exploitative and colonialist contacts.
- There are several Gond kingdom in central India such as that of Garha Mandala.

- Many of the Rajput kingdoms of central and western India emerged through a process of stratification among Adivasi community themselves.
- Adivasi often exercise dominance over plains.
- Occupied a special trade niche-trading forest produce, salt and elephants.
- Capitalist economic drive the exploit forest resources and minerals and to recruit cheap labour brought Tribal societies into the mainstream.
- Capitalist economic drive exploited the Tribals.

The 'isolation' and 'Integration' debate on tribes is based upon tribal societies as isolated wholes. The isolationist believe that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom try to reduce tribals' to detribalised landless labour. **The Integrationists**, believe that tribals are merely backward Hindus, and their problems had to be addressed within the same framework as that of other backward classes.

22. National development involving the building of large dams, factories and mines were undertaken at the expenses of the tribes. Eg. Narmada Bachao Aandolan.

National Development Vs. Tribal Development

- National Development involving the building of large dams, factories and mines 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.
- 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 idea's of resistance and opposition to the force exercised by the non-tribal world. The formation of

Jharkhand and Chhattisgarh has been a result of this assertion of tribal identity but the political system is still not autonomous.

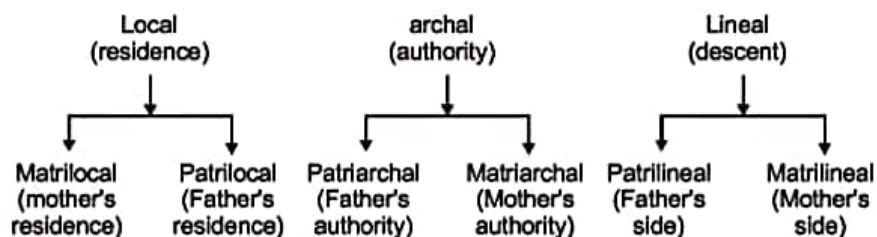
Tribal movements emerged to tackle issues relating to control over vital economic resources, matters of ethnic cultural identity. All this has been made possible due to the gradual emergence of an educated middle class among tribal communities, though the assertion of identity of tribal middle class maybe different from a poor and uneducated one.

23. Family and Kinship

A. Family can be nuclear or extended. Modern family consists of only one set parents and their children unlike extended family where there is more than one couple and often more than two generations living together.

B. Diverse forms of family

Diverse forms of family are :



24. The Khasi matriliney highlights the distinction between matriliney and matriarchy.

- There is an inherent disagreement in matrilineal systems. On the one hand, **the line of descent and inheritance**, where a woman inherits property from her mother and passes it on to her daughter and the other structure of authority and control where a man controls his sister's property and passes on control to his sister's son. The former, which links the mother to the daughter, comes in conflict with the latter; which links the mother's brother to the sister's son.
- Khasi matriliney generates intense role conflict for men. They are torn between responsibilities to their natal house on the one hand, and to their wife and children on the other.

2 MARKS QUESTIONS

1. What is caste?
2. What is dominant Caste?
3. Distinguish between varna & Jati.
4. Mention any 4 dominant caste.
5. Define Tribes.
6. Mention the isolation and integration debate on tribes.
7. Mention the two broad sets of issues most important in giving rise to tribal movements.
8. Distinguish between Nuclear and Joint Family.
9. Define Kinship.
10. Distinguish between Endogamy and Exogamy.

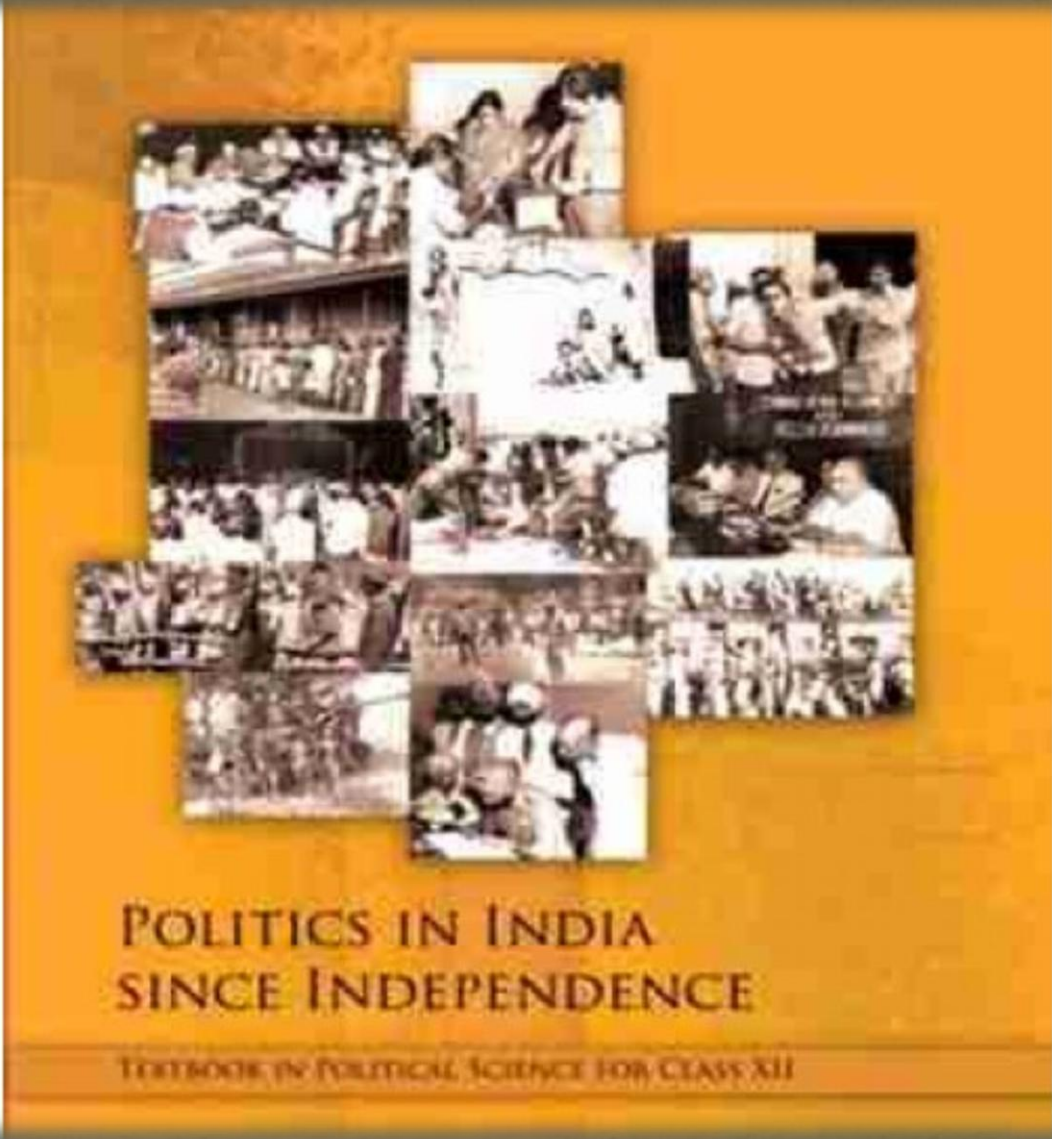
4 MARKS QUESTIONS

1. Discuss the features of caste.
2. Explain the role of caste panchayats.

3. Differentiate between tribe & Caste.
4. Explain the main factors influencing the formation of tribal identity today.
5. Explain the meaning of Sanskritization.
6. What is the role of the ideas of separation and hierarchy in the caste system?
7. What are the rules that the caste system imposes?
8. How have tribes been classified in India?
9. In what ways can change in social structure lead to changes in the family structure.
10. Explain the different forms of family.

6 MARKS QUESTIONS

1. Discuss the theoretical interpretation / or principles of the caste system.
2. Discuss the ways that strengthened the institution of caste in India under colonial rule.
3. Highlight the sources of conflict between national development and tribal development.
4. Write a note on tribal movement with special reference to Jharkhand.



Class XII

Political Science

Part II - INDIAN POLITICS

Continuation of Chapter 3 : **Politics Of Planned Development**

In the previous slide we have discussed the concepts of planning, five year plans especially the first and the second five year plan and its consequences.

Here we would be focusing on an institution called **“NITI AAYOG”**.

The NITI AAYOG, established in 2015 is one of the youngest institution of Indian democracy. It has been created with the aim of reimagining the development agenda by removing the old style central planning. Or in simplified manner we can say that the old institution of planning i.e. planning commission was replaced by NITI AAYOG.



Niti Aayog

नीति आयोग

National Institution for Transforming India

Planning commission was established in 1950 by govt of India with Prime Minister as its chairman. It has planned nearly eleven five year plans from 1950 to 2014.

NITI AAYOG made serious efforts for transforming India's development. It started a 3 year action plan instead of 5 year plan. It is a policy think tank that was established to work with cooperation of states.

Its Composition: Prime Minister of India as the chair person and it also includes chief ministers of all states and union territories.

Functions of NITI AAYOG

- To enhance the involvement of states in decision making process.
- To promote innovations, knowledge and entrepreneurial support system.
- To work towards the technology up gradation for implementation of policies.
- Formulate the strategies at village level and integrate these at higher levels of govt.

Difference between NITI AAYOG and Planning Commission

- Even though NITI AAYOG planning commission, there are certain ways in which they differ. Following are the major differences between them:
 - The most important difference is that the planning commission had the powers of allocating funds for the plan while NITI AAYOG did not have.
 - Planning commission acted as a super cabinet while NITI AAYOG is just a think tank or an advisory body.
 - The state governments have a bigger role to play with NITI AAYOG, while it was limited with planning commission.
 - Whatever the differences are between NITI AAYOG and Planning Commission objectives remain the same.

Conclusion

NITI AAYOG the 65 year old planning commission of India. It will function in close cooperation and coordination with ministers of central and state govt.

NITI AAYOG will seek to facilitate and empower the requirement of good governance- which is people centric, participative, collaborative, transparent and policy driven



Niti Aayog

नीति आयोग

National Institution for Transforming India