

ANSWER KEY & MARKING SCHEME · CBSE CLASS 12**Social Institutions: Continuity and Change**

Sociology · Chapter 3 · Use this with the Board Paper · Companion to Quick Drill

HOW TO USE

Attempt the Board Paper first (closed-book, full time). Then come here. For 2-mark+ questions, compare your answer to the model. For 3-4 mark questions, also consult the **Topper Templates** below — these show the exact step-by-step structure that scores full marks per CBSE marking-scheme conventions.

MODEL ANSWERS · BOARD PAPER**Section A — VSA (1 mark × 4)****Q1. Who gave the concept of sanskritisation? [1 mark]****Ans:** M.N. Srinivas.**Q2. Which Article of the Constitution abolishes untouchability? [1 mark]****Ans:** Article 17.**Q3. Name any one matrilineal community in India. [1 mark]****Ans:** The Khasi (Meghalaya) or the Nayar (Kerala).**Q4. What is the local term for shifting cultivation practised by many tribes? [1 mark]****Ans:** Jhum cultivation.**Section B — SA-I (3 marks × 2)****Q5. Distinguish between a joint family and a nuclear family. [3 marks]**

Ans: A NUCLEAR FAMILY is made up of a married couple and their unmarried children living together as a single unit. A JOINT (or extended) FAMILY contains SEVERAL GENERATIONS and/or several married siblings sharing RESIDENCE, PROPERTY and a common hearth, traditionally under a senior head. The forms are not simply 'old vs new': they COEXIST and overlap. Many urban Indian families are residentially NUCLEAR yet functionally JOINT — pooling income, sharing major decisions, and sharing care of children and elders across households. Family form varies by region, class and stage of the family cycle.

Q6. Why is matriliney not the same as matriarchy? Illustrate with an example. [3 marks]

Ans: MATRILINITY means DESCENT, INHERITANCE and often residence are traced through the MOTHER'S LINE. MATRIARCHY would mean RULE BY WOMEN. They are NOT the same: in matrilineal societies real AUTHORITY usually still rests with MEN. Among the KHASI of Meghalaya, property passes to the youngest daughter and the lineage runs through women, yet decision-making power often lies with the mother's BROTHER (maternal uncle); the NAYAR of Kerala had a similar matrilineal 'taravad' with male managerial control. So matriliney describes the LINE of descent and inheritance — it says nothing about women holding governing power, which is why the two terms must not be confused.

Q7. Explain how colonialism reshaped the caste system. Show both continuity and change. [5 marks]

Ans: Caste is an institution UNIQUE to the Indian sub-continent. Colonialism did NOT invent caste but RESHAPED it, so caste shows CONTINUITY (it persists) AND CHANGE (its form altered). (1) THE COLONIAL CENSUS: from 1881, and most ambitiously in the CENSUS OF 1901 under H.H. RISLEY, the colonial state tried to RANK every caste within a single, all-India hierarchy. Pre-colonial caste had been FLUID and LOCALLY VARIED; the census made it STANDARDISED, COUNTABLE and nationally uniform, and castes began PETITIONING for a higher official rank — counting itself turned caste into competitive claim-making. (2) LAND + ADMINISTRATION: land-revenue settlements (zamindari/ryotwari) tied caste groups to fixed economic positions, FUSING the caste order with the class order; the administration used caste in recruitment and law, making it more RIGID. (3) UNTOUCHABILITY persisted as the extreme edge of the system — exclusion, subordination, segregation. (4) THE CONSTITUTION'S RESPONSE (CHANGE): ARTICLE 17 ABOLISHED untouchability; the Protection of Civil Rights Act (1955) and SC/ST (PoA) Act (1989) enforce it; Articles 15/16 ban caste discrimination; Article 46 and the reservation provisions create RESERVATION for SC, ST and OBC. CONCLUSION: caste did not vanish — it SECULARISED and POLITICISED, becoming both a basis of discrimination and a vehicle of democratic mobilisation. Continuity and change together.

Q8. Explain the concepts of sanskritisation and dominant caste (M.N. Srinivas) with examples. [5 marks]

Ans: Both concepts were given by M.N. SRINIVAS from his Rampura village fieldwork. SANSKRITISATION is the process by which a 'lower' caste, tribe or group changes its CUSTOMS, RITUALS, IDEOLOGY and WAY OF LIFE in the direction of a higher, usually 'twice-born' caste — adopting VEGETARIANISM, TEETOTALISM, the SACRED THREAD and Sanskritic ritual. EXAMPLE: a newly prosperous middle caste drops meat and liquor, takes the sacred thread and claims Kshatriya status. It is a bid for POSITIONAL mobility WITHIN the hierarchy; CRITIQUE — it accepts rather than challenges caste, spreads upper-caste patriarchal values, and is mainly open to groups with new resources. DOMINANT CASTE is the caste with preponderant NUMERICAL strength plus ECONOMIC (land) and POLITICAL power in a locality, and is therefore decisive in village affairs EVEN WHEN IT IS NOT RITUALLY HIGHEST. EXAMPLES: Jats (north-west), Reddys/Kammas (Andhra), Vokkaligas/Lingayats (Karnataka), Yadavs (Bihar/UP). Land reforms and electoral democracy often STRENGTHENED such intermediate dominant castes. CONCLUSION: together the two concepts show caste as a LIVING, CHANGING institution — mobility is pursued through sanskritisation while real local power flows through the dominant caste. Srinivas also paired sanskritisation with WESTERNISATION, the two often running side by side.

Q9. On what bases are tribal communities in India classified? Discuss the debate over their integration. [5 marks]

Ans: Indian tribes are classified on PERMANENT traits and ACQUIRED traits. PERMANENT TRAITS: (a) REGION — concentrations in central India (Jharkhand, Chhattisgarh, Odisha, MP), the entire NORTH-EAST, and western/southern pockets (Bhils, Todas); (b) LANGUAGE — Austro-Asiatic, Tibeto-Burman, Dravidian and Indo-Aryan families; (c) PHYSICAL-RACIAL type; (d) SIZE — from a few hundred to several million (Gonds, Santhals, Bhils each number in the millions). ACQUIRED TRAITS: chiefly MODE OF LIVELIHOOD — fishermen, hunter-gatherers, SHIFTING (JHUM) cultivators, settled agriculturists, plantation/industrial labour — and the DEGREE of INCORPORATION into Hindu/mainstream society. THE DEBATE: G.S. GHURYE saw tribes as 'backward Hindus' to be INTEGRATED into the mainstream; VERRIER ELWIN argued for protective AUTONOMY for tribal cultures; Nehru's 'TRIBAL PANCHSHEEL' sought a MIDDLE path — protect land and culture while allowing development. The FIFTH and SIXTH SCHEDULES and SCHEDULED AREAS safeguard tribal land and self-rule, yet DISPLACEMENT by dams and mines, and the creation of JHARKHAND (2000) after long agitation, show the integration-versus-autonomy tension is still live. CONCLUSION: tribal classification needs BOTH permanent and acquired traits, and tribal policy continues to balance integration against autonomy.

★ TOPPER TEMPLATE — 5-mark: 'Explain how colonialism / the colonial census changed the caste system.'

Annual

Step 1 [1 mark]	Set up continuity AND change	Caste is an institution UNIQUE to the Indian sub-continent. Colonialism did NOT invent it but RESHAPED it — making it more rigid, countable and politicised. Both CONTINUITY (caste persists) and CHANGE (its form altered) must be shown.
Step 2 [1.5 marks]	The colonial census	The CENSUS from 1881, and especially 1901 under H.H. RISLEY, tried to RANK every caste in a single all-India hierarchy. Pre-colonial caste was FLUID and LOCALLY VARIED; the census made it STANDARDISED, COUNTABLE and NATIONALLY UNIFORM. Castes began petitioning the census for higher rank — caste became a basis for ORGANISED claim-making.
Step 3 [1.5 marks]	Land settlements + administration	LAND-REVENUE settlements (zamindari/ryotwari) tied caste groups to fixed economic positions. The colonial state used caste in recruitment and law. Together these HARDENED the caste-class link and turned caste into a unit of administration and, later, of POLITICS (caste associations, demands for representation).
Step 4 [1 mark]	Post-Independence change + conclude	After 1947 the Constitution attacked caste's worst features — ARTICLE 17 abolished untouchability, Articles 15/16/46/330/332 enabled RESERVATION and protection. Caste did not vanish but TRANSFORMED — secularised, politicised, a vehicle for both discrimination and mobilisation. So caste shows CONTINUITY AND CHANGE.

COMMON LOSS OF MARKS:

- Claiming the British 'created' caste (they reshaped it).
- Forgetting the 1901 Census / Risley point.
- Showing only change OR only continuity, not both.
- Missing Article 17 / reservation in the post-Independence half.

★ TOPPER TEMPLATE — 5-mark: 'Explain sanskritisation and dominant caste (M.N. Srinivas) with examples.'

Most years

Step 1 [0.5 mark]	Attribute the concepts	Both SANSKRITISATION and DOMINANT CASTE were coined by M.N. SRINIVAS from his fieldwork in the Mysore village of Rampura.
Step 2 [1.5 marks]	Define sanskritisation	SANSKRITISATION is the process by which a 'lower' caste, tribe or group changes its customs, rituals, ideology and way of life towards those of a higher, usually 'twice-born' caste — adopting VEGETARIANISM, TEETOTALISM, the SACRED THREAD, Sanskritic ritual. It is a claim to POSITIONAL mobility WITHIN the system.
Step 3 [1 mark]	Sanskritisation — example + critique	Example: a prosperous middle caste begins claiming Kshatriya status and dropping meat/liquor to be accepted higher. CRITIQUE: it accepts (does not challenge) the hierarchy; it spreads upper-caste, often patriarchal values; and it is largely available to groups with new economic resources.
Step 4 [1.5 marks]	Define dominant caste + example	DOMINANT CASTE is the caste with preponderant NUMERICAL strength + ECONOMIC (land) + POLITICAL power in a locality — decisive in village affairs even if NOT ritually highest. Examples: Jats (north-west), Reddys/Kammas (Andhra), Vokkaligas/Lingayats (Karnataka), Yadavs (Bihar/UP). Land reforms + electoral politics often STRENGTHENED such middle dominant castes.
Step 5 [0.5 mark]	Link them	Together the concepts show caste as a LIVING, changing institution — mobility is sought through sanskritisation, while real local power flows through the dominant caste. Continuity and change again.

COMMON LOSS OF MARKS:

- Saying sanskritisation = learning Sanskrit.
- Calling the dominant caste the ritually highest/Brahmin caste.
- No concrete caste examples.
- Not attributing both concepts to Srinivas.

★ **TOPPER TEMPLATE — 5-mark: 'On what bases are tribal communities classified? Discuss the integration-vs-autonomy debate.'**

2018, 2020, 2023

Step 1 [1 mark]	Two kinds of trait	Indian tribes are classified on PERMANENT traits and ACQUIRED traits. The textbook stresses both, because race/region alone cannot capture the variety of tribal life.
Step 2 [1.5 marks]	Permanent traits	PERMANENT traits: REGION (concentrations in central India — Jharkhand, Chhattisgarh, Odisha; the North-East; and scattered western/southern pockets), LANGUAGE (Austro-Asiatic, Tibeto-Burman, Dravidian, Indo-Aryan families), PHYSICAL-RACIAL type, and SIZE (from a few hundred to several million, e.g. Gonds, Santhals, Bhils).
Step 3 [1.5 marks]	Acquired traits	ACQUIRED traits: chiefly MODE OF LIVELIHOOD — fishermen, hunter-gatherers, SHIFTING (JHUM) cultivators, settled agriculturists, and plantation/industrial labour — and the DEGREE of incorporation into Hindu/mainstream society. These better capture present-day tribal economic life than appearance does.
Step 4 [1 mark]	Integration vs autonomy + conclude	The policy DEBATE: G.S. GHURYE saw tribes as 'backward Hindus' to be INTEGRATED; VERRIER ELWIN argued for protective AUTONOMY ('national parks'); Nehru's 'tribal panchsheel' sought a MIDDLE path. The Fifth/Sixth Schedules and SCHEDULED AREAS protect tribal land and self-rule, yet DISPLACEMENT by dams/mines (and the creation of Jharkhand, 2000) shows the tension is live.

COMMON LOSS OF MARKS:

- Listing only permanent OR only acquired traits.
- Reducing classification to race/appearance.
- Omitting the Ghurye vs Elwin debate.
- No examples of tribes (Santhal, Gond, Bhil) or Scheduled Areas.

MARKING SCHEME — GENERAL NOTES

- Caste answers MUST show BOTH continuity and change for full marks.
- Attribute sanskritisation + dominant caste to M.N. Srinivas; give caste examples.
- Specifics carry marks: Census 1901/Risley, Article 17, SC/ST (PoA) Act 1989, jhum, Jharkhand 2000.
- Matriliney answers must state matriliney ≠ matriarchy (authority often male/maternal uncle).
- 5-marker conclusions earn 1 mark.