



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

Ans: There is no reason to believe that tribes are out of contact with the rest of world or have always been the oppressed section of the society. This can be said because of the following reasons:

1. Gond Kingdoms in central India such as that of Garha Mandla or Chanda.
2. Many of the Rajput Kingdoms of central and western India emerged through a process of stratification among adivasi communities themselves.
3. Adivasi often exercised dominance over the plains people through their capacity to raid them and through their services as local militias.
4. They also occupied a special trade niche, trading forest produce, salts and elephants.

Evidences substantiating tribes as primitive communities:

1. Tribes have not a state or political form of the normal kind.
2. They have no written rules on religion.
3. They are neither Hindus nor peasants.
4. Primarily they are engaged in activities like food gathering, fishing, hunting, agriculture etc.
5. The habitat of tribes is in dense forests and mountainous regions.

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

Ans:

- Forced incorporation of tribal communities has had a negative impact on tribal cultures and, society as much as its economy.
- Tribal identities are today formed by interactional process.
- Because this interactional process has not been in favour of the tribes, many tribal identities are based on ideas of resistance and opposition to the overwhelming force of the non-tribal world.
- The positive impact of success such as the achievement of statehood for Jharkhand and Chhattisgarh, is marred by continuous problems. Many citizens of the north-eastern states have been living under special laws that limit their civil liberties. The vicious circle of armed rebellions provoking state repression which in turn fuels further rebellions has taken a heavy toll on the culture, economy, and society of these north-eastern states.
- Gradual emergence of an educated middle class in conjunction with the policy of reservation is creating an urbanised professional class. As tribal societies get more and more differentiated i.e. developed class and other divisions within themselves, current bases grow for the assertion of tribal identity.
- These issues are categorised to control over vital economic resources like land and specially forests, and issues relating to matters of ethnic-cultural identity.
- Due to vision within the tribes, the reason for asserting tribal identity may be different for different groups of tribals.

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

Ans: Family is a very important social institution. In either form i.e.

nuclear or extended, it has to perform. Lately, a lot of changes have come about in the structure for example, those people employed in the software industry have odd working hours, grandparents have shifted in as caregivers to young. A family could be headed by a male or female; descent could be traced from the mother or the father. This structure and composition of the family is based on various factors such as economy, polity, culture and education.

The changes in the structure of family that we see today could be

(i) Same sex marriage

(ii) Love marriage

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

Nuclear Family: It consists of one set of parents and their children.

Extended Family: It consisted of more than one couple and, often, more than two generations live together. The extended family is symptomatic of India.

Diverse forms of family:

(i) Matrilocal-patrilocal (based on residence)

(ii) Matrilineal and patrilineal (based on rules of inheritance)

(iii) Matriarchal and patriarchal (based on authority)

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

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

- The internal structure of the family is usually related to other structure of society i.e. political, economic, cultural, etc. Therefore any significant change in behaviour pattern of members of family may change the nature of society for example working schedules of young parents in the software industry in India may lead to increasing number of grandparents moving in as caregivers to the young grandchildren.
- The composition of the family and its structure thereby changes. And these changes can be understood in relation to other changes in society.
- The family (the private sphere) is linked to the economic, political, cultural and educational (the public) spheres.
- Sometimes the changes in the families and corresponding changes in the society occur accidentally e.g. due to war or riots people migrate in search of work or for security reasons.
- Sometimes these changes are purposefully brought about, e.g. due to independence and openness of ideas, people choosing their jobs, life partner and life style and such changes are very frequent in the Indian society.

10. Explain the difference between matriliney and matriarchy.

Ans:

Matriliney

- Societies of Meghalaya Khasi, Jaintia, Garo tribes and societies of Kerala, Nayar family property inheritance goes from mother to daughter whereas control passes from maternal uncle to Nephew.
- It means a woman inherits property from mother and passes on to her daughter while a man controls his sister's property and passes on control to his sister's son.
- This matriliney generates intense role conflict for men because they are in conflict between their responsibilities to their own house on the one hand and to their wife and children on the other- "Should I pay more attention to my family or my sister's family."
- This role conflict is for woman also. She possesses only token authority, men are the defacto powerholders. Despite

matrilineal men are the powerholders.

Matriarchy

- In such societies the women exercise authority and play dominant role.
- Practically it is only a theoretical concept as it never allows the women to have real power of dominance.
- Realistically it is not existed even in matrilineal families.

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