NCERT SOLUTIONS

CLASS - 11th

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Subject : Sociology

Chapter : 5

Chapter Name : Indian Sociologists

Q1 How did Ananthakrishna Iyer and Sarat Chandra Roy come to practice social anthropology ?

Answer. Ananthakrishna Iyer worked as unpaid Superintendent of Ethnography on the weekends and his work was considered as exemplary piece that is why he was also nominated for the ethnographic survey of Mysore state by the British government. He came to practice of sociology through the subject of anthropology and also set up India's first post graduate department of Anthropology. Later on , he became a part of Indian Science Congress and continued his practice of ethnology.

Sarat Chandra Roy is often termed as an "accidental anthropologist" as originally he had studied in Ripon College , Calcutta and most of his degrees are in 'English'. After moving to Ranchi , he spent the majority of his time to study the tribal groups of that respective area.

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Q2 What were the arguments on either side of the debate about how to relate to tribal communities ?

Answer. The colonialist administrators and anthropologists considered the tribal communities of India as primitive and presented a blande assertion that the native tribes had no connection with Hinduism or any other religious spheres of society , while on the contrary , Ghurye presents the argument about the history of tribal communities being part of Indian tradition and culture , closely linked with Indian Exoticism. This debate was primarily between colonialist and nationalist anthropologists.

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Q3 Outline the positions of Herbert Risley and G.S. Ghurye on the relationship between the race and caste in India ?

Answer. Herbert Risley , a British official augmented that the race is based on different physical and anthropometric features of an individual and society as a whole and stated that the caste had originated from the race in the context of India to maintain the "racial purity".It means that the above argument tries to maintain the narrative that the caste stratification of the Indian society is majorly concerned with 'Aryans' as the upper caste considers and associates themselves as descendants of 'Aryans' while as lower caste are considered as service class. He lays stress upon the relationship between the race and caste.

On the contrary, Ghurye doesn't inherently attack the formation of relationship but argues on a more practical issues where he states that the above theory only works for the Northern India while as the discriminatory patterns of south are not subject to the theory of Aryans.He tries to argue in terms of diversity present in India , where one theory cannot justify the patterns of oppression across the map of India.

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Q4 Summarise the socio anthropological definition of caste ?

Answer. The socio anthropological definition of caste mainly defines it as a social construct which is segmental in nature. The caste is considered to be based on a power dynamic structure which defines the distribution of goods among the sections of the society . The concept of caste is also linked with the restriction upon occupational mobility and the institution of marriage is also affected under the notions of 'endogamy' and 'exogamy'.

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Q5 What does D.P. Mukerjee mean by a 'living tradition'? Why did he insist that Indian sociologists be rooted in this tradition ?

Answer. D.P. Mukerjee meant by 'living tradition' that the traditions were not only relevant in the past but they also affected all the parameters responsible for change as he believed that the Indian Sociologists should start analysing the country of India first because its exclusivity lies in non-individualistic parameters, quite different from the western ideals. He suggested the idea of realising the living tradition for sociologists because he believed that the Indian society cannot be understood from the monochromatic lenses but it requires the study of the past , which has been continued within Indian society since ages. He suggested this idea to enhance the domain of sociology from individualistic to societal dynamism.

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Q6 What are the specialities of Indian culture and society , and how do they affect the pattern of change ?

Answer. The specialities of Indian culture and society evolve from the concepts of tradition , beliefs ,myths, etc . The inclination towards the orthodox and religious ideas is an intrinsic feature to Indian Society .

These patterns affect the Indian society from its eruption and performance also as all the social and political changes witness a complete shutdown from the masses and the crackdown from the powerful sections of the society to resist change and ensure stability suitable for them.

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Q7 What is a welfare state ? Why is A.R. Desai critical of the claims made on its behalf ?

Answer. The concept of 'welfare state' essentially means that form of state which works for the welfare and betterment of the people . The welfare state is mostly concentrated to enhance the living standards of the people to eradicate poverty, illiteracy,etc from the society.The formation or practice of the welfare state is seen as the result of i"socialism" in a particular setting .

A.R. Desai is very critical of its usage because often the capitalistic organs use these terms for their vested interests in economic sphere and in the political realm , they change into an undemocratic governments . Main tenets of welfare state often results in the maximum capitalisation of institutions to increase employment but these projects primarily are capital intensive rather than labour intensive but they get a green card from the government because of the welfaristic claims.

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Q8 What arguments were given for and against the village as a subject of sociological research by M.N. Srinivas and Louis Dumount ?

Answer. The arguments presented by the Louis Dumount were that the village is to be not considered as the area of specialised study.He believed that the villages were just "little republics" and nothing else.

On the contrary, MN. Srinivasan believed that the villages were an imperative organ of the Indian society.He augmented that the villages were the symbol of organic solidarity and collectivism in context of India.

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Q9 What is the significance of village studies in the history of Indian Sociology ? What role did M.N. Srinivas play in promoting village studies ?

Answer. The village studies are quite imperative for the sociological study of India in terms of decentralisation to understand the lowest administrative unit of India very elaborately and exclusively.It is very essential to understand the social patterns and factors impacting the practices of village functioning .

M.N. Srinivas played an important role in giving the ethnographic evidence about the majority of villages and also tackling the colonialist perspective from the aspect of rationality and positive argumentation.

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