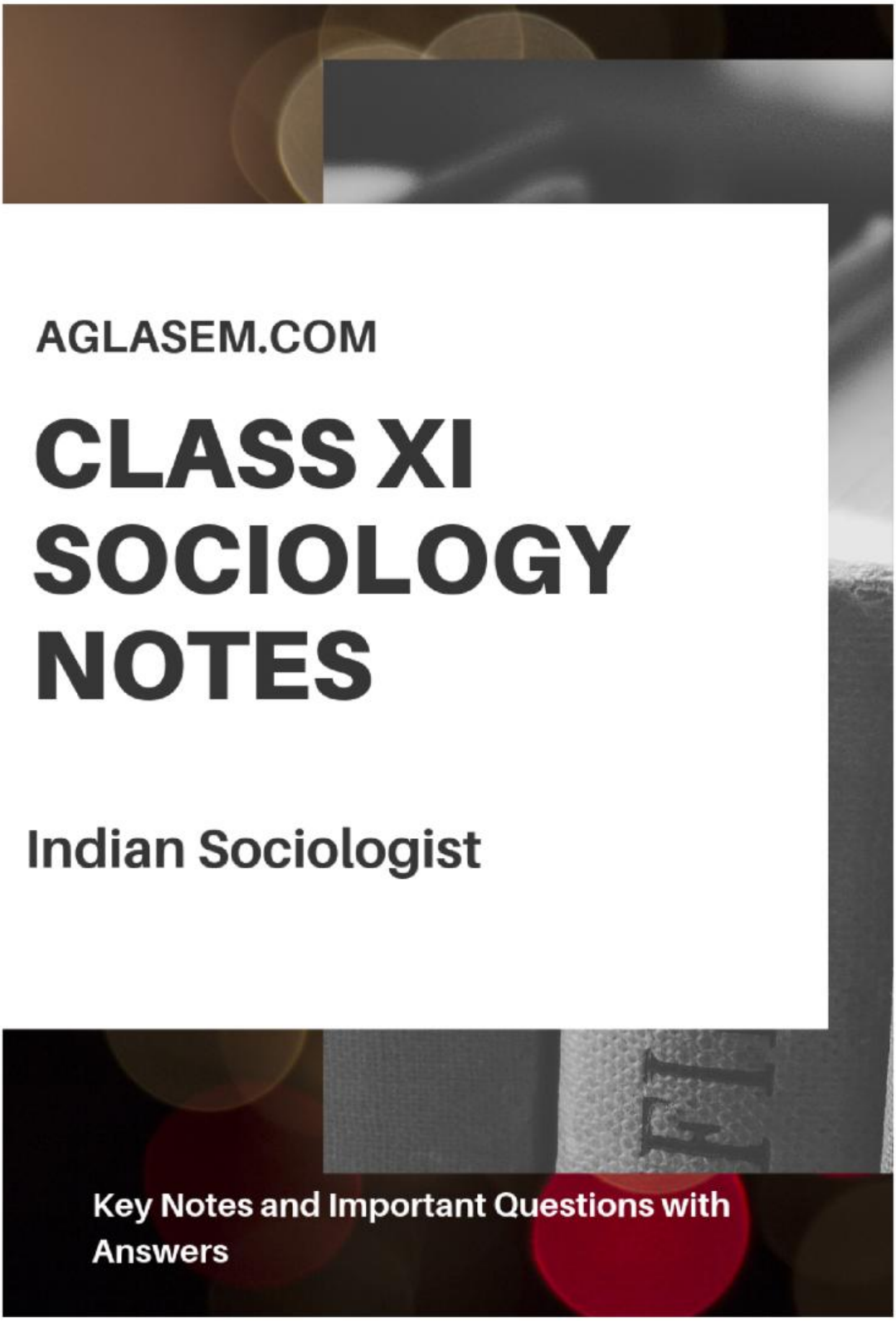


AGLASEM.COM

CLASS XI SOCIOLOGY NOTES

Indian Sociologist

Key Notes and Important Questions with Answers

CHAPTER 5

INDIAN SOCIOLOGISTS

Points To Remember

Contribution of Accidental Anthropologists

SARAT CHANDRA ROY

- He was a lawyer.
- He did his graduation and post graduation in English.
- In 1898, after starting practice of law, he decided to take up a job as an English teacher at a Christian missionary school.
- In Ranchi, he became the leading authority on culture and society of tribal people of Chota Nagpur Region.
- Started his anthropologists research when he left the school and was appointed as official interpreter in the court.
- Anthropologist research was a byproduct of his professional need to interpret tribal customs and laws for the court.
- His hard work and diligence and keen eye for details resulted in valuable research articles.
- In addition to Monographs on various tribes like *Oraon*, *Mundas* and *Kharias*, he published more than hundred articles in leading Indian and British Journals.
- Founded the journal 'Man in India' in 1922.

L. K. ANANTHAKRISHNA IYER

- College teacher in Cochin state.
- In 1902, he was asked by Dewan of Cochin to assist with an ethnographic survey of the state.
- British Govt. wanted similar survey in all the states.
- He did this work on voluntarily basis
- His work was appreciated by British administrators.
- Guests lecturer — University of Madras.
- Reader — University of Calcutta.
- Awarded an honorary doctorate by German University.\
- Received the titles of 'Rao Bahadur' & 'Dewan Bahadur' by Cochin state.

© ... Publications

I. G. S. GHURYE on Caste and Race

- **Caste and Race**
  - (i) Herbert Risley thought humans can be divided into separate races on the basis of physical characteristics (length of nose, size of skull etc.)
  - (ii) He believed India was a 'Lab' for studying evolution of racial types because inter-caste marriage is prohibited.
  - (iii) He argued caste originated in race because different caste groups seemed to belong to distinct racial types.
  - (iv) He suggested that lower castes were original inhabitants and subjugated by Aryans.
  - (v) Ghurye believed Risley's theory was true only for north India. In other parts of India, inter-group differences were not very large.
  - (vi) Thus 'racial purity' was preserved only in north India and in rest of the country, endogamy was introduced into already racially varied groups.
- **Features of caste**
  - (i) Based on segmental division : Society divided into number of mutually exclusive segments decided by birth.
  - (ii) Based on hierarchical division : Each caste strictly unequal to every other castes. No castes are ever equal.
  - (iii) Involves restrictions on social interaction (especially food-sharing)
  - (iv) Involves differential rights and duties.
  - (v) Restricts the choice of occupation : It is also decided by birth and is hereditary.
  - (vi) Involves strict restrictions on marriage : Only endogamy is allowed

Debate between protectionist and Nationalist in regard to tribal culture

PROTECTIONIST

(a) British anthropologists were interested in studying the tribal culture of India.

(b) They believe that assimilation of tribal culture with main stream Hinduism will lead to exploitation of tribal people by Hindus and thus their culture should be protected and preserved.

NATIONALIST

(a) Believe in unity of India and the need for modernizing Indian society and culture.

(b) They believe that attempt to preserve tribal culture were misguided and resulted in maintaining tribes in a backward state.

VIJAY NIRMAL

II. D. P. MUKHERJEE on tradition and change

- **Tradition**
  - (i) According to D. P. Mukherjee, India was based on the centrality of society. Therefore he studied the social traditions of India.
  - (ii) His study was not oriented only towards the past but included sensitivity to change.
  - (iii) Living Tradition : Tradition not only maintaining its links with the past but also adapting to the present and thus evolving over time.
  - (iv) Argued : Indian society was not individualistic, it is oriented towards group, sect or caste-action.
  - (v) Root meaning of word Tradition' is to transmit. Traditions are rooted in past and kept alive through repeated recalling and retelling of stories and myths.
- **Change**
  - (i) Three principles of change — Shruti, Smriti and Anubhay. Anubhav (personal experience) is a revolutionary principle.
  - (ii) However, in India, personal experience turns into collective experience.
  - (iii) For, D. P. Mukherjee, the discursive reason (Buddhi-vichar) is not dominant force' of change but prem (love) and Anubhava — are superior agents of change.
  - (iv) Collective experience leads to conflict and rebellion.
  - (v) Resilience of tradition ensures that the pressure of conflict produces change in the tradition without breaking it.

III. A. R. DESAI on state

A. Features of welfare state

- (i) Welfare state is a positive state.
  - It does not seek to do only the minimum necessary to maintain law and order.
  - It is interventionist state and uses it powers to implement policies of social welfare.
- (ii) It is democratic state.
  - Democracy is essential for welfare state.
  - Formal democratic institutions especially multi-party elections are a defining feature.
- (iii) It involves a mixed economy.
  - Mixed economy is an economy in which both private and public enterprises exist.
  - Welfare state does not eliminate capitalist market and nor prevents public investments.

B. Criteria to measure the performance of welfare state

(i) It ensures freedom from poverty, social discrimination and security for all its citizen.

(ii) It removes inequalities of income through redistribution of wealth and preventing the concentration of wealth.

(iii) It transforms economy in such a way that capital profit motive is made subservient to the needs of the community.

(iv) It ensures stable development free from the cycle of economic booms and depressions.

(v) It provides employment for all.

C. Claims of 'welfare state' are exaggerated

(i) Most modern capitalist states, even in most developed countries, fail to provide minimum levels of economic and social security to all their citizens.

(ii) They are unable to reduce economic inequality and often seem to encourage it.

(iii) They have been unsuccessful at enabling stable development free from market fluctuations.

(iv) There is a presence of excess economic capacity yet high levels of unemployment.

IV. M. N. SRINIVAS on village

- **M. N. Srinivas's writings**

His writings on the village were of two broad types.

(a) First, there was ethnographic accounts of fieldwork done in villages.

(b) A second kind of writing included historical and conceptual discussions about Indian villages.

- **Louis Dumont view of villages**

(i) He thought that social institution like caste were more important than villages, which was after all only a collection of people living in a particular place.

(ii) He described Indian villages are unchanging, self-sufficient and `little republics'.

- **Srinivas's views against Louis Dumont**

(i) Believed that village was a relevant social entity. History shows that villages have served as a unifying identity.

(ii) He criticised Dumont's view of villages as unchanging, self-sufficient little republics. He showed that the village had, in fact, experienced considerable change.

(iii) Villages were never self-sufficient and had been involved in various kinds of economic, social and political relationships at regional level.

ગુજરાત વિદ્યાપીઠ

- **Significance of villages**
  (i) The village as a site of research offered many advantages to Indian sociology.
  (ii) It provided an opportunity to illustrate the importance of ethnographic research methods.
  (iii) It offered eye-witness accounts of the rapid social change that was taking place in the Indian countryside as newly independent nation began a programme of planned development.
  (iv) Because of these vivid descriptions, policy makers were able to form impressions of what was going on in the heartland of India,
  (v) Village studies thus provided a new role for a discipline like sociology in the context of an independent nation.

TERMS AND CONCEPTS

1. **Adminstrator:** anthropologists: The term refers to British administrative officials who where part of the British Indian government in the 19th and early 20th centuries, and who took great interests in conducting anthropological research, specially surveys and censuses. Some of them became well known anthropologists after retirement. Prominent names include: Edgar Thurston, William Crooke, Herbert Risley and J.H. Hutton.
2. **Antrhopometry:** The branch of anthropology that studied human racial types of measuring the human body, particularly the volume of the cranium (skull), the circumference of the head, and the length of the nose.
3. **Social Fact:** A process by which one culture (usually the larger or more dominant one) gradually absorbs another: the assimilated culture mergers into the assimilating culture, so that it is no longer alive or visible at the end of the process.
4. **Endogmay:** A social institution that defines the boundary of a social or kin group within which marriage relations are permissible; marriage outside this defined groups are prohibited. The most common example is caste endogamy, where marriage may only take place with a member of teh same caste.
5. **Exogamy:** A social institution that defines the boundary of a social or king group within which marriage relations are prohibited; marriages must be contracted outside these prohibited groups. Common examples include prohibition of marriage with blood relatives (sapind exogamy), members of the same lineage (sagotra exogamy), or residents of the same village or region (village/region exogamy).
6. **Laissez-faire:** A French phrase (literally 'let be' or 'leave alone') that stands for a political and economic doctrine that advocates minimum state

© ebd Publications

intervention in the economy and economic relations; usually associated with belief in the regulative powers and efficiency of the free market and eventually go beyond their predecessors.

2 MARKS QUESTIONS

1. Name any two pioneers of social anthropology in India.
2. Why is Ghurye considered as the founder of institutionalised sociology in India?
3. What do you understand by caste endogamy?
4. What do you understand by the term 'living tradition'?
5. According to DP. Mukherjee, list the principles of change.
6. What is meant by welfare state?
7. What were Louis Dumont's views regarding Indian villages?
8. What do you understand by the term 'tradition'?

4 MARKS QUESTIONS

1. What were G. S. Ghurye's views regarding the tribes of India?
2. Describe the position of Herbert Risley and G. S. Ghurye on the relationship between caste and race in India.
3. Why did D. P. Mukherjee insist that Indian sociologists should focus on the social traditions of India?'
4. Explain the principles of change according to DP Mukherjee.
5. List the unique features of welfare state according to A.R. Desai.
6. Is the concept of welfare state a myth or reality? Justify your answer -with suitable examples.
7. What is the significance of village studies in the history of Indian sociology?

6 MARKS QUESTIONS

1. Explain the features of caste system.
2. Highlight the contribution of D. P. Mukherjee on tradition and change.
3. What is the criteria for measuring the performance of welfare state according to A. R. Desai?
4. What role did M. N. Srinivas play in promoting village studies?
5. Analyse the arguments given for and against the village as a subject of sociological research.

PASSAGE BASED QUESTIONS FOR PRACTICE

1. Read the following passage and answers the given questions.

Man kills sister for marrying from outside the caste

The elder brother of a 19 —year — old girl here carried out an apparent 'honour killing' by allegedly beheading her while she was asleep at a hospital Police said on Monday. The girl ....was undergoing treatment at..... Hospital for stab wounds after her brother Attacked her on December 16 for marrying outside the caste, they said. She and her lover eloped on December 10 and returned to their houses here on December 16 after gettingmarried, which was opposed by her parents, they said. The Panchayat also tried to pressurize the couple but they refused to be swayed.

(a) What do you understand by honour killing? State the rule which prohibits marrying outside the caste. 1+1

(b) Read the newspaper report given above and identify the different agencies of social control involved. 3+1

2. Read the passage given below and answer the following questions carefully.

Is your child ready for a Smartphone?

Huffington Post India I Jul 19, 2015, 12.00 AM 1ST

Wondering if it's time give your son or daughter a Smartphone? We don't blame you. It only makes sense that you'd want that kind of 24/7 connectivity with your child. But, Smartphone use is linked with diminished attention span, sore wrists and disrupted sleep in children. The key to avoiding these problems is mindful use, which requires a level of responsibility and self-control that comes with age. John Breyault, who worked on a study about kids and cell phone use, says, " Ask questions like 'Why does your child need a cell phone?' and 'Is your teen mature enough to use the phone responsibly and avoid viewing or sending inappropriate content?' before buying one." Doctor Michael Rich, who has studied the impact of media on children extensively, says, "There is much concern about overtly harmful activities like cyber bullying and sexing."The greatest risk to their long-term development and well-being is distraction from real people and experiences." How about benefits? He notes, "If children are guided towards thoughtful, focused and effective use and do not get distracted from more productive experiences, these can be integrated into their lives with

minimal risk." If you have plans to give your kid a cell phone, make sure you lay down rules first. If you don't want them using apps or even texting, make that clear. Parents should first review and agree with their child on what the phone is to be used for, what it is not to be used for and the consequences of unauthorized use.

(a) Why peer pressure is considered as a social pressure? 2

(b) How use of Smartphone among teens be a boon and a bane. 4

Ans. (a) Peer pressure is a social pressure as it influences its peers or an individual on what one ought to do or not. It encourages others to change their attitudes, values, or behaviour to conform to those of the influencing group or individual.

(b) Smartphone's can be a boon among teens if it is used mindfully. Secondly if children are guided towards thoughtful, focused and effective use and do not get distracted from more productive experiences, these can be integrated into their lives with minimal risk.

Smartphone's can be a bane among teens due to the following reasons

- diminished attention span
- disrupted sleep in children • overtly harmful activities like cyber crime
- distraction from real people and experiences

3. Read the passage given below and answer the following:-

43 students fall ill after eating midday meal in school

PT! Berhampur (Odisha), August 31, 2013

At least 43 students on Saturday taken ill after consuming mid-day meal at a primary school at Aska in Ganjam district, about 45-km from Berhampur, official sources said.

All the students were admitted at the Aska hospital immediately and two of them referred to MKCG Medical College and Hospital here as their condition deteriorated due to dehydration, the sources said.

A two-member team of pediatrician team from Berhampur rushed to Aska hospital for treating the affected students, said Sub-collector, Bhanjanagar Sudhansu Mohan Samal. All the affected students were in good condition, he said.

Around 140 students of the Tile Factory Upper Primary School, near Aska consumed the mid-day meal. Soon, the students developed diarrhoeal symptoms and began vomiting and lever pain, said block

VIDYAVATI

development officer Aska Balaram Mallick. The food was prepared by a local women self-help group (SHG), the BDO said.

(a) Explain how education acts like a stratifying agent? 2

(b) Name the program (mentioned in the passage above) to promote education for all. Justify whether the program is a success or a failure. 1+3

(a) Education is considered as a stratifying agent because

(1) We go to different schools according to our economic background

(2) Thus receives different opportunities and privileges

(b) Mid Day Meal Scheme.

Students will give appropriate justification for yes or no.

ସ୍ୱୟଂସମ୍ପୂର୍ଣ୍ଣ ପ୍ରକାଶନ