

## CHAPTER 5

### INDIAN SOCIOLOGISTS

#### 2Marks Questions:

**1. Who is considered the father of Indian sociology, and what were his major contributions?**

**Answer:**

The father of Indian sociology is M. N. Srinivas. His major contributions include the concept of "Sanskritization," which describes the process of social mobility through the adoption of upper-caste customs and practices by lower castes, and the study of village communities, focusing on the dynamics of social change in rural India.

**2. Name an Indian sociologist known for his work on caste systems and social inequality.**

**Answer:**

B. R. Ambedkar is a prominent Indian sociologist known for his extensive work on caste systems and his advocacy for social justice. He played a crucial role in the drafting of the Indian Constitution and worked towards eradicating untouchability.

**3. Which Indian sociologist is known for his studies on the impact of globalization on traditional Indian society?**

**Answer:**

Arjun Appadurai is an Indian sociologist known for his work on globalization. He has explored the cultural and social consequences of global interactions, emphasizing the interconnectedness of local and global processes.

**4. Identify the Indian sociologist who focused on the study of social movements, particularly the Chipko movement.**

**Answer:**

Ecologist and environmentalist Vandana Shiva, while not a traditional sociologist, has contributed significantly to the sociological understanding of social movements, including her involvement and analysis of the Chipko movement.

**5. Which Indian sociologist is known for his pioneering work in the field of social anthropology, particularly the study of tribes in India?**

**Answer:**

Verrier Elwin is an Indian sociologist recognized for his significant contributions to social anthropology, with a focus on the study of tribes in India. His work provided valuable insights into the diverse cultures and lifestyles of tribal communities.

**6. Name the Indian sociologist who has extensively studied issues related to gender and patriarchy in India.**

**Answer:**

Kamla Bhasin is an Indian sociologist known for her work on gender issues and patriarchy in India. She has contributed to the feminist discourse by addressing issues of women's empowerment and social change.

**7. Who is the Indian sociologist known for his research on the concept of "Dominant Caste" in Indian villages?**

**Answer:**

M. N. Srinivas is the Indian sociologist credited with introducing the concept of "Dominant Caste." His studies focused on understanding the power dynamics within rural communities and the role of dominant castes in shaping social structures.

#### **4Marks Questions:**

##### **1. How did Ananthakrishna Iyer and Sarat Chandra Roy come to practise social anthropology?**

**Answer:**

L.K. Ananthakrishna Iyer was asked by the Dewan of Cochin to assist with an ethnographic survey of the state. The British government wanted similar surveys done in all the princely states as well as the presidency areas directly under its control, Ananthakrishna did this work on a purely voluntary basis.

L.K. Ananthakrishna Iyer was the first self-taught anthropologist to receive national and international recognition as a scholar and an academician.

Practice of Social Anthropology by Sarat Chandra Roy  
Sarat Chandra Roy was deeply interested in tribal society as a by product of his professional need to interpret tribal customs and laws to the court. Roy published more than one hundred articles in leading Indian and British academic journals in addition to his famous monographs on the Oraon, the Mundas and the Kharias. He founded the journal Man in India in 1922, the earliest journal of its kind in India.

##### **2. What were the main arguments on either side of the debate about how to relate to tribal communities?**

**Answer:**

Many British administrator – anthropologists were specially interested in the tribes of India and believed them to be primitive peoples with a distinctive culture far from mainstream of Hinduism.

They believed that the innocent and simple tribal would suffer exploitation in the society. They felt that the state had a duty to protect the tribes and to help them sustain their way of life and culture, which were facing constant pressure to assimilate with mainstream of Hindu culture. They believed that attempts to preserve tribal cultures were misguided and resulted in maintaining tribals in backward regions.

G.S. Ghurye became the best known exponent of the nationalist view :

Ghurye-became the best known exponent of the nationalist view. He insisted on characterizing the tribes of India as ‘backward Hindus’ rather than distinct cultural groups.

### **3. Differentiate between the rural and the urban society.**

#### **Answer:**

Rural society: They are usually small in size, having a low density of population. The dominant occupation is agriculture or agriculture related activities. There is a rigidity in the caste system. Lifestyle is simple, closeness is emphasized, dependence on religion is dominant. People are god-fearing and more nature dependent. They have a similar culture despite the differences in religious following. They are informal and take part in each other's work as their own e.g. harvesting, sowing etc.

Urban society: They are usually large in size, having a high density of population. The population is heterogeneous, cosmopolitan, having people from different cultures. They follow various occupations out of which agriculture is the least popular. Lifestyle is complex, formality dominates. Caste system seemingly does not exist. The neighbours do not maintain social relations and exhibit a disinterested approach.

### **4. What does Ghurye think about rural community and urban community?**

#### **Answer:**

Ghurye was in favour of urban development. Ghurye was of the view that raw material and other goods produced in rural areas must be used for urban development. According to him, following problems exist in urban areas :

Insufficient drinking water

Human congestion

Traffic congestion

Indiscriminate tree felling

Sound or noise pollution.

**5. Who are some notable Indian sociologists, and what are their contributions to the field of sociology?**

**Answer:**

Mysore Narasimhachar Srinivas, an Indian sociologist, made significant contributions to the study of Indian society. He introduced the concept of "Sanskritization," which explains how lower caste groups emulate the customs and rituals of higher castes to improve their social status. Srinivas's work has been instrumental in understanding social mobility and cultural change in the Indian context.

"Annihilation of Caste," critically analyzed the hierarchical social structure in India and advocated for social justice and equal rights for all castes. His contributions continue to shape discussions on caste and social inequality.

**6. How has Indian sociology addressed the challenges of diversity and multiculturalism in the country?**

**Answer:** Indian sociology has played a crucial role in understanding and addressing the challenges posed by diversity and multiculturalism in the country. Scholars have focused on the following aspects:

**Cultural Pluralism:**

Indian sociologists, such as M.N. Srinivas and G.S. Ghurye, have explored the rich cultural diversity in India. They have studied various cultural practices, traditions, and rituals of different communities, emphasizing the coexistence of multiple cultural identities within the nation. This research has contributed to a nuanced understanding of India's multicultural fabric.

**Caste and Social Harmony:**

Sociologists like B.R. Ambedkar, E.V. Iyengar, and Andre Beteille have examined the complexities of the caste system and its impact on social harmony. Their work has shed light on the challenges of caste-based discrimination while also proposing solutions for fostering inclusivity and social integration. The sociological discourse in India has played a pivotal role in advocating for social reforms and policies aimed at reducing caste-based inequalities.

## **7Marks Questions:**

### **1.Explain the structural features of caste given by Ghurye.**

#### **Answer:**

The caste system has got the following six structural characteristics :

**Segmental Division:** Govind Sadashiv Ghurye sees caste as social grouping or segments; the membership of which is obtained and fixed by birth.

Caste provides its own centre regarding rules, regulations, standards of morality and justice.

**Hierarchy:** The castes or segments are arranged in terms of hierarchy. The Brahmans were placed at the top and the untouchables were kept at the bottom of the hierarchy.

**Principles of Purity and Pollution:** The above described two features (attributes) reflect the separation or distance between castes. This fact of separation is reinforced by the principles of purity and pollution that find their expression in the codes, regulating the acceptance of food or drink from other castes.

**Civil and Religious Disabilities and Privileges of different Sections:**

A result of the hierarchical division of society is that rights and obligations are unequally shared by different sections of the society.

**Lack of Choice of Occupation:**

Every group or caste was associated with a hereditary occupation. Distinction between pure and impure occupations, the hereditary occupation of a caste reflected its status in society.

**Restrictions on Marriage:**

Inter-caste marriage was prohibited.

## **2. Discuss the factors that brought about social changes in society.**

### **Answer:**

Some of the factors are internal to the society whereas some are external.

1. Environment: It sets limits to the social change and may bring very rapid change in society. Difficult environmental conditions make slow the development of an advanced technology. In suitable environmental conditions, they grow and develop faster. If there are unfavourable environmental conditions, a society may remain backward. Isolated societies remain underdeveloped whereas well communicated societies develop rapidly. Natural disasters like flood, cyclone, drought force people to move from place to place, thus bringing social change in their lives.

2. Population: Change in the size of population brings about change in the economic life of the people and other aspects of life. Decrease in population may solve some social problems, decrease unemployment, whereas increase will do to the contrary. Industrialised nations need to maintain a balance between the size of the population and natural resources.

3. Technology: Social change is more rapid in technologically developed societies. In traditional societies, changes are very slow. Complexity in social structure grows along with advancement of technology. Due to advancement of technology, simple division of labour of the traditional societies has changed into complex form of division of labour. This has helped in the development of occupational specialisation. However, this has divided the population into a number of groups.

4. Values and Beliefs: On one hand, new social values and beliefs can bring about

social change, whereas they may also cause resistance to it. Changes in values and beliefs take a long time to be realized. When changes occur in society, they are noticed only partially.

5. Diffusion: Diffusion is an important mechanism of social change. Borrowing of cultural traits from an advanced society by a backward society is a normal process. This brings about social change.

### **3. Discuss the features of the caste system as stated by G.S.Ghurye.**

#### **Answer:**

According to Ghurye, the caste system has the following features:

**Segmental division:** This refers to the division of society into compartments, segments or castes. They have a set of rules, regulations, standards of morality and justice for each caste.

**‘Hierarchy:** Hierarchy is a scheme, which arranges castes in terms of higher, or Superior and lower or inferior in relation to each other.

**Principles of purity and pollution:** The principles of purity and pollution find their expression in the codes regulating the acceptance of food or drink from other castes.

**Civil and religious disabilities and privileges of different sections:** The ritual status of a caste; their rights and obligations are the crucial determinants of the nature of these disabilities.

**Lack of choice of occupation:** Every caste is associated with a hereditary occupation. As distinction is made between ‘clean’ and ‘unclean’ and therefore between ‘pure’ and ‘impure’ occupations; the hereditary occupation of a caste reflected its status in society.

**Restrictions on marriage:** Inter-marriage between castes was prohibited. Individuals were allowed to marry within their castes only i.e. they practised endogamy.



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

##### **Answer:**

A welfare state is that which looks after the welfare of the people concerned with different aspects i.e., political, economic, social, religious, cultural, developmental, etc. of the people.

The modern capitalist state was one of the significant themes that interested A.R. Desai.

Desai identifies the following unique features of the welfare state:

A welfare state is a positive state. This means that unlike the ‘laissez faire’ of classical liberal political theory, the welfare state does not seek to do only the minimum necessary to maintain law and order.

A welfare state involves a mixed economy. A ‘mixed economy’ means an economy where both private capitalist enterprises and state or public owned enterprises co-exist.

A welfare state does not seek to eliminate the capitalist market, nor does it prevent public investment in industry and other fields. By and large, the state sector concentrates on basic goods and social infrastructure, while private industry dominates the consumer goods sector.

Desai then goes on to suggest some test criteria against which the performance of the welfare state can be measured. These are :

Freedom from poverty, discrimination and security for all: The welfare state ensures freedom from poverty, social discrimination and security for all its citizens. Equality of income: The welfare state removes inequalities of income through measures to redistribute income from the rich to the poor, and by preventing the concentration of wealth. Preference to real needs of community: The welfare state transforms the economy in such a way that the capitalist profit motive is made subservient to the real needs of the community.

Stable development: The welfare state ensures stable development free from the cycle of economic booms and depressions. Employment: It provides employment for all.

**Fill in the Blanks:**

1. \_\_\_\_\_ (1887-1959)
2. \_\_\_\_\_ (1915-2003)
3. \_\_\_\_\_ (1869-1948)
4. \_\_\_\_\_ (1923-2016)
5. \_\_\_\_\_ (1901-1979)
6. \_\_\_\_\_ (1933-2017)
7. \_\_\_\_\_ (1929-2019)

**Answer:**

1. B.R. Ambedkar
2. M.N. Srinivas
3. G.S. Ghurye
4. Andre Beteille
5. D.P. Mukerji
6. A.M. Shah
7. T.K. Oommen

### **Multiple Choice Questions:**

- 1. Who is known for his contributions to the study of caste and social stratification in India?**
  - A) Jyotirao Phule
  - B) B.R. Ambedkar
  - C) M.N. Srinivas
  - D) Radhakamal Mukerjee
- 2. Which Indian sociologist is known for his work on the theory of "sanskritization"?**
  - A) B.R. Ambedkar
  - B) D.N. Dhanagare
  - C) G.S. Ghurye
  - D) Veena Das
- 3. Who among the following Indian sociologists is associated with the concept of "backward class"?**
  - A) M.S. Gore
  - B) Yogendra Singh
  - C) Andre Beteille
  - D) S.C. Dube
- 4. Which Indian sociologist is renowned for his studies on agrarian structure and peasant society?**
  - A) M.N. Srinivas
  - B) A.R. Desai
  - C) A.M. Shah
  - D) D.P. Mukerji

**5. Who is known for his pioneering work on the sociology of education in India?**

- A) Radhakamal Mukerjee
- B) G.S. Ghurye
- C) Yogendra Singh
- D) D.P. Mukerji

**6. Which Indian sociologist is associated with the concept of "little tradition" and "great tradition"?**

- A) M.S. A. Rao
- B) M.N. Srinivas
- C) T.K. Oommen
- D) S.C. Dube

**7. Who is known for his extensive work on urban sociology and the study of urbanization in India?**

- A) M.S. Gore
- B) D.N. Dhanagare
- C) Andre Beteille
- D) M.N. Panini

**Answer:**

- 1. C
- 2. C
- 3. D
- 4. B
- 5. C
- 6. B
- 7. A

## Summary:

### **M.N. Srinivas (1916-1999):**

Mysore Narasimhachar Srinivas, an Indian sociologist, is known for his concept of "Sanskritization." His research focused on the social mobility of lower castes in India through the adoption of upper-caste customs and rituals. Srinivas's work has been influential in understanding social change and stratification in the Indian context.

### **B.R. Ambedkar (1891-1956):**

Bhimrao Ramji Ambedkar, an influential figure in Indian history, was not only the architect of the Indian Constitution but also a prominent sociologist. Ambedkar's sociological writings, such as "Annihilation of Caste," critically examined the caste system and advocated for social justice and equality. His work laid the foundation for the Dalit movement in India.

### **Ghanshyam Shah (1940-):**

Ghanshyam Shah is an Indian sociologist known for his research on political sociology, social movements, and issues related to marginalization. His work has addressed topics such as tribal identity, democracy, and the political economy of development, contributing significantly to the understanding of contemporary Indian society.

### **Andre Beteille (1934-):**

Andre Beteille, an Indian sociologist and anthropologist, has made substantial contributions to the study of caste, tribe, and social stratification in India. His research has explored the complexities of social structure and cultural diversity in the country, shedding light on the challenges and transformations in Indian society.

### **Dipankar Gupta (1949-):**

Dipankar Gupta is known for his work in the fields of political sociology, globalization, and social stratification. His research has addressed issues of social inequality, development, and the impact of globalization on Indian society. Gupta's writings provide valuable insights into the changing dynamics of contemporary India.

**A.R. Desai (1928-1994):**

A.R. Desai was an Indian sociologist who contributed significantly to the study of rural sociology and agrarian issues in India. His work focused on understanding the social and economic structures of rural communities, agricultural development, and the challenges faced by farmers. Desai's research has had a lasting impact on the field of agrarian sociology in India.

**Leela Dube (1923-2012):**

Leela Dube was an eminent Indian sociologist and anthropologist known for her work on gender, family, and kinship. Her research contributed to the understanding of women's roles in society, challenging traditional gender norms. Dube's scholarship has played a crucial role in shaping feminist perspectives within the field of sociology in India.

These Indian sociologists have played pivotal roles in advancing the understanding of social structures, cultural dynamics, and issues of inequality within the unique context of India. Their contributions continue to influence sociological research and discussions in the country.