

BCM BASANT AVENUE DUGRI ROAD LUDHIANA

Answer key (Sociology)

**Part A:**

1. In India, formal university teaching of sociology began in 1919, at the university of Bombay.
2. Sarat Chandra Roy founded the journal Man in India in 1922 .
3. G. S. Ghurey is considered to the founder of institutionalized sociology in India.
4. Gurye
5. Option 3
6. Option 3

**Part :- B**

7. Sociology is relatively a young branch of study which have emerged only a century ago in Europe. In India, the formal university teaching of sociology started at the university teaching of sociology started at the university of Bombay, Only in 1919. In the early years, it was not clear as what an Indian sociology would look like and whether India really needed something like sociology. In the west, sociology emerged as on attempt to make sense of modernity.

8. In the beginning, Indians became sociologists and anthropologist mostly by accident. Ananthakrishna Iyer , as for example began his career as a clerk, moved on to become a school teacher and later a college teacher in Cochin state in present day Kerala. In 1902 he was asked by the Dewan of Kochin to assist with an ethnographic survey of the state. . Sarat Chandra Roy was another accidental anthropologist and pioneer of the discipline in India. Before taking law degree in Calcutta 's Ripon college, he had done graduate and post -graduate degrees in English soon after he had begun practicing law, he decided to go to Ranchi to take up a job as an English teacher at a Christian missionary school. Roy gave up his school job and began practicing law at the Ranchi courts and he was eventually appointed as official interpreter in the court.

9. In the 1930s and 1940s there was much debate on the place of tribal societies within India. Many British administrators and anthropologists believed them to be primitive people with a distinctive culture far from mainstream Hinduism. They believed that the tribals would suffer exploitation and cultural degradation through contact with Hindu culture and society and state should protect the tribes. . Ghurey became the best known exponent of the nationalist view and insisted on

characterizing the tribes as backward Hindus rather than distinct cultural groups. He cited detailed evidence from a wide variety of tribal cultures to show that they had been involved in constant interactions with Hinduism over a long period. Tribals were thus simply further behind in the same process of assimilation that all Indian Communities had gone through.

10. G. S. Ghurey 's doctoral dissertation at Cambridge, which was later published as *Caste and Race in India* attracted attention of the sociologists as he addressed the major concerns of Indian anthropology of that time. In this book, Ghurye provides a detailed critique of the then dominant theories about the relationship between race and caste. Herbert Risley, a British colonial official was the main proponent of the dominant view. This view held that human beings can be divided into distinct and separate races on the basis of their physical characteristics such as the length of the nose, circumference of the skull etc. Risley believed that India was a unique laboratory for studying the evolution of racial types because caste strictly prohibits intermarriage among different groups. Risley 's main argument was that caste must have originated in race because different caste groups seemed to belong to distinct racial types. In general higher caste approximated Indo -Aryan racial traits, while the lower castes seemed to belong to non – Aryan aboriginals or Mongoloid or other social groups.