

Subject:- Sociology

Class:- XI

1. Ananthakrishna Iyer came to practice social anthropology by voluntarily helping the British administrators in ethnographic surveys of India. He was initially a clerk and then became a college teacher at Ernakulum. In 1902, he was asked by the Dewan of Cochin to assist with an ethnographic survey of the state. Iyer became a reader at the University of Madras and set up the post-graduate department of anthropology at the University of Calcutta. Thus, he became the first self-taught anthropologist.

Sarat Chandra Roy was educated in law and English. He gave up his law practice and became a school teacher in Ranchi. He gained considerable knowledge on the culture and society of the tribal people of Chhotanagpur. Roy produced valuable monographs and research articles on this subject. He travelled and did intensive fieldwork pertaining to the tribal community.

2. According to the British, the tribes of India were primitive people and had a different culture from the Hindus. They believed that the simple tribal people would suffer exploitation and cultural degradation at the hands of Hindu people who wanted the assimilation of tribal people with them. Thus, they needed to be protected by the state in order to safeguard their interests.

3. Herbert Risley believed that human beings could be divided into separate races on the basis of their physical characteristics. Risley was of the opinion that the conditions in India were suitable for studying racial evolution as inter-caste marriages was strictly prohibited in India.

Ghurye was of a different view. He believed that Risley's argument was partially correct and the argument of upper castes being Aryan and lower castes being non-Aryan was true only for north India. According to him, racial purity was preserved only in North India while other parts adopted the practice of endogamy only after variations had occurred in racial groups.

4. (i) Caste is an institution based on segmental division. This means that the castes were different and closed segments that comprised people of an exclusive social order determined by birth. The individuals born in a particular caste would always remain in that caste.

(ii) Caste society is based on hierarchical division. The caste system was based on a hierarchical order, and each caste had unequal status as compared to others.

(iii) The institution of caste necessarily involves restrictions on social interaction, specially sharing of food. There were many restrictions in the caste system based on the ideas of purity and pollution.

5. By 'living tradition', D.P. Mukerji means that the traditions were not only formed in the past but also kept on changing with the present and evolved over time. It manages to retain basic elements from the past. He insisted that Indian sociologists be rooted in this tradition because an Indian sociologist should be an Indian first, which means that he/she should understand his/her social system first.