



Based on
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CHHATRAPATI SHAHU JI MAHARAJ UNIVERSITY, KANPUR



BA VI SEM

PIONEERS OF INDIAN SOCIOLOGY



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KANPUR UNIVERSITY'S

QUESTION BANK

- 400+ MCQs
- Brief and Intensive Notes

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G.S. GHURYE**BIOGRAPHICAL SKETCH**

In this sub-section we have described the biography of G.S. Ghurye based on his own book (1973) *I and Other Explorations*. Govind Sadashiv Ghurye was born on **12th Dec. 1893** in a small town called **Malvan** on the west coast of India. Malvan is some two-hundred miles away from Mumbai. He belonged to a fairly prosperous Brahmin family, which owned shops and other property. He was named after his grandfather who died the same year when he was born. His family was very religious and well known in that region for piety.

Ghurye went to England by ship. He became a student of L.T. Hobhouse. Besides many other people, he met Dr. A.C. Haddon who was the world famous ethnologist studying preliterate cultures. It was Haddon who introduced Ghurye to Dr. W.H.R. Rivers whose influence on Ghurye was considerable. Rivers was at the pinnacle of his intellectual glory and was founder of the Cambridge School of Psychology. Rivers later came to India and studied a polyandrous tribe called the Todas of the Nilgiri Hills. Ghurye wrote several articles in sociology at this time and got them published in the *Journal of the Royal Anthropological Institute* and in the journal, *Arthropods*. He wrote his most important work, *Caste and Race in India*, during the 1930s. He was awarded the degree of Ph.D. from Cambridge University. He came back to India after W.H.R. Rivers' death.

G.S. Ghurye was made a Professor of Sociology in 1934, ten years after he joined the Bombay University as a Reader and the Head of the Department of Sociology. He was elected the President of the anthropological section of the Indian Science Congress in 1934. In the same year he was elected as the nominee of the Royal Asiatic Society by the Managing Committee of its G.S. Ghurye Bombay branch. In 1942 he became the President of the Bombay Anthropological Society and continued to hold this position till 1948. He wrote several books and articles and his knowledge of Sanskrit enabled him to study the religious scriptures in the context of Indian society. He studied castes and tribes, rural-urbanisation, about the Indian Sadhus, about Indian costumes and so on. During his life time he won several top honours accorded to any intellectual in India. He became not only a nationally but internationally known sociologist of India. He died in the year 1984.

IMPORTANT WORKS

Some of the important works of Ghurye in Sociology are:

- i) Indian Sadhus (1953)
- ii) Family and Kin in Indo-European Culture (1961)
- iii) Gods and Men (1962)
- iv) Anatomy of a Rururban Community (1962)
- v) Scheduled Tribes (1963)
- vi) Caste and Race in India (1969, Fifth Edition)

Some of his other works which show us the range of his interests are:

- i) Bharatnatyam and its Costume (1958)
- ii) Cities and civilisation (1962)
- iii) Indian costume (1962, Second Edition)

CASTE

In the early 1930s, G.S. Ghurye published a book, Caste and Race in India which still is an important source book on Indian castes. In this work, he examined the caste system from **historical, comparative and integrative perspectives.**

Ghurye's Notion of Caste

Ghurye describes caste as a form of social organization that is unique to Indian civilization, which presents a clear contrast to social groupings in the rest of the world. Hindu society is divided into groupings known as caste, with varying degrees of respectability and social interaction. **Ghurye brought out the following six features of the caste system:**

1) Segmental division of society: The caste society comprises of heterogeneous groups with a distinct life of their own and the membership is determined not by selection but by birth. Castes are small and complete social world in themselves, marked off definitely from one another, though subsisting within the larger society.

2) Hierarchy:

One of the principal characteristic of the caste society is the hierarchy of groups. This implies a definite scheme of social precedence

Sociologists in India-1 amongst the castes with the Brahmin at the head of the hierarchy.

3) Restrictions on feeding and social intercourse:

There are minute rules pertaining to what sort of food or drink can be accepted by a person and from what castes. While lower castes have no scruples in accepting cooked food from any higher caste, the Brahmins and other castes did not accept food or water from other castes that stood lower than itself in the social scale. Ghurye also mentions about the theory of pollution communicated by some castes to members of the higher ones.

4) Civil and religious disabilities and privileges of the different sections: Ghurye noted that one of the most obvious markers of civil privileges and disabilities that prevailed all over India was the segregation of individual castes or a group of castes in a village. Southern India stands out as the most rigid in the matter of rules pertaining to ceremonial purity and untouchability. In Southern India, certain parts of the town or village were inaccessible to certain castes. Even the type of houses that were to be built and the materials that were to be used for construction were prescribed for lower castes.

5) Lack of unrestricted choice of occupation:

The occupations have been fixed by heredity. Generally the castes were not allowed to change their traditional occupations. All caste people maintain their supremacy and secrecy in their jobs and do not allow the other caste group to join in. The upper caste people like Brahmins are free to opt for study of religious books, while this cannot be done by other classes. The lower natured jobs like sweeping bathrooms, washing clothes, scavenging etc. have been kept in the untouchable category. Restriction on food, drink and social interaction were areas in which some rules have been imposed upon all castes people.

6) Restriction of marriage:

Caste groups follow the principle of endogamy. This means that caste groups marry within their own groups. Marrying outside the caste group is strongly condemned.

Later, he made a comparative study of kinship in Indo- European cultures. In his studies of kinship and caste, Ghurye emphasised two points: (a) the kin and caste networks of India had parallels in some other countries also; and (b) the kinship and caste in India served as integrative framework. The evolution of Indian society was based on the integration of diverse racial or ethnic groups through these networks. The Gotra and Charana were kin-categories of Indo-European languages which systematised the rank and status of the people. These categories were derived from names of the sages of the past. These sages were the real or eponymous founders

INDIAN SADHUS

In his work, Indian Sadhus, Ghurye (1953) examined the paradoxical nature of renunciation in India. In Indian culture, the Sadhu or Sannyasin is supposed to be detached from all caste norms, social conventions, etc. In fact, he is outside “the pale of society”. It is the usual practice among Shaivites to conduct a “mock funeral” of one who is entering the path of renunciation. It means that he is “dead” to society but is “reborn” in spiritual terms. Yet, interestingly enough since the time of Shankar, the eight century reformer, Hindu society has been more or less guided by the Sadhus. These Sadhus are not individual hermits. Most of

them are organised into monastic orders which have distinctive traditions. The monastic organisation in India was a product of Buddhism and Jainism. Shankara introduced it into Hinduism

Indian renouces have acted as the arbiters of religious disputes, patronised learning of scriptures and even defended religion against external attacks. So, renunciation has been a constructive force in Hindu society. Ghurye considered in detail the different groups of Sadhus. Important among them were the Shaivite Dashnamis (literal meaning: ten orders) and Vaishnavite Bairagis. Both these groups had the Naga (militant naked ascetics) contingents which were ready to fight off those who threatened the Hindu religion. Incidentally, Bankim Chandra Chatterjee's Bengali novel, Anand Math recounts the story of a group of Shaivite monks who put up an armed struggle against the British forces in the nineteenth century. They were no doubt defeated by the British but they thereby revealed their staunch commitment to Hinduism. These Sadhus who assembled on a large scale at Kumbh Mela were the very microcosm of India; they came from diverse regions, spoke different languages but belonged to common religious orders. Asceticism, according to Ghurye, was not a relic of the past but a vital aspect of the current practices of Hinduism. The well-known ascetics of the recent times, Vivekanand, Dayanand Saraswati and Sri Aurobindo worked for the betterment of Hinduism.

RURUBUN COMMUNITY

Ghurye was interested in the process of rural-urbanisation. He held the view that the urbanisation in India was not a simple function of industrial growth. In India, the process of urbanisation, at least till 1980s, started from within the rural area itself. Ghurye quoted Sanskrit texts and documents to illustrate the growth of urban centres from the need for markets felt in rural hinterland. In other words, owing to the expansion of agriculture, more and more markets were needed to exchange the surplus in food grains. Hence, in many rural regions, one part of a big village was converted into a market; in turn, this led to a township which developed administrative, judicial and other institutions. We may add here that urban centres were also based on feudal patronage. In the past, demand of royal courts for silk cloth, weapons, jewellery, and metal artefacts led to the growth of urban centres such as Varanasi, Kanchipuram, Jaipur, Moradabad etc. In sum, Ghurye's approach to "rural-urbanisation" showed the indigenous source of urbanism. The growth of metropolitan centres during colonial times altered the Indian urban life. The towns and cities were no longer the outlets for agricultural produce and handicrafts; but they became the major manufacturing centres, which used rural hinterland for producing raw materials and turned it into a market for selling industrial products. Thus, metropolis came to dominate the village economy. In contrast to previous pattern, now the urbanisation has started making inroads into the rural hinterland.

Process of Rural-urbanization

Ghurye remained occupied all through his life with the idea of rural urbanization securing the advantages of urban life simultaneously with nature's greenery. Therefore, he discusses the

process of rural-urbanization in India was not a simple function of industrial growth. In India, the process of urbanization, at least till recent years, started from within the rural area itself. He traced Sanskrit texts and documents to illustrate the growth of urban centres from the need for market felt in a rural hinterland. Development of agriculture needed more and more markets to exchange the surplus in foodgrains. Consequently, in many rural regions, one part of a big village started functioning as a market. This led to a township, which in turn developed administrative, judicial and other institutions. In the past, urban centres were based on feudal patronage, which had demands for silk clothes, jewellery, metal artifacts, weapons etc. This led to the growth of urban centres such as Banaras, Kanchipuram, Jaipur, Moradabad etc. in brief, it may be said that Ghurye's approach to "ruralurbanization" reflects the indigenous source of urbanism. During colonial times, the growth of metropolitan centres altered the Indian life. The towns and cities were no longer the outlets for agricultural produce and handicrafts but they became the major manufacturing centres. These centres used rural areas for producing raw materials and turned into a market for selling industrial products. Thus, the metropolitan economy emerged to dominate the village economy. Therefore, urbanization started making inroads into the rural hinterland in contrast to previous pattern. A large city or metropolis also functioned as the centre of culture of the territory encompassing it. For Ghurye, the large city with its big complexes of higher education, research, judiciary, health services, print and entertainment media is a cradle innovation that ultimately serves cultural growth. The functions of the city are to perform a culturally integrative role, to act as a point of focus and the centre of radiation of the major tenets of the age. Not any city, but large city or metropolis having an organic link with the life of the people of its region can do this work well. According to Ghurye, an urban planner must tackle the problems of (1) sufficient supply of drinking water, (2) human congestion, (3) traffic congestion, (4) regulation of public vehicles, (5) insufficiency of railway transport in cities like Mumbai, (6) erosion of trees, (7) sound pollution, (8) indiscriminate tree felling, and (9) plight of the pedestrians.

Ghurye made the study of a village in Pune district of Maharashtra to highlight the continuity of the social structure. This village named Lonik and had been studied by a British officer in 1819. He described its general layout, economic infrastructure, caste composition, market transactions and political and religious dispositions. The re-survey of the village made by Ghurye in 1957 did not reveal any far-reaching differences in the demographic, economic and social dimensions of the village. Besides, he found that the layout of the village corresponded to the pattern laid down in a text of G S Ghurye antiquity. He also noted that the village did not have a very well-knit social structure; there were loose strands in its social fabric. In spite of it the village had survived as a viable unit.

D. N. MAJUMDAR

Dhirendra Nath Majumdar was born on 3 June 1903 to Bengali parents. He obtained a first-class master's degree in anthropology from the University of Calcutta in 1924. The training that he received there was in both cultural and physical anthropology, and to the end of his life he retained a broad interest in both the physical and the cultural aspects of the science of man. A large number of his papers and two of his books deal with anthropometric and serological studies among the tribes and castes of [Uttar Pradesh](#), Gujarat, and Bengal.

Majumdar was the first formally trained Indian anthropologist to study the impact of nontribal cultures upon the ways of life of Indian tribes. This early interest in cultural change led him, in the 1950s, to welcome the emergence in India of rural anthropology. He played a notable part in this new field of research and produced one of the first book-length village studies in India (1958). Majumdar was professor of anthropology and dean of the faculty of arts at the University of Lucknow.

WORKS BY MAJUMDAR

The Affairs of a Tribe: A Study in Tribal Dynamics.

The Fortunes of Primitive Tribes.

Races and Cultures of India

The Matrix of Indian Culture.

An Introduction to Social Anthropology.

Caste and Communication in an Indian Village.

Social Contours of an Industrial City: Social Survey of Kanpur;

CASTE

D.N. Majumdar writes in his book, "Races and Culture in India", the caste system took its birth after the arrival of Aryans in India.

MULTIPLE CHOICE QUESTIONS

1. Who is the father of Indian Sociology?

- A) M.N. Srinivas
- B) R.K. Mukherjee
- C) D.P. Mukherjee
- D) G.S. Ghurye

Answer: D)-G.S. Ghurye

2. When G.S. Ghurye was born?

- A) 10 Dec 1992
- B) 12 Dec 1991
- C) 22 Dec 1993
- D) 12 Dec 1893

Answer: D)-12 Dec 1893

3. Where was G.S. Ghurye born?

- A) Mumbai
- B) West Bengal
- C) Gujarat
- D) Delhi

Answer: A)-Mumbai

4. What is the full name of G.S. Ghurye?

- A) Govind Singh Ghurye
- B) Govind Sharma Ghurye
- C) Govind SadaShiv Ghurye
- D) Gopal Sharma Ghurye

Answer: C) - Govind SadaShiv Ghurye

5. "Bombay as an urban centre" is the essay of?

- A) Yogendra Singh
- B) Radha Kamal Mukherjee
- C) D.P. Mukherjee
- D) G.S. Ghurye

Answer: D)-G.S. Ghurye

6. G.S. Ghurye was awarded Ph.D from which University?

- A) Bombay
- B) Madras
- C) Oxford
- D) Cambridge

Answer :D)-Cambridge

7. Who was the PhD guide of G.S. Ghurye ?

- A) W.H.R. Rivers
- B) Patrick Geddes
- C) A.C. Haddon
- D) L.T. Hobhouse

Answer: A)-W.H.R. Rivers

8. When G.S. Ghurye become the Head of Department in Bombay University?

- A) 1928
- B) 1925
- C) 1921
- D) 1924

Answer: D)-1924

9. When was G.S. Ghurye elected The President of Anthropological section of the Indian Science Congress?

- A) 1930
- B) 1935
- C) 1934
- D) 1944

Answer: C)-1934

10. When was G.S. Ghurye elected as the nominee of the Royal Asiatic Society ?

- A) 1939
- B) 1938
- C) 1945
- D) 1942

Answer: D)-1942

11. G.S. Ghurye comes from which Sociological perspective ?

- A) Functional
- B) Structural
- C) Functional-Structural
- D) Indological

Answer: D)-Indological

12. Who is often accredited as 'Theoretical Pluralist'?

- A) Yogendra Singh
- B) M.N. Srinivas
- C) G.S. Ghurye
- D) S.C. Dubey

Answer: C)-G.S. Ghurye

13. G.S. Ghurye examined caste system in which perspective?

- A) Historical
- B) Comparative
- C) Integrative
- D) Historical Comparative Integrative

Answer: D)-Historical Comparative Integrative

14. Who said “Caste is the Brahmin child of the Indo-aryan culture cradled in Ganges and Yamuna and then transferred in other parts of the country?”

- A) G. S. Ghurye
- B) M.N. Srinivas
- C) Irawati Karve
- D) Yogendra Singh

Answer: A)-G.S. Ghurye

15. Who has described the six features of caste system?

- A) Radha Kamal Mukherjee
- B) D.P. Mukherjee
- C) Radha Krishna Mukherjee
- D) G.S. Ghurye

Answer: D)-G.S. Ghurye

16. In which book G.S. Ghurye discussed Six features of the caste system?

- A) Indian Sadhu
- B) Indian Costume
- C) Caste and race in India
- D) Caste class and Occupation

Answer: D)-Caste class and Occupation

17. Which are the features of caste system discussed by G.S. Ghurye?

- A) Segmental Division of Society
- B) Hierarchy
- C) Restrictions on feeding and social intercourse
- D) All of the above

Answer: D)-All of the above

18. Which theory G.S.Ghurye discussed regarding Caste origin?

- A) Religious theory
- B) Political theory
- C) Traditional theory
- D) Racial theory

Answer: D)-Racial theory

19. Who have given the racial theory of caste?

- A) Hocart and Senart
- B) Nesfield
- C) J.H. Hutton
- D) Ghurye and Risley

Answer :D)-Ghurye and Risley

20. Who said “Tribes are backward Hindus?”

- A) J.H. Hutton
- B) G.S. Ghurye
- C) M.N. Srinivas
- D) S.C. Dubey

Answer: B)-G.S. Ghurye

21. Who is the founder of Indian Sociological Society?

- A) Patrick Geddes
- B) R.K. Mukherjee
- C) Y. Singh
- D) G.S. Ghurye

Answer: D)-G.S. Ghurye

22. When the Indian Sociological Society was established?

- A) 1955
- B) 1957
- C) 1951
- D) 1950

Answer: C)-1951

23. Who has given the concept of Rurbanization?

- A) R.K. Mukherjee
- B) Irawati Karwe
- C) M.N. Srinivas
- D) G.S. Ghurye

Answer: D)-G.S. Ghurye

24. According to G.S. Ghurye an urban planner must tackle which type of problems ?

- A) Sufficient supply of drinking water
- B) Human congestion
- C) Traffic congestion
- D) All of the above

Answer: D)-All of the above

25. G.S. Ghurye studied of which village?

- A) Rampura
- B) Dharawi
- C) Shameerpet
- D) Lonikand

Answer: D)-Lonikand

26. Lonikand is located in which city of Maharashtra ?

- A) Pune
- B) Andheri
- C) Nagpur
- D) Nashik

Answer: A) –Pune

27. On which tribe G.S.Ghurye Studied?

- A) Bheel
- B) Naga
- C) Kolis
- D) Gond

Answer: C)-Kolis

28. Who is author of Indian Shadhu ?

- A) G.S. Ghurye
- B) S.C. Dubey
- C) Irawati Karwe
- D) M.N.Sriniwas

Answer: A)-G.S. Ghurye

29. Kolis is belonging to which state?

- A) Gujarat
- B) Rajasthan
- C) Uttar Pradesh
- D) Maharashtra

Answer: D)- Maharashtra

30. Mahadev Kolis were belonging to which Occupation?

- A) Washing
- B) Agriculture
- C) Fishing
- D) Cobbler

Answer: C)- Fishing

31. G.S. Ghurye was born in which village?

- A) Lonikand
- B) Malvan
- C) Amaravati
- D) Latur

Answer: B)-Malvan

32. G.S. Ghurye is recognised in which fields?

- A) Anthropology
- B) Sociology
- C) Social Psychology
- D) Anthropology and Sociology

Answer: D)-Anthropology and Sociology

33. Who were the doctoral advisor of G.S.Ghurye ?

- A) W.H.R.Rivers
- B) A.C. Haddon
- C) Patrick Geddes
- D) W.H.R. and Haddon

Answer: A)- W.H.R. and Haddon

34. Which Sociologist wrote on Indian costume ?

- A) Irawati Karwe
- B) S.C. Dubey
- C) G.S.Ghurye
- D) M.N.Sriniwas

Answer: C)-G.S.Ghurye

35. Who is a famous 'sociologist' student of G.S. Ghurye ?

- A) Neera desai
- B) Leela Dubey
- C) Irawati Karwe
- D) Gayatri Chakrawarti

Answer: C)-Irawati Karwe

36. How many types of Sadhus mentioned by GS Ghurye ?

- A) 3
- B) 2
- C) 4
- D) 6

Answer: B)- 2

37. Which are the two types of Monks (Sadhus) mentioned by GS Ghurye ?

- A) Bauddh
- B) Jains
- C) Shaiv and Vaishnav
- D) Lingayat

Answer: C)- Shaiv and Vaishnav

38. Who said the Caste System took its birth after the arrival of Aryans in India ?

- A) M.N. Srinivas
- B) D.N. Majumdar
- C) S.C. Dubey
- D) G.S. Ghurye

Answer: B)- D.N. Majumdar

39. What is the full name of D. N. Majumdar ?

- A) Deena Nath Majumdar
- B) Dipendra Nath Majumdar
- C) Dharendra Nath Majumdar
- D) Dharmendra Nath Majumdar

Answer: D)- Dhirndra Nath Majumdar

40. Who is the author of 'Races and Cultures of India'?

- A) H. Risely
- B) S.C. Dubey
- C) Ranjeet Guha
- D) D.N. Majumdar

Answer: D)- D.N. Majumdar

41. D.N. Majumdar Field work focused on which tribe?

- A) Gond
- B) Bheel
- C) Toda
- D) Ho

Answer: D)- Ho

42. D.N. Majumdar Field work was in which region?

- A) Nigiri
- B) Himalayan
- C) Bastar
- D) Kolham region of Chhota Nagpur

Answer: D) - Kolham region of Chhota Nagpur

43. Which approach did D.N. Majumdar adopted for studying the HO tribe?

- A) Functional
- B) Structrul Functional
- C) Comparative
- D) Holistic- Functioal

Answer: D)- Holistic- Functional

44. How has started “The Eastern Anthropologist Journal”?

- A) Surjeet Sinha
- B) Ranjeet Guha
- C) D.N. Majumdar
- D) Verrier Alvin

Answer: C)- D.N. Majumdar.

45. D.N. Majumdar was related from which University?

- A) Delhi University
- B) Calcutta University
- C) Lucknow University
- D) Kanpur University

Answer: C)- Lucknow University

46. The Book ‘An introduction to Social Anthropology’ is written by whom?

- A) D.N. Majumdar
- B) L.P. Vidhyarthi
- C) T.N. Madan
- D) D.N. Majumdar and T.N. Madan

Answer:D)- D.N. Majumdar and T.N. Madan.

47. Who said “Caste is a closed class”?

- A) G.S. Ghurye
- B) S.C. Dubey
- C) D.N. Majumdar
- D) Irawati Karvey

Answer: C)- D.N. Majumdar

48. D.N. Majumdar was well known as?

- A) Sociologist
- B) Anthoropologist
- C) Political analyst
- D) Functionalist

Answer: B)- Anthropologist

49. Which is the first book of D.N. Majumdar?

- A) Rural Profile
- B) Races and Culture of India
- C) Indian Sadhu
- D) A Tribe in Transition

Answer: D)- A Tribe in Transition

50. According to whom Origin of Caste is the result of racial conflict?

- A) G.S. Ghurye
- B) S.C. Dubey
- C) D.N. Majumdar
- D) M.N. Srinivas

Answer: C)- D.N. Majumdar





RADHAKAMAL MUKHERJEE**BIOGRAPHY**

Radhakamal Mukerjee was born in 1889 in a large Bengali Brahmin family, in a small country town of West Bengal called Berhampur. His father was the leader of the bar that is a lawyer and was an accomplished scholar with a great interest in history. He was deeply moved by the Bengal famine of 1942-43. Mukerjee had his early education in Berhampur. He went to the Krishnath College in Berhampur. He got an academic scholarship in the leading educational institution in India, the Presidency College in Calcutta. He took his honours course in English and History in this college.

Here he came in contact with such scholars as H. M. Percival, M. Ghosh, brother of Sri Aurobindo Ghosh, and linguist Harinath De. It was here that he read books by Comte, Herbert Spencer, Lester Ward, Hobhouse and Giddings, besides many others, from cover to cover. Mukerjee started an Adult Evening School in 1906 in the slums of Mechaubazar of Calcutta. Mukerjee valued his early training in the slums of Calcutta” turned the focus of his interests towards the disciplines of Sociology and Economics. It was during this period that Mukerjee came in close association with Benoy Kumar Sarkar.

At this time Mukerjee also became the editor of the renowned Bengali monthly, Upasana. In 1921 he went to the University of Lucknow as Professor and Head of the Department of Economics and Sociology on the very day when the university started functioning. He introduced an integrated approach in Economics, Sociology and Anthropology in both research and teaching in Lucknow University. According to Mukerjee, using comparative

methods in the study of social sciences in India, we must aim at the scientific study of race and culture origins.

In his intellectual career he was deeply influenced by three social thinkers. First was Professor Brajendra Nath Seal; second was Professor Patrick Geddes; and the third one was an old, intimate colleague who died early, Narendra Nath Sen Gupta. Besides these Indian thinkers there were many Western social thinkers with whom Mukerjee worked and who influenced his writings. Some of these were sociologists like Edward All sworth Ross, Robert Ezra Park of Chicago, Mckenzie and P. Sorokin. He also became the Vice-Chancellor and Director of the J.K. Institute of Sociology and Human Relation of the University. He died in the year 1968 but his contributions have left a deep imprint on the students of sociology.

METHODOLOGY AND THEORETICAL PERSPECTIVES

R.K. Mukherjee is known for his multidisciplinary approach and diverse research interests spanning various aspects of Indian society. His methodology draws insights from multiple disciplines such as sociology, anthropology, history, and political science. He integrated theories and concepts from diverse fields to provide a comprehensive understanding of social phenomena. He suggested an interdisciplinary approach. Positivism emphasizes objectivity, scientific methods, and the search for universal laws of social behavior. Mukerjee argued that social realities are too complex for such a rigid approach. He advocated for a more holistic and interdisciplinary approach to sociology, considering historical contexts, cultural values, and the interconnectedness of social structures. He is known for his emphasis on the interrelationship between social structures, values, and ethical considerations. The term Ethico-economics reflects his concept of studying economics within a broader social and ethical framework, considering the impact of economic systems on social values and well-being.

His research approach is grounded in empirical investigation and data analysis. He employed methods such as surveys, interviews, participant observation, and archival research to collect and analyze data on various aspects of Indian society. Mukherjee also adopted a comparative perspective in his research, comparing social phenomena across different regions, communities, or historical periods. This approach allows him to identify patterns, variations, and trends in social structure and cultural dynamics. Mukherjee also emphasized the importance of historical context in understanding contemporary social issues and trAnswerformations. He traced the historical roots of social structures, cultural practices, and value systems to analyze their continuity and change over time. Mukherjee also incorporated indigenous perspectives and voices into his research, recognizing the importance of local knowledge, traditions, and cultural practices in shaping social life. He engaged with indigenous communities and their perspectives on social issues.

SOCIAL ECOLOGY

For him social ecology was a complex formulation in which a number of social sciences interacted. The geological, geographical and biological factors worked together to produce an ecological zone. In its turn, ecology is conditioned by social, economic or political factors. For example, in the past many Indian ecological regions were opened up for human settlement and agrarian development through political conquests. As there is a definite link between ecology and society the development of ecological zones must be seen in terms of a dynamic process: that is, challenge of the environment and response of the people who establish a settlement. Ecological balance is not a mechanical carving out of a territory and settling people thereon. Such an attempt weakens or destroys social fabric. For example, in building irrigation dams in India, very often people of the concerned locations are moved to new settlements. The lack of a proper perspective on involuntary resettlement and rehabilitation has often caused damage to the social life of these people. In many parts of India, there is a traditional system of interdependence known as jajmani in the north or by its equivalents in other regions. If people are moved into other locations such arrangements abruptly come to an end. Only by planning suitable alternatives in advance, can this disruption be overcome. For example, the cooperatives can help people, in the absence of old social patterns of interdependence. Hence, social perspective is necessary for orderly and systematic transformation of India into an urban-industrial economy. In his works on social ecology, Mukerjee took a point of departure from the Western social scientists. In the USA, the Chicago School of Sociology gave importance to empirical studies of such social problems as social disorganisation, urban deterioration, etc. To this school belonged sociologists like Park and Burgess, Louis Wirth, Giddings and so on. This school emphasised the study of human ecology. Here, the focus was on social engineering involving transfer of slum dwellers to new settlements, improvements in living conditions, better prospects of employment, etc. But, according to Mukerjee, social ecology was the better alternative to the havoc caused by rapid industrialization. India, with its long history, was a storehouse of values. Therefore, in building a new India the planning must not be confined to immediate and concrete problems but must be directed towards value-based developments. As part of his interest in social ecology, Mukerjee developed the regional sociology. He argued for a better understanding of regional dimensions of national development. If the regions in modern India were developed so as to make them self-sufficient, then the nation as a whole would stand to benefit. Otherwise, some regions would dominate the rest resulting in a lopsided development. In sum, he stood for a balance between economic growth and ecological fitness. In other words, the modernisation of Indian society should not neglect its traditional economic networks. Incidentally, in the post-Independent India, the traditional crafts have been organised into handloom cooperatives, etc. in Tamil Nadu and other states. Likewise, the Khadi Gramodyog has also used the traditional skills for modern production.

SOCIAL STRUCTURE OF VALUES

Radhakamal Mukerjee in his book *The Social Structure of Values* published in 1955 emphasized the importance of values in understanding social structures.

Critique of the Fact-Value Dichotomy:

- Western social science often separated **facts** (objective observations) from **values** (subjective beliefs and preferences).
- Mukerjee argued against this **dichotomy**. He believed values are not simply individual preferences but are socially constructed and embedded within social structures.

Social Structure of Values:

- Mukerjee proposed a concept called the "Social Structure of Values." This framework suggests that:
 - Values are not isolated entities but form a system interconnected with other social institutions like family, religion, and law.
 - These institutions create, transmit, and reinforce dominant values within a society.
 - Different social groups (caste, class, gender) might hold different value priorities, leading to potential tensions and negotiations within the social structure.

Key Points of Mukerjee's Theory:

- **Origin of Values:** Values arise from social needs, experiences, and historical contexts. For example, the value of filial piety might be linked to the need for social order and family security.
- **Internalization of Values:** Through socialization processes, individuals internalize the dominant values of their social groups. This shapes their behavior, aspirations, and sense of right and wrong.
- **Integration and Conflict:** The social structure of values strives for a degree of integration, ensuring some level of shared values across society. However, conflicts can arise when different groups hold competing values.

He envisioned a society where universal values, such as social justice and human dignity, would inform a more inclusive and harmonious social structure. Some scholars critique Mukerjee's focus on dominant values, arguing that it might underplay the agency of individuals and marginalized groups in shaping and challenging societal values. Mukerjee's emphasis on the social construction of values and their interaction with social structures continues to be relevant for understanding social change, cultural conflicts, and the development of a more just society.

Concept of moral territory:

Radhakamal Mukherjee introduced the concept of "moral territory" in his sociological work. This concept refers to the domain within which moral principles, values, and norms guide individual and collective behavior. Mukherjee emphasized that every society or social group establishes its own moral territory, which delineates the boundaries of acceptable conduct and regulates social interactions.

The concept of moral territory reflects Mukherjee's broader interest in understanding the moral foundations of social order and the role of morality in shaping social structures and relationships. He argued that moral principles provide a framework for maintaining social cohesion, resolving conflicts, and promoting collective well-being within society.

Mukherjee's exploration of moral territory underscores the dynamic and contextual nature of morality, which can vary across different cultures, historical periods, and social contexts. He highlighted the importance of examining the moral dimensions of social life to gain insights into the underlying principles that govern human behavior and societal norms.

Overall, Mukherjee's concept of moral territory contributes to the sociological understanding of morality as a fundamental aspect of social organization and the intricate interplay between moral values, social norms, and individual agency within society.

BOOKS

The Regional Balance of Man (1938)

The Social Structure of Values (1955)

Philosophy of Social Sciences (1960)

Regional Sociology (1926)

Foundations of Indian Economics (1916)

Dimensions of values: A unified theory (1964)

MULTIPLE CHOICE QUESTIONS

1. Radhakamal Mukerjee believed that society and its environment are:
 - A. Independent entities with minimal interaction.
 - B. Interconnected and influence each other.
 - C. Completely separate entities with no bearing on each other.
 - D. Only the environment shapes society.

Answer: B) Interconnected and influence each other.

2. According to Mukerjee, the social structure of values plays a role in:
 - A. Determining the types of plants grown.
 - B. Shaping how a society interacts with its environment.
 - C. Having no impact on environmental practices.
 - D. Only influencing social interactions within a community.

Answer: B) Shaping how a society interacts with its environment.

3. Which of the following is NOT a concept associated with Mukerjee's social ecology?
 - A. Competition for resources between social groups.

- B. Focus solely on technological advancements for environmental solutions.
- C. Harmony between social organization and the natural world.
- D. The impact of social institutions on environmental practices.

Answer: B) Focus solely on technological advancements for environmental solutions.

4. Mukerjee's social ecology framework suggests that:

- A. Humans are completely at the mercy of the environment.
- B. Environmental problems can be solved by technological innovation alone.
- C. Social change is necessary for sustainable environmental practices.
- D. Only economic factors determine how societies interact with their environment.

Answer: C) Social change is necessary for sustainable environmental practices.

5. Which of the following best describes the scope of social ecology as conceptualized by R.K. Mukherjee?

- A. Focusing solely on the ecological aspects of social phenomena.
- B. Analyzing social phenomena independent of environmental factors.
- C. Integrating environmental considerations into the study of social phenomena.
- D. Ignoring environmental factors in the analysis of social structures.

Answer: C) Integrating environmental considerations into the study of social phenomena

6. According to R.K. Mukherjee, what are some examples of environmental factors that influence social phenomena?

- A. Economic systems and political ideologies.
- B. Cultural norms and religious beliefs.
- C. Climate, geography, and resource availability.
- D. Social institutions and organizational structures.

Answer: C) Climate, geography, and resource availability

7. How does R.K. Mukherjee's social ecology approach contribute to understanding social change?

- A. By emphasizing technological advancements as the primary driver of social change.
- B. By highlighting the role of environmental degradation in shaping societal transformations.
- C. By recognizing the complex interactions between human societies and their natural environments.

- D. By advocating for a return to traditional social structures to mitigate environmental challenges.

Answer: C) By recognizing the complex interactions between human societies and their natural environments.

8. Who is connected with the idea of Social construction of values?

- A. D.P. Mukherjee
- B. Radhakamal Mukherjee
- C. D.N. Mazumdar
- D. A.R. Desai

Answer: B) Radhakamal Mukherjee

9. "Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards, and aspirations". Who has given this definition?

- A. Irawati Karve
- B. R.K. Mukherjee
- C. Karl Marx
- D. Max Weber

Answer: B) R.K. Mukherjee

10. Which of the following best defines values according to R.K. Mukherjee?

- A. Values are innate desires and goals that individuals are born with.
- B. Values are externally imposed rules and regulations enforced by society.
- C. Values are socially approved desires and goals that are internalized through conditioning and socialization.
- D. Values are individual preferences and aspirations that are independent of social influences.

Answer: C) Values are socially approved desires and goals that are internalized through conditioning and socialization.

11. R.K. Mukherjee is considered a pioneer in the field of:

- A. Urban Sociology
- B. Political Sociology
- C. Regional Sociology
- D. Industrial Sociology

Answer: C) Regional Sociology

12. Regional Sociology is associated with whom?

- A. R.K. Mukherjee
- B. Louis Dumont
- C. A.R. Desai
- D. Emile Durkheim

Answer: A) R.K. Mukherjee

13. Which of the following best defines social engineering?

- A. A civil engineering discipline focusing on the design and construction of social infrastructure.
- B. The application of social science principles to alter or manipulate social structures and behaviors.
- C. A psychological approach aimed at understanding human behavior in social settings.
- D. A political ideology advocating for the redistribution of wealth and resources in society.

Answer: B) The application of social science principles to alter or manipulate social structures and behaviors.

14. R.K. Mukherjee's concept of the hierarchy of values emphasizes:

- A. The equality of all values in society.
- B. The role of economic values above all other types of values.
- C. The existence of a ranking or order among different types of values
- D. The arbitrary nature of values in shaping social behavior.

Answer: C) The existence of a ranking or order among different types of values

15. Radhakamal Mukerjee's work on social structures emphasized the concept of:

- A. Universal values existing independently of society.
- B. A hierarchy of values, where some values are considered more important than others.
- C. Values having no impact on social organization.
- D. All values being equally important within a society.

Answer: B) A hierarchy of values, where some values are considered more important than others.

16. Which book by R.K. Mukherjee discusses the concept of hierarchy of values and dimensions of values?

- A. Urban Sociology in India
- B. Economic Sociology: A Study of Indian Economy

- C. The Dimension of Values: A Unified Theory
- D. Political Sociology: Perspectives from India

Answer: C) The Dimension of Values: A Unified Theory

17. Who introduced an integrated approach in Economics, Sociology and Anthropology in both research and teaching in Lucknow University?

- A. G.S. Ghurye
- B. R.K. Mukherjee
- C. M.N. Srinivas
- D. S.C. Dube

Answer: B) R.K. Mukherjee

18. Which prominent Indian sociologist is most associated with developing the concept of social ecology, emphasizing the interconnection between society and its environment?

- A. S.C. Dube
- B. B. G.S. Ghurye
- C. T.N. Madan
- D. Radhakamal Mukerjee

Answer: D) Radhakamal Mukerjee

19. According to RK Mukherjee social ecology:

- A. focusses on the process of social engineering involving transfer of slum dwellers to new settlements
- B. means that there is a definite link between ecology and society and therefore the development of ecological zones must be seen in terms of a dynamic process
- C. Both
- D. None

Answer: B) means that there is a definite link between ecology and society and therefore the development of ecological zones must be seen in terms of a dynamic process

20. Mark the correct statement According to RK Mukherjee

- A. Values satisfy the basic impulses of men and women in an orderly fashion.
- B. Values are generic in scope and include both individual and social responses and attitudes.
- C. In spite of diversities of human society, some universal values are discernible.
- D. All of the above

Answer: B) All of the above

21. Mark the incorrect statement. According to RK Mukherjee

- A. Separation of fact and values is always possible
- B. The values and norms of a society guide the behavior of people.
- C. Values are not limited only to religion or ethics.
- D. Values are not a product of subjective or individualistic aspirations.

Answer: A) Separation of fact and values is always possible

22. Who was the first head and professor of the department of sociology and economics and when Lucknow University was established?

- A. A.R. Desai; Lucknow University was established in 1920
- B. R.K. Mukherjee; Lucknow University was established in 1921
- C. D.P. Mukerjee; Lucknow University was established in 1920
- D. M.N. Srinivas; Lucknow University was established in 1921

Answer: B) R.K. Mukherjee; Lucknow University was established in 1921

23. In which book RK Mukherjee gave the concept of social structure of values?

- A. Social Structures of Values
- B. Dimension of Values
- C. Both
- D. None

Answer: C) Both

24. What are the terms associated with social structure of values?

- A. Integrated theory of values
- B. Dimensions of values
- C. Hierarchy of values
- D. All of the above

Answer: D) All of the above

25. Who said this “Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards, and aspirations”.

- A. R.K Mukherjee
- B. SC Dube
- C. TN Madan
- D. GS Ghurye

Answer: A) R.K Mukherjee

26. Which one are not the characteristics of values

- A. Dynamism
- B. Symbolic expression
- C. Internalisation through socialization
- D. All are associated with values

Answer: D) All are associated with values

27. What are the reasons for the origin of values according to RK Mukherjee?

- A. Biological
- B. Psychological
- C. Mental tension
- D. All of the above

Answer: D) All of the above

28. Social ecology emphasizes the interconnection between society and its environment. Which branch of sociology is most closely associated with this concept?

- A. Social Stratification
- B. Urban Sociology
- C. Regional Sociology
- D. Political Sociology

Answer: C) Regional Sociology

29. Which of the following books is not associated with RK Mukherjee-

- A. The Regional Balance of Man
- B. Indian Working Class
- C. The Social Structure of Values
- D. Peasant struggles in India

Answer: D) Peasant struggles in India

30. R.K Mukherjee proposed that human civilization should be studied on three inter-related levels:

- A. Political, spiritual and economic
- B. Biological, psycho-social and spiritual
- C. Biological, psycho-social and political
- D. Psycho-social, political and spiritual

Answer: B) Biological, psycho-social and spiritual

31. Who said the following?

“The myriad temples, stupas and viharas of India bear witness to the link between art and ethics, religious and social values. Art in India is an enduring component of people’s interaction with each other which shows in concrete forms the active relationship between people’s aspirations and their artistic creativity”.

- A. R.K Mukherjee
- B. D.P Mukherjee
- C. S.C Dube
- D. M.N Srinivas

Answer: A) R.K Mukherjee

32. R.K. Mukherjee argued that regional variations within India played a significant role in shaping:

- A. Political ideologies
- B. Caste structures
- C. Economic development
- D. All of the above

Answer: D) All of the above

33. R.K. Mukherjee was a critic of which theoretical approach in sociology?

- A. Functionalism
- B. Conflict Theory
- C. Symbolic Interactionism
- D. Positivism

Answer: D) Positivism

34. R.K. Mukherjee is credited with coining the term:

- A. SANSWERKRITIZATION
- B. ETHICO-ECONOMICS
- C. SOCIAL DARWINISM
- D. LITTLE INDIA

Answer: B) Ethico-economics

35. R.K. Mukherjee's work helped contribute to the development of a distinct:

- A. Marxist School of Indian Sociology

- B. Functionalist School of Indian Sociology
- C. Indigenous School of Indian Sociology
- D. Feminist School of Indian Sociology

Answer: C) Indigenous School of Indian Sociology

36. R.K. Mukherjee advocated for:

- A. The complete abolition of the caste system.
- B. Integrating Western and Indian sociological perspectives.
- C. A focus on individual achievement over social structures.
- D. The superiority of urban life over rural society.

Answer: B) Integrating Western and Indian sociological perspectives.

37. Which of the following is NOT a criticism of R.K. Mukherjee's work?

- A. Overemphasis on historical analysis leading to a lack of contemporary data.
- B. Neglecting the role of power dynamics in social change.
- C. Difficulty in applying his concepts to real-world situations
- D. Ignoring the role of religion in shaping social structures.

Answer: C) Difficulty in applying his concepts to real-world situations

38. R.K. Mukherjee believed that studying social institutions like caste was crucial for understanding:

- A. Economic development patterns.
- B. The process of modernization in India
- C. The underlying moral fabric of society
- D. The political preferences of different social classes.

Answer: C) The underlying moral fabric of society

39. R.K. Mukherjee's concept of "ethico-economics" aimed to bridge the gap between:

- A. Religion and politics.
- B. Morality and economic behavior.
- C. Rural and urban lifestyles.
- D. Caste hierarchy and social mobility.

Answer: B) Morality and economic behavior.

40. R.K. Mukherjee's concept of "moral territory" refers to:

- A. A geographical region with distinct social norms.
- B. A social space where shared values and ethical codes guide behavior

- C. The hierarchical structure of the caste system.
- D. The economic disparity between rural and urban areas.

Answer: B) A social space where shared values and ethical codes guide behavior

41. Which of the following concepts is associated with R.K. Mukherjee's work?

- A. Sanskritization
- B. Moral Territory
- C. Green Revolution
- D. Colonial Modernity

Answer: B) Moral Territory

2. R.K. Mukherjee's approach to studying Indian society emphasized:

- A. Statistical analysis and quantitative data
- B. Historical context and social change
- C. Cultural relativism and diverse perspectives
- D. Functionalist approach to social structures

Answer: B) Historical context and social change

43. Which of these books is NOT written by R.K. Mukherjee?

- A. The Dynamics of a Rural Society
- B. Economy and Politics of Accumulation in India
- C. Social Structure in India
- D. Ganesha: Symbolism and Identification

Answer: B) Economy and Politics of Accumulation in India

44. What does Radhakamal Mukherjee's concept of the social structure of values refer to?

- A. The economic distribution of wealth within society
- B. The hierarchical arrangement of individuals based on their moral beliefs
- C. The patterned organization of societal norms, beliefs, and moral principles
- D. The political power dynamics within a society

Answer: C) The patterned organization of societal norms, beliefs, and moral principles

45. According to Radhakamal Mukherjee, what shapes the social structure of values?

- A. Economic factors alone
- B. Cultural factors alone
- C. Historical and cultural contexts
- D. Political factors alone

Answer: C) Historical and cultural contexts

46. How does Radhakamal Mukherjee view the social structure of values?

- A. As static and unchanging over time
- B. As determined solely by individual preferences
- C. As dynamic and subject to change based on historical and cultural contexts
- D. As irrelevant to social organization

Answer: C) As dynamic and subject to change based on historical and cultural contexts

47. What role do values play in Radhakamal Mukherjee's conceptualization of social structure?

- A. Values have no influence on social structure
- B. Values shape individual behavior but do not impact social structure
- C. Values serve as a framework for social organization and guide collective behavior
- D. Values are determined solely by economic factors

Answer: C) Values serve as a framework for social organization and guide collective behavior

48. What does Radhakamal Mukherjee's concept of the social structure of values highlight?

- A. The dominance of a single set of values in society
- B. The importance of individual autonomy in shaping values
- C. The interconnectedness of values with social institutions and roles
- D. The irrelevance of values in understanding social organization

Answer: C) The interconnectedness of values with social institutions and roles

49. In Radhakamal Mukherjee's conceptualization, social structure encompasses:

- A. Only formal institutions such as government and education
- B. Both formal institutions and informal social relationships
- C. Only economic relationships within society
- D. Only political relationships within society

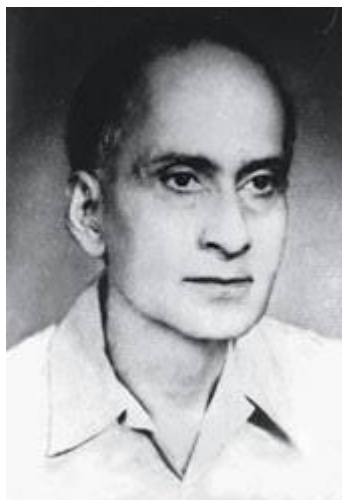
Answer: B) Both formal institutions and informal social relationships

50. In Radhakamal Mukherjee's conceptualization, social structure encompasses:

- A. Only formal institutions such as government and education
- B. Both formal institutions and informal social relationships
- C. Only economic relationships within society
- D. Only political relationships within society

Answer: B) Both formal institutions and informal social relationships



DHURJATI PRASAD MUKERJEE

Dhurjati Prasad Mukerjee (1894-1961), popularly called as DP, was one of the founding fathers of sociology in India. He was born on 5 October 1894 in West Bengal in a middle class Bengali family that had a fairly long tradition of intellectual pursuits.

D. P. Mukerjee was a Marxist who analysed Indian history in terms of a dialectical process. Tradition and modernity, colonialism and nationalism, individualism and collectivism could be seen as dialectically interacting with each other. Here we will give you a biographical sketch of D. P. Mukerjee. This will help you to understand his central ideas in their proper perspective.

D.P. MUKERJEE, IMPORANT WORK

Diversities (1958); Basic Concepts in Sociology (1932)

Personality and the Social Sciences (1924)

Modern Indian Culture

Indian Music: An introduction

Indian culture and diversities

D. P. Mukerjee was involved in depicting Hindu-Muslim relations. His search for truth led him to discover humanistic and spiritual unity in the diversities of Indian culture. He was examining many of the areas within the broad framework of Hindu-Muslim interaction. There were three areas of interaction which were worthy of note. i) Politically, the Islamic kings ruled over the Hindu subjects from eleventh to seventeenth centuries A. D. in North India. At the same time, there were established alliances between Muslim rulers and Hindu rajas. Hence, there was a sense of partnership between Muslim rulers and Hindu subjects; this was more evident during the Mughal rule. ii) In economic relations, during the Islamic rule while the jagirdars (military chiefs) were Muslims, most of the zamindars were Hindus.

By Dr. Poornima Shukla & Dr. Pragya Tripathi

These two groups shared many interests in common. Thus, together these two classes formed an alliance. iii) Culturally, in literature, music, costumes, cultivation of fine arts, etc., there were reciprocal influences. Both Sufism and Bhaktism in the north encouraged mutual interactions. However, the Muslims and Hindus differed in their world view. Mukerjee noted that the Hindu mind thought in terms of cycles: the good and the bad succeeded each other. The Hindus had a fatalistic view. Further, the Hindu world view was the product of a distinctive territory, a subcontinent. Islam by contrast was a multi-ethnic, multi-national religion. Hindu approach to nationhood was idealistic, Islamic approach was pragmatic. For the Hindu freedom was a “birth right”; for the Muslim it was an opportunity. The Muslim view was non-cyclic and non-fatalistic. Hence the Muslim view favoured direct action to make the best use of a political crisis or opportunity.

Indian Culture

Indian culture represents certain common traditions that have given rise to a number of general attitudes. The major influences in their shaping have been Buddhism, Islam, and western commerce and culture. It was through the assimilation and conflict of such varying forces that Indian culture became what it is today, neither Hindu nor Islamic, neither a replica of the western mode of living and thought nor a purely Asiatic product (1948: 1).

He recognized that the Hindu-Muslim cultural synthesis was the weakest at the level of cognitive categories, but stressed shared economic interests, and applauded achievements in music, architecture and literature. D.P did not consider the partition of the sub-continent as more than an event in its geopolitics. The future, he was almost confident, would transcend the present in a true dialectical movement. Let us not politicize culture, he used to say.

D.P was very sensitive and was influenced by environment around him. He drew from traditional culture as well as modern. Modern Indian Culture: A Sociological Study was first published in 1942 and its revised edition in 1947 – the year of partitioned independence. Synthesis has been the dominant organizing principle of Indian culture. The British rule provided a real turning point to the Indian society.

The middle class helped in the consolidation of British rule in India, but later challenged it successfully. DP's vision of India was a peaceful, progressive India born out of ‘union’ of diverse elements, of distinctive regional cultures. Reorientation to tradition was an essential condition of moving forward. DP denied that he was Marxist; he claimed to be only a ‘Marxologist’.

Modernity

The strength of the Indian tradition lies in its crystallization of values emerging from past happenings in the life-habits and emotions of men and women. In this way, India has certainly conserved many values: some good and others bad. The point, however, is that of utilizing the forces, which are foreign to Indian traditions, e.g., technology, democracy, urbanization, bureaucracy, etc.

DP is convinced that adjustments will certainly occur. It is almost guaranteed that Indians will not vanish, as primitive tribes have done, at the touch of western culture. They have

sufficient flexibility for that. Indian culture had assimilated tribal culture and many of its endogenous dissents. It had developed Hindu-Muslim cultures and modern Indian culture is a curious blending, varansankara. “Traditionally, therefore, living in adjustment is in India’s blood, so to speak”.

DP does not worship tradition. His idea of “complete man” or “well-balanced personality” calls for a blend of (1) moral fervour and aesthetic and intellectual sensibility with (2) the sense of history and rationality. The qualities of the second category are emphasized more by modernity, than by the Indian tradition. Hence, the dialectics between tradition and modernity herein lies in the need for understanding the tradition. DP observes that “the knowledge of traditions shows the way to break them with the least social cost”.

DP’s most popular and significant writings on ‘tradition and modernity’ help us in understanding the authentic measuring of these two bipolar concepts. He argued that there is dialectical relation between India’s tradition and modernity, British colonialism and nationalism and individualism and collectively, i.e., Sangha. His concept of dialectics was anchored in liberal humanism. He argued all through his works that traditions are central to the understanding of Indian society. The relations between modernization which came to India during the British periods and traditions are dialectical. It is from this perspective of dialectics that, D.P argued, we shall to define traditions.

Marxology

D.P.Mukerjee had a great faith in Marxism. Marxism gives an idea of a desirable higher stage in the development of human society. In that higher stage, personality becomes integrated with the others in society through a planned, socially directed, collective endeavour for historically understood end, which means a socialist order. But, he expressed doubts about the efficacy of the analysis of the Indian social phenomena by the Marxists. He gave three reasons for it:

- (1) The Marxists would analyse everything in terms of class conflict. But, in our society, class conflict has for a long time been covered by the caste traditions and the new class relations have not yet sharply emerged.
- (2) Many of them are more or less ignorant of the socio-economic history of India.
- (3) The way economic pressures work is not that of mechanical force moving a dead matter.

MULTIPLE CHOICE QUESTIONS

1. When DP Mukherjee was born ?
 - A. 5 Oct. 1898
 - B. 10 Oct. 1898
 - C. 2 Oct. 1869
 - D. 5 Oct. 1894

Answer A). 5 Oct. 1894

2. What is the Full Name of DP Mukherjee ?

- A. Dhirendra Pratap Mukherjee
- B. Dipendra pal Mukherjee
- C. Dhurjati Prasad Mukherjee
- D. Deena Nath Prasad Mukherjee

Answer A). Dhurjati Prasad Mukherjee

3. In which Presidency DP Mukherjee was born ?
- A. Bengal Presidency
 - B. Madras Presidency
 - C. Bombay Presidency
 - D. None of the above

Answer A). Bengal Presidency

4. DP Mukherjee was associated from which University ?
- A. Culcutta University
 - B. Viswa Bharti University
 - C. Bombay University
 - D. Lucknow University

Answer D) Lucknow University

5. Who wrote the 'Light without heat' editorial in 1949 in ECONOMIC AND POLITICAL WEEKLY ?
- A. R.K. Mukherjee
 - B. Radha Krishna Mukherjee
 - C. DP Mukherjee
 - D. G.S. Ghurye

Answer C). DP Mukherjee

6. Who has established the 'All India Sociological Conference' (AISC) ?
- A. DP Mukherjee
 - B. R.K. Mukherjee
 - C. Radha Kamal Mukherjee
 - D. DP Mukherjee & R. K. Mukherjee

Answer D). DP Mukherjee & R.K. Mukherjee

7. Which well known Sociologist analysed Indian History in terms of a dialectical process?
- A. A.R. Deshai
 - B. DP Mukherjee
 - C. D.N. Majumdar
 - D. R.K. Mukherjee

Answer B) DP Mukherjee

8. Which Sociologist thinks that tradition and modernity, colonialism and nationalism and individualism and collectivism could be seen as dialectically intrecting with each other?
- A. M.N. Srinivas
 - B. A.R. Deshai
 - C. Yogendra Singh
 - D. DP Mukherjee

Answer D) DP Mukherjee

9. Which Sociologist declared himself as a Marxologist.?

- A. A.R. Deshai
- B. I.P. Deshai
- C. DP Mukherjee
- D. R.K. Mukherjee

Answer C). DP Mukherjee

10. Which Indian Sociologist blended Marxism with Indian Tradition?

- A. M.N. Srinivas
- B. A.R. Deshai
- C. DP Mukherjee
- D. Yogendra Singh

Answer D) DP Mukherjee

11. Which Sociologist was a Founder Member of the 'Indian Sociological Association' ?

- A. Dipanker Gupta
- B. S.C. Dubey
- C. M.N. Srinivas
- D. DP Mukherjee

Answer D) DP Mukherjee

12. DP Mukherjee was involved depicting in which two religion's relationship ?

- A. Hinduism & Bauddhism
- B. Janism & Bauddhism
- C. Hinduism & Jainism
- D. Hinduism & Islamism

Answer D) Hinduism and Islamism

13. Which Sociologist best known of his book 'Diversities'?

- A. R.K. Mukherjee
- B. Radha Kamal Mukherjee
- C. DP Mukherjee
- D. M.N. Srinivas

Answer D) DP Mukherjee

14. Introduction to indian music' book is written by whom

- A. Irawati karve
- B. M.N.Shrinivas
- C. R.k. Mukherjee
- D. D.P.Mukherjee

Answer D) D.P. Mukherjee

15. "Basic concept of sociology' is the work of which writer?

- A. Radha Kamal Mukherjee
- B. I.P.Desai
- C. D.P.Mukherjee
- D. M.N.Srinivas

Answer D) D .P.Mukherjee

16. Which Indian sociologist focused on the problems of Indian youths?

- A. Yogendra Singh
- B. Deepankar Gupta
- C. Ram Krishna Mukherjee
- D. D.P.Mukherjee

Answer D) D.P.Mukherjee

17. Which sociologist wrote a book on Modern Indian Culture?

- A. G.S.Ghurye
- B. D.N.Majumdar
- C. R.K.Mukherjee
- D. D.P.Mukherjee

Answer D) D.P.Mukherjee

18. Which one is not work of D.P.Mukherjee ?

- A. Tagor: A study
- B. On Indian History
- C. Introduction to Indian Music
- D. Indian Sadhus

Answer D) Indian Sadhus

19. 'Personality and Social Science' a book written by whom?

- A. Ranjeet Guha
- B. Ram krishna Mukherjee
- C. Radha Kamal Mukherjee
- D. D.P.Mukherjee

Answer D) D.P.Mukherjee

20. How many areas of interaction between Hindus and Muslims examined by D.P.Mukherjee ?

- A. 3
- B. 4
- C. 5
- D. 2

Answer A) 3

21 Which one is not the area of Interaction between Hindus and Muslims examined by D.P. Mukherjee?

- A. Poltical
- B. Economic
- C. Cutural
- D. Social

Answer D) Social

22. According to D.P.Mukherjee which part of tradition was athentic to Indian society ?

- A. Primary
- B. Secondary
- C. Tertiary
- D. Fouth

Answer A) Primary

23. According to D.P.Mukherjee secondary traditions were related to which religion ?
- A. Bauddh
 - B. Jain
 - C. Christinity
 - D. Islam

Answer D)Islam

24. According to D.P. Mukherjee how many principles of change recognised in Indian traditions?
- A. 3
 - B. 4
 - C. 6
 - D. 5

Answer A)3

25. Which are the three principles of change recognised in Indian tradition according to D.P. Mukherjee?
- A. Shruti, Smriti and anubhava
 - B. Shruti, vedas and puranas
 - C. Anubhava, myths and Shruti
 - D. Smriti, shruti and vedas

Answer A)Shruti, Smriti and anubhava

26. Which sociologist serve as a member of the UP lebaour enquiry committee ?
- A. D.N.Majumdar
 - B. R.K.Mukherjee
 - C. Yogendra Singh
 - D. D.P.Mukherjee

Answer D)D.P.Mukherjee

27. D.P.Mukherjee was appointed professor of economics in which University?
- A. Banaras Hindu University
 - B. Aligarh Muslim University
 - C. Vishwa Bharti University
 - D. Calcutta University

Answer B) Aligarh Muslim University

28. Which Sociologist spoke and wrote a extensively on the Indian Middle class ?
- A. G.S.Ghurye
 - B. Yogendra Singh
 - C. D.P.Mukherjee
 - D. S.C. Dubey

Answer C) D.P.Mukherjee

29. Which book D.P.Mukherjee wrote along with Ravindra Nath Tagore ?
- A. Diversities
 - B. Indian Music: An Introduction
 - C. Sur O Sungati
 - D. Modern Indian culture

Answer C) Sur O Sungati

30. According to D.P.Mukherjee he viewed economic development in India in term of what?

- A. Historical
- B. Cultural
- C. Traditional
- D. Historical and cultural Specificities

Answer D) Historical and cultural Specificities

31. According to D.P.Mukherjee the economic forces in India were influenced by which value?

- A. Cultural value
- B. Social value
- C. Western value
- D. Market value

Answer B) Social value

32. Who said Modernization should not be the imitation of western culture ?

- A. D.P.Mukherjee
- B. M.N.Sriniwas
- C. S.C.dubey
- D. Yogendra Singh

Answer D) D.P.Mukherjee

33. Who said that modernization is important for personality development but we should not keep it in mind that modernization should be according to our tradition ?

- A. Yogendra Singh
- B. Deepankar Gupta
- C. S.C.dubey
- D. D.P.Mukherjee

Answer D) D.P.Mukherjee

34. Who said I don't worship tradition ?

- A. G.S.ghurye
- B. S.C.dubey
- C. D.P.Mukherjee
- D. Irawati Karwe

Answer C) D.P.Mukherjee

35. Which sociologist gave idea of "Complete man" or well- balanced personality?

- A. R.K.Mukherjee
- B. Radha Kamal Mukherjee
- C. S.C.dubey
- D. D.P.Mukherjee

Answer D) D.P.Mukherjee

36. Which sociologist concluded that politics has ruined our culture?

- A. S.Ghurye
- B. M.N.Sriniwas

- C. D.P.Mukherjee
- D. R.K.Mukherjee

Answer C) D.P.Mukherjee

37. Who believed that no genuine modernization is possible through imitation ?
- A. Deepankar Gupta
 - B. Yogendra Singh
 - C. Neera Desai
 - D. D.P.Mukherjee

Answer D) D.P.Mukherjee

39. Which sociologist feared of cultural imperialism ?
- A. i. P desai
 - B. R desai
 - C. Deepankar Gupta
 - D. D.P.Mukherjee

Answer D) D.P.Mukherjee

40. When D.P.Mukherjee's book modern Indian culture: a sociological study published?

- A. 1940
- B. 1945
- C. 1942
- D. 1946

Answer C) 1942

41. Who has described tradition in dialectical terms?
- A. D.P.Mukherjee
 - B. A.R.desai
 - C. Yogendra Singh
 - D. S.C.dubey

Answer A) D.P.Mukherjee

42. From Which concept influenced by D.P.Mukherjee's concept of dialectic's?
- A. Liberal Humanism
 - B. Traditional value
 - C. Western value
 - D. None of these

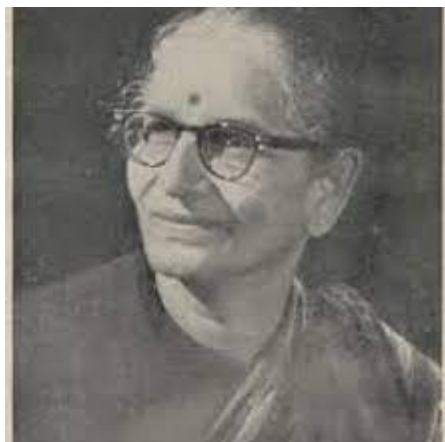
Answer D) Liberal Humanism

43. Who said Indian Culture today is neither Hindu nor Islamic not a totally Asian product but result of the absorption and confrontation?

- A. A.R.desai
- B. M.N.Sriniwas
- C. G.S.Ghurye
- D. D.P.Mukherjee

Answer D) D.P.Mukherjee



IRAWATI KARVE: KINSHIP IN INDIA**BIOGRAPHY**

She was born in Mynjan in Burma and educated in Pune, India. She did B.A. in Philosophy and M.A. in Sociology (1928) from Bombay University before proceeding to Germany for advanced studies. For an outstanding research in anthropology, the Berlin University conferred on her the D. Phil degree in 1930. Her professional training was accomplished under the supervision of Eugene Fischer in the University of Berlin. She acquired knowledge of both social and physical anthropology. Fischer gave Karve the task of proving a correlation between race and skull asymmetry, a physical feature that supposedly accounted for better development of the right side of the brain and thus of intelligence and civilization. Her conclusion was blunt, and unexpected by her mentor: she proved the racist hypothesis was false. In 1939, Karve joined the Deccan College Post-graduate and Research Institute of Pune as Head of the Department of Sociology. She served as the Head of the Department of Sociology and Anthropology at Deccan College till her retirement. She presided over the Anthropology Section of the Indian Science Congress in 1939. Irawati Karve also conducted anthropometric studies in Maharashtra (by the financial aid from Ensile Horniman fund) the results of which were published in book-form in 1953. It provided a very useful data to mark a stage in the progress of knowledge about the people in Maharashtra. She wrote in both Marathi and English on a wide variety of academic subjects as well as topics of general interest. She presided over the Anthropology division of the National Science Congress held in Delhi in 1947.

She became renowned for her feminist cultural and social commentaries and for her studies on the Indian caste system. Less known are her racial studies of India's castes and "tribes". Employing the same methods and instruments she learned to use in Berlin, she measured and analyzed several anthropometric, racial features of different social groups in India. She did embrace a multiculturalist's rhetoric and antiracist stance in the last decade of her life, but she used racial methods in her research long after World War II, including as late as 1968, two years before her sudden death. She died in Pune of a heart attack in 1970. Irawati Karve was

the first woman anthropologist of India and the founder of sociology in Pune University. Her range of work stretched from mapping kinship and caste to surveys on the contemporary status of women. To interpret the inner integration of Hindu society she related Hindu mythologies with modern Customs. The same enterprise was again found in the work 'Yuganta' (1967) which was written in Marathi. It also won the Sahitya Academy Prize as the best book of that year.

METHODOLOGY AND THEORETICAL PERSPECTIVES

Karve's methodology primarily involved extensive fieldwork and ethnographic research. She conducted detailed studies of kinship systems, marriage practices, and social organization within various communities across India. Through participant observation and interviews, Karve gathered firsthand data to understand the complexities of social relationships and cultural practices. Karve employed a comparative approach in her research, analyzing similarities and differences in kinship systems and social structures across diverse Indian communities. By comparing various kinship practices and social norms, she aimed to uncover underlying patterns and dynamics that shape human behavior and societal organization. Karve incorporated a historical perspective into her analyses, tracing the evolution of kinship systems and social institutions over time. She explored how historical events, cultural exchanges, and socioeconomic changes have influenced kinship patterns and social organization in different regions of India. Karve's theoretical perspective was influenced by functionalist theories in anthropology, which emphasize the role of social institutions in maintaining social order and equilibrium. She examined how kinship systems and marriage practices serve functional roles in regulating interpersonal relationships, fostering social cohesion, and perpetuating cultural values within communities. Karve also made significant contributions to gender studies, particularly in her analysis of women's roles and status in Indian society. She critically examined gender dynamics within kinship systems and social structures, highlighting the ways in which gender norms and expectations shape individuals' experiences and opportunities.

KINSHIP SYSTEM IN INDIA

Karve's central ideas focused on Hindu society and its caste system as well as kinship organization in India. Her research interests were concentrated on the following aspects: racial composition of the Indian population; kinship organization in India; origin of caste; and Sociological study of the rural and urban communities.

Karve's work, Kinship Organization in India (Deccan College, 1953) is a study of various social institutions in India. Karve mapped kinship patterns in India on to linguistic zones to come up with the following variations:

- (i) Indo-European or Sanskritic organisation in the Northern zone;
- (ii) Dravidian kinship in the southern zone;
- (iii) A central zone of mixed patterns (e.g. found in Maharashtra); and
- (iv) Mundari kinship systems in the east.

Within each linguistic region, there are variations between castes and subcastes. The unity in all this diversity was provided by the Sruti literature (Vedas, Brahmanas, and Upanishads) and the epics, such as the Mahabharata and the Ramayana, which she reads as sociological and psychological studies of the joint family in ancient North India. North Indian Indo-European kinship is analyzed through etymological analysis of kinship terms in the Mahabharata, an examination of kinship practices contained in Sanskrit and Pali texts, and a similar collection of contemporary terms for kin in different languages.

The kinship practices of Muslim, Christian, and other communities do not find a mention at all in this kinship organization of India. Karve notes that in the north women are separated from their families at an early age and sent-off to live with unknown in-laws far away, whereas in the south, a girl is among her relatives even after marriage. The kinship organization in the central zone shows greater internal variation than the north with some castes allowing cross-cousin marriage in one direction (to the mother's brother's daughter) as in the south. In almost all castes in the northern zone, according to Karve (1953) the marriage between cousins is prohibited. According to Irawati Karve, 'A joint family is a group of people who live under one roof, eat food cooked at one hearth, hold property in common, who participate in common worship and are related to each other as some particular type of kindred.' Karve thus provides an understanding of the structure of Indian society and its range of social arrangements in her study of kinship organization. She also evaluated modern changes in family life from their possible effects on women's life. Her empathy for women could be noted from her essay on the projected status of Indian women in 1975, in which she examines the long term trends on women's employment or education. Irawati Karve's (1953) paper The Kinship Map of India highlights the customs of marrying close kin in South India in contrast to the principle of extended exchange in North India that enables women to frequent their natal families, thereby reducing the stress faced by married women. Sundar notes that Karve does not seem to have wanted to identify herself as a feminist because she was not radical in her views. For instance, Karve supported the joint family system as an essential part of life with all its problems and joys and questions about patriarchy and oppression do not figure.

Karve observed that kinship organization is influenced and strengthened by the caste system and both these conform to certain patterns found in different linguistic regions. She states that one has to find out the degree of tolerance which a social structure possesses for deviations and aberrations. The rigidity or elasticity of a social structure may depend either on the nature of the particular social structure or on the whole cultural fabric of a society. Divorce is not tolerated by the Brahmanical law books and does not have the sanction of the priests. She wrote that divorce is a firmly established social institution all over India in all castes except a few which consider themselves the top castes eg .Brahmins, Kshatriyas etc. The refusal to accept the existence of divorce has very far reaching effects on kinship and caste organizations. She noted that there may be a type of social structure which is more tolerant of deviations than another. Outside factors such as cultural contacts may lead to numerous deviations.

BOOKS

Kinship Organization in India (1953)

Hindu Society: An Interpretation (1961)

Maharashtra: Land and its People (1968)

Yuganta: The End of an Epoch (1969)

IP DESAI: INDIAN FAMILY**BIOGRAPHY**

Ishwarlal Pranlal Desai was born on November 11, 1918, in Gujarat, India. He obtained his early education in Gujarat before pursuing higher studies in sociology. Desai completed his Master's degree in Sociology from Bombay University. He later earned his Ph.D. in Sociology from the University of Manchester, United Kingdom, under the supervision of renowned sociologist Max Gluckman.

Desai conducted extensive fieldwork in rural India, focusing on understanding various aspects of rural society, agrarian structure, and social change. His field studies were instrumental in shaping his theoretical insights and empirical research. Desai made significant contributions to the study of rural sociology, particularly in analyzing agrarian relations, caste dynamics, and rural development issues. He emphasized the importance of understanding the socio-economic and cultural complexities of rural life in India.

METHODOLOGY AND THEORETICAL PERSPECTIVES

Desai emphasized the importance of fieldwork and participant observation to gain firsthand experience of social realities. He conducted extensive fieldwork in villages and rural communities, immersing himself in the lives of his subjects. Desai believed that understanding the historical roots of social structures was crucial. He used historical data and analysis to trace the evolution of caste and class systems in India. He compared social structures and processes across different regions and communities in India, highlighting both similarities and variations. Given the interdisciplinary nature of his research interests, Desai may have adopted an interdisciplinary approach, drawing insights from sociology, economics, anthropology, and other related disciplines to analyze complex social issues.

Desai's work was heavily influenced by Marxism. He analyzed caste within a larger framework of social stratification, focusing on power relations and economic inequalities. Desai recognized the dynamic nature of Indian society. He examined the impact of colonialism, industrialization, and modernization on caste structures and social mobility. While acknowledging the concept of Sanskritization (upward mobility by adopting upper-caste practices), Desai critiqued its limitations. He argued that social change wasn't simply about imitating higher castes but also involved resistance and contestation. Desai's theoretical perspective might have been influenced by structural-functionalism, which emphasizes the functional integration of social institutions and their role in maintaining social order and stability. He may have explored how agrarian structures, rural institutions, and development programs contribute to social cohesion and stability.

INDIAN FAMILY

I.P. Desai studied a small port town in Gujarat called 'Mahuva' in the early sixties. Based on the data collected, I.P. Desai examined the question of jointness in terms of religion, occupation, relations, property, education, urbanization, kinship obligations, and household composition. Besides the structural aspect of family, I.P. Desai examined carefully the types of jointness based on degree, intensity and orientation with regard to functions and obligations which people perform for each other, though living separately and at different far off places.

Desai finds the following five types of degrees of jointness:

1. Households with zero degree of jointness.
2. Households of low degree of jointness. (Joint by way of the fulfillment of mutual obligations.)
3. Households with high degree of jointness (Jointness by way of common ownership of property.)
4. Households with higher degree of jointness (Marginally joint families.)
5. Households of highest degree of jointness. (Traditional joint families.)

I.P. Desai chose to define joint family as an extended family having an increased generation depth than nuclear or individual family and whereby the relationship of such members are derived from shared property, mutual rights, and obligations as well as income. According to I.P. Desai, co-residence and common kitchen are not as important dimensions of joint family as intra-family relationships are. He thinks that when two families having kinship relationship are living separately but function under one common authority, it will be a joint family. He calls it functional joint family. He calls a traditional joint family as one which consists of three or more generations. He calls two-generation family as a marginal joint family.

He further suggests:

1. Nuclearity is increasing and jointness is decreasing;
2. Spirit of individualism is not growing, as about half of the households are joint with other households; and

3. The radius of kinship relations within the circle of jointness is becoming smaller. The joint relations are mostly confined to parents-children, siblings, and uncles, nephews, i.e., lineal relationship are found between father, son and grandson, and the collateral relationship is found between a man and his brothers and uncles.

I.P. Desai, in his famous work, *Some Aspects of Family in Mahuva* (1964), points out that in Gujarat 'a residentially nuclear group is embedded in social, cultural and other non-social environments, which are not the same as those in the societies of the West'. He defines the structure of a family in terms of one's orientation to action. When action is oriented towards the husband, wife and children, the family can be categorized as a nuclear unit; and when the action is oriented towards a wider group, it is defined as a joint family. To him, though the nuclear family does exist in India, it is, however, not the prevalent pattern. In his sampling, only 7% of the households considered nuclear family as desirable, while around 60% considered jointness as desirable.

Thus according to I.P. Desai, the structural breakdown is only apparent but not real. Today's joint family may give rise to several nuclear families and each nuclear family may become a small joint family and after two decades when grand children are born, the depth of generations becomes three. Indian family is altering between unclearness and jointness in a cyclical fashion.

BOOKS

Some Aspects of Family in Mahuva: A Sociological Study of Jointness in a Small Town (1965)

The Craft of Sociology and Other Essays (1981)

High School Students in Poona (1953)

MULTIPLE CHOICE QUESTIONS

1. What was the topic of Irawati Karve's research work?
 - A. Normal asymmetry of the human skull and bones
 - B. Urban planning and social development
 - C. Religious philosophies and social reform
 - D. Political movements and social change

Answer A) Normal asymmetry of the human skull and bones

2. What is the primary focus of Irawati Karve's "Kinship in India"?
 - A. Religious practices
 - B. Social hierarchy
 - C. Family structure and relationships
 - D. Economic systems

Answer C) Family structure and relationships

3. According to Karve, what is the significance of kinship in Indian society?

- A. It determines one's occupation.
- B. It shapes social and cultural norms.
- C. It defines political affiliations.
- D. It regulates religious beliefs.

Answer B) It shapes social and cultural norms.

4. Which of the following terms best describes the kinship system discussed by Irawati Karve?

- A. Patrilineal
- B. Matrilineal
- C. Bilateral
- D. Avunculocal

Answer A) Patrilineal

5. In Karve's analysis, what role does marriage play in the kinship system of India?

- A. It reinforces social hierarchy
- B. It establishes political alliances.
- C. It strengthens economic ties.
- D. It extends family networks.

Answer D) It extends family networks.

6. According to Karve, how does kinship influence individual identity in Indian society?

- A. It emphasizes individual autonomy.
- B. It reinforces communal solidarity.
- C. It promotes gender equality.
- D. It encourages geographic mobility.

Answer B) It reinforces communal solidarity.

7. Which theoretical framework does Irawati Karve draw upon to analyze kinship in India?

- A. Functionalism
- B. Conflict theory
- C. Structuralism
- D. Postcolonialism

Answer A) Functionalism

8. How does Karve conceptualize the relationship between kinship and religion?

- A. Religion shapes kinship structures.
- B. Kinship structures determine religious practices.
- C. Religion and kinship are unrelated.
- D. Kinship and religion are interchangeable terms.

Answer A) Religion shapes kinship structures.

9. What methodology does Irawati Karve employ to study kinship in India?

- A. Historical analysis
- B. Ethnographic research
- C. Statistical modeling
- D. Literary criticism

Answer B) Ethnographic research

10. Which aspect of kinship does Karve emphasize as particularly significant in Indian society?

- A. Inheritance patterns
- B. Kinship terminology
- C. Rituals and ceremonies
- D. Residence patterns

Answer C) Rituals and ceremonies

11. How does Irawati Karve's work contribute to the understanding of kinship systems globally?

- A. It demonstrates the universality of kinship structures.
- B. It highlights the diversity of kinship arrangements
- C. It emphasizes the role of kinship in economic development.
- D. It advocates for the standardization of kinship terminology.

Answer B) It highlights the diversity of kinship arrangements

12. What is the central premise of Irawati Karve's study on kinship in India?

- A. Kinship systems are universal across cultures
- B. Kinship systems vary greatly across cultures and societies
- C. Kinship systems are static and unchanging
- D. Kinship systems are primarily influenced by religion

Answer B) Kinship systems vary greatly across cultures and societies

13. In her study, Irawati Karve highlights the significance of which concept in understanding kinship in India?

- A. Caste
- B. Religion
- C. Gender
- D. Class

Answer A) Caste

14. Which of the following terms did Irawati Karve use to describe the system of kinship in India?

- A. Segmentary lineage
- B. Classificatory kinship
- C. Bilateral descent
- D. Exogamous units

Answer B) Classificatory kinship

15. According to Irawati Karve, what role does kinship play in Indian society?

- A. It is primarily a biological relationship
- B. It determines social status and roles
- C. It has little to no influence on social organization
- D. It is solely based on religious beliefs

Answer B) It determines social status and roles

16. Irawati Karve's research primarily focused on which region of India?

- A. Northern India
- B. Southern India
- C. Western India
- D. Eastern India

Answer C) Western india

17. Which of the following best describes Irawati Karve's approach to studying kinship in India?

- A. Historical analysis
- B. Comparative anthropology
- C. Sociological surveys
- D. Ethnographic fieldwork

Answer D) Ethnographic fieldwork

18. In her analysis, Irawati Karve emphasized the importance of which factor in shaping kinship patterns in India?

- A. Urbanization
- B. Colonialism
- C. Industrialization
- D. Rural agrarian economy

Answer D) Rural agrarian economy

19. Which theoretical framework did Irawati Karve draw upon in her study of kinship in India?

- A. Structural functionalism
- B. Conflict theory
- C. Symbolic interactionism
- D. Postcolonial theory

Answer A) Structural functionalism

20. What contribution did Irawati Karve's work make to the study of kinship in India?

- A. It provided a comprehensive overview of kinship systems across the world.
- B. It challenged existing notions of kinship and caste in India.
- C. It emphasized the universality of kinship structures.

D. It primarily focused on theoretical debates rather than empirical evidence.

Answer D) It challenged existing notions of kinship and caste in India.

21. Irawati Karve's work challenges the notion of kinship as solely based on blood ties by emphasizing the importance of:

- A. Religious rituals
- B. Marriage alliances
- C. Patriarchal authority
- D. Occupational roles

Answer B) Marriage alliances

22. Irawati Karve's work highlights the fluidity of kinship roles in India, challenging the notion of kinship as:

- A. Immutable
- B. Patriarchal
- C. Hierarchical
- D. Matrilineal

Answer A) Immutable

23. Which of the following terms best describes the kinship system where descent and inheritance are traced through both the father and mother?

- A. Patrilineal
- B. Matrilineal
- C. Bilateral
- D. Ambilineal

Answer C) Bilateral

24. In her research, Irawati Karve examines how kinship structures in India adapt to:

- A. Urbanization
- B. Globalization
- C. Industrialization
- D. Colonialism

Answer B) Globalization

25. According to Irawati Karve, what does the term "sapinda" denote in Indian kinship systems?

- A. Inheritance rights of siblings.
- B. Lineage traced through the paternal side.
- C. Marriage within the same village.
- D. Agnate kin who share the same body of ancestors within seven generations.

Answer D) Agnate kin who share the same body of ancestors within seven generations.

26. In Irawati Karve's analysis, what is the role of "hypergamy" in Indian kinship?

- A. It refers to the practice of marrying outside one's caste.
- B. It involves the exchange of gifts during marriage.

- C. It signifies the marriage of a woman to a man of higher social status.
 - D. It denotes the inheritance of property through the female lineage.
- Answer C) It signifies the marriage of a woman to a man of higher social status.

27. According to Irawati Karve, what is the significance of "gotra" in Indian kinship systems?

- A. It determines an individual's social status.
- B. It regulates inheritance laws.
- C. It identifies a person's clan lineage.
- D. It governs the rules of hospitality.

Answer C) It identifies a person's clan lineage.

28. In "Kinship in India," Irawati Karve discusses the concept of "cross-cousin marriage." What does this term imply?

- A. Marriage between siblings from different parents.
- B. Marriage between cousins belonging to different generations.
- C. Marriage between cousins who are children of siblings of the opposite sex.
- D. Marriage between cousins with similar occupations.

Answer C) Marriage between cousins who are children of siblings of the opposite sex.

29. According to Irawati Karve's "Kinship in India," which of the following is true about the term "sagotra"?

- A. It refers to the worship of ancestors.
- B. It signifies marriage within the same clan.
- C. It denotes the eldest male member of a family.
- D. It is a ritual performed during childbirth.

Answer B) It signifies marriage within the same clan.

30. According to Irawati Karve, which of the following is NOT a characteristic of the Indian system of kinship?

- A. Joint family structure
- B. Preference for cross-cousin marriage
- C. Strict rules of endogamy
- D. Matrilocal residence pattern

Answer D) Matrilocal residence pattern

31. According to Irawati Karve, what is the primary function of kinship in Indian society?

- A. Economic stability
- B. Social mobility
- C. Cultural preservation
- D. Political dominance

Answer C) Cultural preservation

32. Which of the following best describes the kinship terminology used in India, as explained by Irawati Karve?

- A. Lineal
- B. Bifurcate merging
- C. Generational
- D. Hawaiian

Answer B) Bifurcate merging

33. According to Iravati Karve, what is the significance of "sapinda" in Indian kinship?

- A. It determines the rituals performed at funerals.
- B. It regulates marriage alliances within a specific group.
- C. It defines the hierarchy within the caste system.
- D. It signifies the role of cousins in the family structure.

Answer A) It determines the rituals performed at funerals.

34. Which of the following is NOT a key concept discussed by Iravati Karve in "Kinship in India"?

- A. Sapinda
- B. Gotra
- C. Samanta
- D. Varna

Answer C) Samanta

35. According to Iravati Karve, what is the primary function of "gotra" in Indian society?

- A. Regulating marriage alliances
- B. Defining the division of labor
- C. Establishing political alliances
- D. Ensuring economic stability

Answer A) Regulating marriage alliances

36. According to Iravati Karve, what is the significance of "pravaras" in the study of Indian kinship?

- A. They determine the order of succession in the family.
- B. They establish the hierarchy within the caste system.
- C. They indicate the lineage of an individual.
- D. They govern the rituals performed during marriage.

Answer C) They indicate the lineage of an individual.

37. Who wrote the book "Kinship Organization in India"?

- A. A.M. Shah
- B. M.N. Srinivas
- C. T.N. Madan
- D. Irawati Karve

Answer D) Irawati Karve

38. In how many zones was India divided by IK to study Kinship organisation in India?

- A. 9
- B. 4
- C. 5
- D. 6

Answer B) 4

40. Who wrote the book yuganta:the end of an epic?

- A. Leela Dubey
- B. Irawati karwe
- C. David G. Mandelbaum
- D. G.S. Ghurye

Answer B) Irawati karwe

41. I.P. Desai's conceptualization of the Indian family emphasizes:

- A. Nuclear family structure.
- B. Joint family structure.
- C. Extended family structure.
- D. Patriarchal family structure.

Answer B) Joint family structure.

42. According to I.P. Desai, what is a defining feature of the joint family system in India?

- A. Equal distribution of property among siblings.
- B. Strict adherence to primogeniture in inheritance
- C. Co-residence of multiple generations.
- D. Preference for matrilineal descent.

Answer C) Co-residence of multiple generations.

43. I.P. Desai argues that the joint family system serves primarily as a mechanism for:

- A. Economic cooperation.
- B. Social isolation
- C. Political domination.
- D. Cultural assimilation.

Answer A) Economic cooperation.

44. In his analysis, I.P. Desai suggests that the role of women in the Indian joint family is often characterized by:

- A. Autonomy and independence.
- B. Subordination and dependence.
- C. Equal partnership with men.
- D. Leadership in household decision-making.

Answer B) Subordination and dependence.

45. According to I.P. Desai, which factor has significantly influenced changes in the Indian family structure?

- A. Industrialization and urbanization.
- B. Religious revivalism.
- C. Government intervention.
- D. Emigration trends.
- E. Answer D) It extends family networks.

46. I.P. Desai's study of the Indian family system highlights the importance of which institution in maintaining social order?

- A. Religious organizations.
- B. Educational institutions.
- C. Political parties.
- D. Family courts.

Answer A) Religious organizations.

47. How does I.P. Desai characterize the relationship between caste and the Indian family system?

- A. Caste reinforces patriarchal norms within families.
- B. Caste has no influence on family structures.
- C. Family structure determines one's caste status.
- D. Caste and family structure are entirely unrelated.

Answer A) Caste reinforces patriarchal norms within families.

48. According to I.P. Desai, what is the primary function of the Indian family in the broader social context?

- A. Economic production.
- B. Socialization of children.
- C. Religious indoctrination.
- D. Political mobilization.

Answer B) Socialization of children

49. I.P. Desai's analysis suggests that changes in the Indian family system have led to:

- A. Increased individualism.
- B. Decreased economic efficiency.
- C. Weakened community ties.
- D. Strengthened intergenerational bonds.

Answer A) Increased individualism

50. Which term best describes I.P. Desai's approach to studying the Indian family?

- A. Structural-functionalism
- B. Conflict theory
- C. Symbolic interactionism
- D. Postmodernism

Answer A) Structure Functionalism

51. What is the primary focus of I.P. Desai's work on the Indian family?

- A. Economic structure
- B. Social mobility
- C. Gender dynamics
- D. Cultural heritage

Answer C) Gender dynamics

52. According to I.P. Desai, what role does the joint family system play in Indian society?

- A. Promoting individualism
- B. Enhancing economic efficiency
- C. Facilitating political stability
- D. Reducing social stratification

Answer B) Enhancing economic efficiency

53. In the context of Indian families, what does I.P. Desai identify as a significant challenge to traditional norms?

- A. Nuclearization
- B. Industrialization
- C. Urbanization
- D. Globalization

Answer D) Globalization

54. According to I.P. Desai, what impact does industrialization have on the Indian family?

- A. Strengthens patriarchal authority
- B. Encourages matrilineal descent
- C. Facilitates communal living
- D. Promotes individual autonomy

Answer D) Promotes individual autonomy



M. N. SRINIVAS**BIOGRAPHICAL SKETCH**

Mysore Narasimhachar Srinivas was born in Mysore on November 16, 1916 in the traditional Brahmin family of Narasimhachar. His father belonged to a village named Arakere (which is about 20 miles from the city of Mysore). He was a government servant. Narasimhachar had to leave the village in order to provide education to his children. As you would have concluded by now, Srinivas's family valued education greatly. His eldest brother taught English first as a teacher in a school and later joined the University of Mysore as Assistant Professor in English. Srinivas's brother urged him to improve his writing skills. One of the ways in which Srinivas tried to improve his writing skills was to get his manuscripts edited by R.K. Narayan – the well-known novelist. Srinivas's intellectual ideas were shaped in the three universities in which he studied. First was Mysore University where he studied social philosophy under the tutelage of A R Wadia and M H Krishna. Second was Bombay University where he was nurtured by G S Ghurye. Third was Oxford University where he was trained by A R Radcliffe Brown and E. Evans- Pritchard. At the post graduation level, Srinivas worked closely under the guidance of G S Ghurye. Encouraged by Ghurye, Srinivas conducted a short field-based study on marriage and family in the Kannada caste in Mysore state. The study was submitted as a dissertation which was later published as a book titled, *Marriage and Family in Mysore* (1942). Srinivas went to Oxford to undertake D. Phil. Programme. His research began under the supervision of Radcliffe – Brown. It was on the suggestion of Radcliffe-Brown that he re-studied the Coorgs material using the structural-functional approach.

IMPORTANT WORKS

Marriage and Family in Mysore (1942)

Religion and Society among the Coorgs of South India (1952) *Caste in Modern India and Other Essays*

(1962) *Social Change in Modern India* (1966)

The Remembered Village (1976)

By Dr. Poornima Shukla & Dr. Pragya Tripathi

Village, caste, gender, and method

Structural-Functionalism

Srinivas learnt the concept of social structure from Radcliffe-Brown. Later, he became convinced of its significance in the study of social life. Srinivas's work was supervised by E. E. Evans-Pritchard, in addition to A. R. Radcliffe-Brown. This occurred when Radcliffe-Brown retired and Evans-Pritchard took over. Despite the fact that Evans-Pritchard considered Srinivas's basic approach had an undue reliance on Durkheim, which appeared undesirable to him, he did not want to interfere in his work. While Radcliffe-Brown shaped his approach Evans-Pritchard inspired his vision.

Dominant caste

A dominant caste is one which preponderates numerically over other castes and also wields preponderant economic and political power. A large and powerful caste group can be more easily dominant if its position in the local caste hierarchy is not too low. The concept of dominant caste was introduced in 1959 by sociologist M. N. Srinivas.

Srinivas asserts that to be a dominant caste, a caste must have the following characteristics:

It must own a sizeable amount of cultivable land.

It must be of considerable numerical strength.

It must enjoy a high place in the local caste hierarchy.

Western education,

Jobs in administration and political clout

SANSKRITISATION The term Sanskritisation was introduced into Indian Sociology by Prof. M.N. Srinivas. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs, as a preliminary step to acquire higher status. Thus, this indicates a process of cultural mobility that took place in the traditional social system of India. Meaning of Sanskritisation is not a new phenomenon. It has been a major process of cultural change in Indian history, and it has occurred in every part of the Indian sub-continent. It denotes the process in which the lower castes try to imitate the life-styles of upper castes in their attempt SANSKRITISATION, MODERNISATION AND WESTERNISATION to raise their social status. The process seems to be associated with the role of local "dominant caste". Definition of Sanskritisation .The definition of Sanskritisation was given by M.N. Srinivas in his "Social Change in Modern India" published in 1971. It means "a process by which a low caste or a tribe or other group changes its customs, rituals, ideology, and a way of life in the direction of a high and frequently, twice born caste.

WESTERNISATION:- The process of Westernization of caste-system in India began with the frantic efforts of missionaries to convert as many Indians as possible into Christianity and coming of East India Company in India first to trade and later on to increase its political

power in India. East India Company successfully established 'British Imperial Rule' in India by 1958. British rule produced radical and lasting changes in the Indian society and culture. The British brought with them new technology, institutions, knowledge, beliefs, and values. These have become the main source of social mobility for individuals as well as groups. It is in this context, M.N. Srinivas, introduced the term "Westernisation" mainly to explain the changes that have taken place in the Indian society and culture due to Western contact through the British rule

Definition of Westernisation:-

According to M.N. Srinivas, "Westernisation" refers to "the changes brought about in the Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels – technology, institutions, ideology and values." Meaning

Meaning of Westernisation:- In comparison with Sanskritisation, Westernisation is a simpler concept. It explains the impact of Western contact (particularly of British rule) on the Indian society and culture. M.N. Srinivas used the term "Westernisation" to describe the changes that a non-western country had undergone as a result of prolonged contact with the western one. It impels, according to Srinivas, "certain value preferences", which in turn subsumes several values, such as "humanitarianism". It implies an active concern for the welfare of all human beings irrespective of caste, economic position, religion, age and sex. Westernisation not only includes the introduction of new institutions, but also fundamental changes in old institutions. For example, India had schools long before the arrival of the British, but they were different from the British introduced schools. Other institutions such as army, civil service and law courts were also similarly affected. However, the increase in Westernisation does not retard the process of Sanskritisation. Both go on simultaneously, and to some extent increase in Westernisation accelerates the process of Sanskritisation. For example, the postal facilities, railways, buses and newspaper media which are the fruits of Western impact on India render more organised religious pilgrimages, meetings, caste solidarities, etc., possible compared to the past.

Meaning and Definition of Secularization

As it is clear from the above discussion that secularization can be understood as that social process by which rationality is gradually incorporated in religious, customary or traditional practices. In other words, the behaviour of public life has a practical use, not a religious one. As a result, what was earlier considered to be transcendental, now its interpretation starts in cosmic context? It can be said more clearly that secularization is the human, social, practical or logical explanation of transcendental, traditional, divine or religious ideals.

Dr. M.N. Srinivas (Dr. M.N. Srinivas) best suited for secularization's definition. In your words, "The term secularization means that what used to be religious is no longer perceived as such. It refers to a process of differentiation that affects various aspects of society—economic, political, legal and moral—is seen to be more isolated from each other.

This meaning of secularization will become even clearer from some of its key elements.

Important Elements of Secularization

Some of the main elements of secularization are as follows-

1. Lack of Religiousness - As has already been explained that one of the major elements of secularization is the loss of religiosity along with his intelligence. As secularization increases in the life of the common man, there is a decline in religiosity. As a result, the thoughts of individuals change and they are replaced by social objectives or practical benefits.
2. Rationalization - A key element of secularization is rationality. Under this, all beliefs, ideas or things involve logic. On the basis of logic and reasoning on every problem in life, it is rationality to change the thoughts on the basis of modern knowledge. The increase in rationality is secularization.
3. Process of Differentiation - Lastly, the process of differentiation can also be mentioned as a very important element or characteristic of secularization. The process of differentiation in secularization means that differentiation increases in the society. Various aspects of society – economic, political, religious, moral, legal etc. In all these areas the importance or influence of religion diminishes. Take the state for example. Earlier the king was also below the priest, but today religion and state have become separate. It is clear that under this process the bondage of religion in different areas of life ends.

Factors of Secularization

Every process must have some or the other reason or causes. The process of secularization that is going on in India today, has also had some special reasons. Although it is difficult to throw light on all the reasons for this process, yet some important factors can be presented as follows for the convenience of study.

1. Urbanization - Urbanization has contributed immensely in the process of globalization. This fact is clear from this that secularization has taken place the most in the cities. Overcrowding in cities, with improved means of transport, advanced education, fashion, materialism, rationalism; All factors like individualism etc. are present. As it is clear from further discussion All these reasons provide immense help from secularisation.

2. Modern Education - Perhaps the most important of secularization is parental education. In fact, the education system that is being followed in India today has

Western put. Apart from this, for almost 200 years, India would get completely western education; a natural result of this was that western values have been found in the culture here. This has clearly had an impact on religions here, especially Hinduism.

On the one hand, this brought about a change in the thoughts of the individual, and on the other hand, Hindus have been forced to think about their religion for once. It is from this teaching that his conscience has been awakened to re-evaluate the rigid and superstitious rules and restrictions of his religion. Apart from this, scientific attitude and reasoning power

have taken birth in him. Now not only do they do things in the name of religion, but they also see some pragmatism in them. Not only this. Modern education has encouraged inter-caste marriages by providing the opportunity of co-education, and on the other hand has discouraged the feelings of untouchability, untouchability, purity-profane, etc. Needless to say, all these are symptoms of secularization which is a direct result of modern education.

3. Social and Religious Movement - Many social and religious movements have also contributed a lot in secularization. Leaders like Sir Syed Ahmed Khan, Raja Rammohan Roy, Keshavchandra Sen, Swami Dayanand, Govind Ranade, Mahatma Gandhi etc. initiated many social and religious movements in this country from foreign rule. These movements pointed out the misconceptions and shortcomings of Hindu religion and also made substantial reforms in it with their voice.

MULTIPLE CHOICE QUESTIONS

1. When M.N.Sriniwas was born ?
A) 16 nov1915
B) 10 nov 1915
C) 16 nov 1916
D) 19 oct 1916

Answer: A)16 nov 1916

2. What is the full name of M.N.Sriniwas ?
A) Mahipal Narayan Sriniwas
B) Mysore Narsingh Sriniwas
C) Manas Narayan Sriniwas
D) Mysore Narsimhachar Sriniwas

Answer: D) Mysore Narsimhachar Sriniwas

3. M.N.Sriniwas was belonging to which state ?
A) Tamilnadu
B) Kerla
C) Karnataka
D) Telangana

Answer: C) Karnataka

4. M.N.Sriniwas comes from which perspective of sociology ?
A) Functional
B) Conflict
C) Structural
D) Structural-Functional

Answer: D) Structural-Functional

5. Who was supervisor of M.N.Sriniwas in his Ph.d ?

- A) G.S. Ghurye
- B) Evan-Prechard
- C) Radcliffe brown
- D) Radcliffe brown and Evan-Prechard

Answer: D) Radcliffe brown and Evan-Prechard

6. Who gave the concept of dominant caste ?

- A) M.N.Sriniwas
- B) Yogendra Singh
- C) S.C.dubey
- D) Irawati Karwe

Answer: A)M.N.Sriniwas

7. Who is the author of 'Marriage and family in Mysore' ?

- A) G.S.Ghurye
- B) M.N.Sriniwas
- C) S.C.dubey
- D) Yogendra Singh

Answer: B) M.N. Srinivas

8. In which village M.N.Sriniwas studied dominant caste ?

- A) Lonikand
- B) Rampura
- C) Kisangarhi
- D) Shameerpet

Answer: B) Rampura

9. Which are the features of dominant caste ?

- A) Land ownership
- B) Numerical strength
- C) Education
- D) All of the above

Answer: D)All of the above

10. Religion and society among the coorgs of south India book written by whom ?

- A) Yogendra Singh
- B) A.R.desai
- C) G.S.Ghurye
- D) M.N.Sriniwas

Answer: D) M.N.Sriniwas

11. Rampura village located in which state ?

- A) Karnataka
- B) Kerala
- C) Andra Pradesh
- D) Tamilnadu

Answer: A) Karnataka

12. Which attribute is not the main characteristics of dominant caste ?

- A) Land ownership
- B) Numerical strength
- C) Western Education
- D) Hierarchy

Answer: C) Western education

13. What is the process of Sanskritaization ?

- A) Collective process
- B) Few family related process
- C) Process related to lower caste only
- D) All of the above

Answer: A) Collective process

14. Who introduced the concept of Sanskritaization ?

- A) Yogendra Singh
- B) G.S.Ghurye
- C) M.N.Sriniwas
- D) Irawati Karwe

Answer: C) M.N.Sriniwas

15. What is the meaning of Sanskritaization ?

- A) To change the caste
- B) To change the religion
- C) To adopt new occupation
- D) To emulate the rituals and practice of dominant caste or upper castes

Answer: D) To emulate the rituals and practice of dominant caste or upper castes

16. Sanskritaization's process often occurs in which group of the society ?

- A) Upper group
- B) Middle group
- C) Lower group
- D) Upper and lower both

Answer: D) lower group

17. Remembered village book is related to which sociologist ?

- A) Irawati Karwe
- B) S.C.dubey

- C) M.N.Sriniwas
- D) Yogendra Singh

Answer: C) M.N.Sriniwas

18. In a broader sense secularization is also called ?

- A) Brahmanisation
- B) Ritualization
- C) Gentrification
- D) Glorification

Answer: A) Brahmanisation

19. Who gave the concept of Westernization ?

- A) S.C.dubey
- B) Yogendra Singh
- C) G.S.Ghurye
- D) M.N.Sriniwas

Answer: D) M.N.Sriniwas

20. What is the meaning of Westernization ?

- A) Adopting western fashion
- B) Practicing new religion
- C) Making new rules for society
- D) Adopting western Europe's culture technology values and institutions.

Answer: D) Adopting western Europe's culture technology values and institutions

21. Westernization inspired by which country in India ?

- A) America
- B) Russia
- C) France
- D) Britain

Answer: D) Britain

22. Who gave the concept of Secularization ?

- A) M.N.Sriniwas
- B) S.C.dubey
- C) Yogendra Singh
- D) A.R.desai

Answer: A) M.N.Sriniwas

23. What is the meaning of secularization according to M.N.Sriniwas ?

- A) Practicing new religion
- B) Worshiping local Gods and Goddesses
- C) To hate other religion
- D) What used to be religious is no longer perceived as such

Answer: D) What used to be religious is no longer perceived as such

24. What is the major nature of Secularization ?

- A) Changes in religious structure
- B) The development of rationalism
- C) Thinking scientifically
- D) All of the above

Answer: D) All of the above

25. Which are the elements of Secularization?

- A) Lack of religiousness
- B) Rationalization
- C) Process of differentiation
- D) All of the above

Answer: D) All of the above

48. In which book M.N.Sriniwas presented the concept of Secularization ?

- A) Social change in modern India
- B) Remembered village
- C) Marriage and family in Mysore
- D) India's villages

Answer: A) Social change in modern India

49. According to Indian constitution what is Secularism ?

- A) To give preference a particular religion
- B) Hate to a religion
- C) State has no religion
- D) State has a single religion

Answer: C) State has no religion

50. In other word what we can say Westernization ?

- A) Globalization
- B) Secularization
- C) Modernization
- D) Sanskritization

Answer: C) Modernization

51. M.S.Sriniwas well known as ?

- A) Structuralist
- B) Functionalist
- C) Social anthropologist
- D) None of the above

Answer: C) Social anthropologist

52. Where M.N.Sriniwas did his anthropological study work ?

- A) Ranikhet
- B) Kisangarhi
- C) Rampura
- D) Gorakhpur

Answer: C) Rampura

53. How long does it often take for a change in the status of a lower caste by SAnswerkritization ?

- A) One generation
- B) Three generation
- C) Two generation
- D) One to Two generations

Answer: D) One to Two generations

54. Whose work is village, caste, gender and method ?

- A) S.C.dubey
- B) Leela dubey
- C) A.R.desai
- D) M.N.Sriniwas

Answer: D) M.N.Sriniwas

55. Which one is not the characterstics of the sAnswerkritization ?

- A) SAnswerkritization is related to lower caste
- B) It reveals only positional change
- C) It reveals positional and structural change
- D) It is often followed by lower caste

Answer: C) It reveals positional and structural change

26. SAnswerkritization process is related to ?

- A) Individual
- B) Family
- C) Crowd
- D) Group of people

Answer: D) Group of people

27. Which was the dominant caste of rampura ?

- A) Yadava
- B) Baniyas
- C) Vokkalinga
- D) Jatavas

Answer: C) Vokkalinga

28. Who has given book view and field view concept ?

- A) Robert Redfield
- B) M.N.Sriniwas
- C) S.C.dubey
- D) A.R.desai

Answer: B) M.N.Sriniwas

29. What has M.N.Sriniwas called the family found among the Coorg people ?

- A) Okka
- B) Tarawad
- C) Illom
- D) Kibbutz

Answer: A) Okka

30. What kind of mobility occurs in SAnswerkritization ?

- A) Vertical mobility
- B) Horizontal mobility
- C) Vertical and horizontal mobility
- D) None of the above

Answer: B) Horizontal mobility

31. What type of process in SAnswerkritization ?

- A) Two way process
- B) Single was process
- C) Triple way process
- D) None of the above

Answer: A) Two way process

32. Who imitates the process of sAnswerkritization according to M.N.Sriniwas ?

- A) Lower caste
- B) Tribe
- C) Upper caste
- D) Lower castes and tribes

Answer: D) Lower castes and tribes

56. The real ideal of the process of sAnswerkritization is considered by M.N.Sriniwas ?

- A) Lower caste
- B) Middle class
- C) Dominant caste
- D) None of the above

Answer: C) Dominant caste

57. The process of sAnswerkritization explains which type of change in the caste system ?

- A) Structural change
- B) Positional change

- C) Real change
- D) Functional change

Answer: B) Positional change

58. What is the first book of M.N.Sriniwas ?

- A) The remembered village
- B) Village caste and gender method
- C) Social change in Modern India
- D) Marriage and Family in Mysore

Answer: D) Marriage and family in Mysore

59. In which book M.N.Sriniwas re-defined the concept of sAnswerkritization ?

- A) The social changing in Modern India
- B) The remembered village
- C) Caste in modern India
- D) India's villages

Answer: A) The social changing in Modern India

60. Who gave the concept of 'dominant of person' ?

- A) S.C. Dubey
- B) M.N. Sriniwas
- C) G.S. Ghurye
- D) Yogendra Singh

Answer: A) S.C. Dubey

61. Who gave the concept of De-SAnswerkritization ?

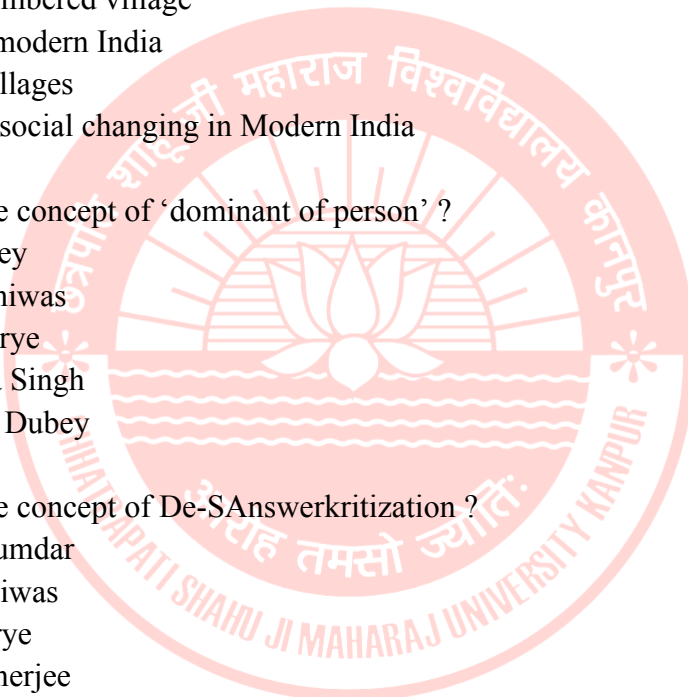
- A) D.N.Majumdar
- B) M.N.Sriniwas
- C) G.S.Ghurye
- D) D.P.Mukherjee

Answer: A) D.N.Majumdar

62. Who gave the concept of 'vote bank' ?

- A) S.C.dubey
- B) Yogendra Singh
- C) M.N.Sriniwas
- D) R.K.Mukherjee

Answer: C) M.N.Sriniwas





S.C. DUBE**BIOGRAPHY**

S.C. Dube was born on 25th July, 1922 at Narsinghpur in Madhya Pradesh and passed away on 4th February, 1996 at the age of 73 years. Dube took his Master's degree from Nagpur University in Political Science and then proceeded to undertake research among the Kamar – a tribe of shifting cultivators in Madhya Pradesh. He has taught social anthropology and sociology at universities in India and abroad. He started his professional career as a lecturer at Bishop College, Nagpur, and Maharashtra. Later, he joined the Department of Political Science Lucknow University. While teaching there, he got the book on Kamar published, and improved upon his anthropological readings through interactions with D.N. Majumdar, whom he assisted in the early stages of the publication of the journal Eastern Anthropologist. Then, he moved to Osmania University, Hyderabad as a reader to take the place of Von Furer Haimendorf in the Department of Sociology. He also went to the School of Oriental and African Studies (SOAS) and the London School of Economics. The interaction with academics including Raymond Firth who helped him in shaping the book on Indian Village. He was gifted speaker in English and Hindi. Dube quit the Osmania University to become Deputy Director in the Anthropological Survey of India at Nagpur and later Professor of Anthropology in the University of Saugar in Madhya Pradesh. He had been very active on different positions. In the beginning, he was an advisor for National Institute of (Rural) Community Development. During 1972-1977, he was Director at Indian Institute of Advanced Studies, Shimla. In 1975-76, he was President of Indian Sociological Society. In 1978-80, he was also Vice-Chancellor of Jammu University. In 1980-93, he had been ICSSR National Fellow and also occupied important positions in UNESCO and UNO. He was also Chairman of Madhya Pradesh University Grants Commission.

METHODOLOGY AND THEORETICAL PERSPECTIVES

His application of the structural-functional approach for studying the Indian village community brought him in repute. His later writings also maintained the same insight into India's social reality, gained from a macro-perspective, while simultaneously demanding precision in theoretical formulations and empirical verification of these propositions. Dube

has all through been an ardent advocate of interdisciplinary orientation and a promoter of research interest. Thus, he had vision of looking things from different perspectives, which reflects his multidimensional personality. Dube has constantly been on the move both geographically and intellectually. Rather than harping on the same theme and concentrating on a narrow specialty, he chose the challenging task of exploring new territory and extending the frontier of knowledge.

He proposed a more comprehensive frame of reference for the study of 'complex cultures' to understand Indian reality. He applied deductive-positivistic rather than inductive-inferential approach, based on null situation, like 'no change in modern India' or 'India's unchanging villages'. Dube depicted rural social structure and institutions in his characteristically lucid style, and the work served as a model for descriptive-exploratory account of several other macro-settings that came to be studied later.

INDIAN VILLAGE: TRADITION, MODERNISATION AND DEVELOPMENT

Dube's interest in rural studies grew steadily largely because of the acceptance of the Community Development Programme (CDP) by the Government of India. This necessitated a shift from 'structure' to 'change' in India's villages as reflected in his other pioneering work, India's Changing Villages (1958). Dube studied Kamar – a Scheduled Tribe of Madhya Pradesh – as part of his doctoral research. His first book on Kamar (1951) is a full-length study on one of the tribes of middle India. With this Dube became a recognized authority in planned change and development. In this book, Dube studied the impact of CDPs on Indian villages. He also pointed out the importance of human elements in community development. Simultaneously, he evaluated the changes and problems emerged from these programmes. He also described different traditions of India and their functional role in public life.

Dube's Indian Village (1955) was a significant work in the post-1950 period in the sense that it was the first full-length account of a village social structure. But he did not offer any analytical insights, nor did he propose any alternative conceptual framework for studying Indian rural society. Although he recognizes semi- autonomous character of the Indian village, he does not regard it as "static, timeless and changeless". He viewed that it is difficult to say any one village as representative of rural India as a whole; it cannot be representative in its cultural area. His study of Shamirpet provides description of social, economic and ritual structure, family level living etc. The village had a population of 2,494 including 340 Muslims and 19 ethnic groups belonging to Hindus. The field data were collected from historical, geographical, political and sociological perspectives on different aspects of social, economic and religious practices of village in India, which reflect an integrated picture of the village.

The study presents a comprehensive picture of the functioning of village institutions although it is one of the earliest monographs on a village. Dube asserts that the economic system of rural India is founded mainly on caste's functional specialization, interdependence and occupational mobility. He also observes that the elements of classical Hinduism of an

all-India spread are mingled with the regional religious beliefs and practices of Hindus of Deccan Plateau.

Three major types of religious services and festivals are observed in the village. They are:

1. Family ceremonies,
2. Village familial and communal festivals, and
3. The Muslims and Hindus interaction with each other during festivals.

Dube provides a short account of worldview, inter-group relations, inter-caste attitude and stereotypes. He also discusses the three most significant stages of life, namely, childhood, youth and old age in a generalized biography.

The setting, which includes the description of the village, the people, housing pattern, the neighbourhood etc. All the castes are endogamous and there is a permanent social distance between them. In general, people on higher level refuse food from those on a lower level. Occupation of each caste is monopolized and sanctioned by religion. Dube found that persons belonging to different castes are united by common values and obligations. The Hindus and the Muslims constitute two distinct groups, who retain their own socio-religious identities. Internal organization of the village in terms of two different units, i.e., the socio-religious organization and administrative organization of government and semi-government officials.

The main economic functions and activities of the major caste groups in the village are traditionally specified. However, agriculture is the main occupation of the villagers. They also keep cattle and domestic animals for their livelihood. For example, cows and she-buffaloes are kept for milk. Poultry is pursued by all sections of the village population except the Brahmins and the Komatis. Ritual structure includes folklore, myths, religious teaching of saints/poets and contacts with persons having knowledge of scriptures and popular religious books, animism, polytheism, and even monotheism also, beliefs, ghosts, demons, witches and magic. The web of family ties reflects the structure of the family. The patrilineal and patrilocal nuclear or joint family unit is the main aspect of the rural India. Dube also describes interpersonal relations within the family. The levels of living of the people are discussed in terms of status differentiation in the community, standard of living, division of labour in terms of work and diet.

He recognized that six factors contribute in terms of status differentiation:

- (i) religion and caste, (ii) landownership, (iii) wealth,
- (iv) position in government service and village organization, (v) age, and (vi) distinctive personality patterns.

7. Regarding standard of living, Dube categorizes people on the basis of their perception into four levels, which are recognized by people as (i) rich, (ii) well-to-do, (iii) average, and (iv) poor. Other ways through which one can differentiate between the standard of living of people such as type of dwelling and household possessions, clothing and ornament are also taken into account.

Besides books on Indian village, Dube has also written a few papers on the village studies among whom mention may be made of one “Thinking of Castes in Telangana Village” published in the book, Rural Profiles of India edited by late Professor D.N. Majumdar (1955). To Dube, the fundamental principle of caste ranking is a concept of ritual purity and pollution. In his paper entitled, ‘Dominant Caste and Village Leadership’ presented at a seminar on Trends of Change in Village India, organized by Central Institute of Study and Research in Community Development, Mussoorie, in 1961, Dube adds to the concepts and methods of study of pattern of rural leadership in India. He finds the political power concentrated in few individuals rather than diffused in caste.

TRADITION, MODERNISATION AND DEVELOPMENT

Modernization is an extremely complex phenomenon, which involves a large number of interrelated changes of many different kinds. Dube deals with some of these in a sociological perspective. He considers the actual structural implications of change as well as the nature of some of the processes of change. Obstacles in the way of modernization, such as ill-balanced changes and rigid social norms, are given social attention. India has been trying to modernize for the first twenty-five years of its independence and has had successes as well as failures. In his book on Contemporary India and Its Modernization (1974), Dube deals with subjects as diverse as bureaucracy, leadership, education, planning, and secularism. These perceptive essays have in common the fact that they attempt to analyse critically the country’s successes and failures. The criticism is constructive since Dube follows an approach that is diagnostic and prescriptive.

Modern society is a rational and scientific.

Dube identifies several components for constructing an adequate national framework for modernization.

These are as follows:

1. The cohesive bonds of society must be strengthened. This can be done by encouraging consciously planned inter-regional and inter-ethnic interdependence, by secularizing political and economic participation, and by working for increasing acceptance of the legitimacy of the established authority. In this context, the close connection between legitimacy and credibility must be emphasized; the latter is determined in a substantial measure by visible performance.
2. Social restraint and social discipline are important. These depend partly on the credibility of the established authority and partly on the latter’s capacity to deal effectively with economic trends of different types. Everyone, from the highest to lowest, should be subjected equally to the norms of restraint and discipline. Differential application of these norms causes distrust and often leads to an ambivalent attitude to authority.
3. The need for expertise, both in policy making and implementation, cannot be overemphasized. The administrative structures should be visualized as a series of independent and interpenetrating but specialized and differentiated roles. These considerations apply equally to the political sector.

4. The reward system should be structured that it encourages excellence of performance and curbs inefficiency and corruption. The canons of public morality should be applied with equal rigour to politicians, to bureaucrats, and in fact everyone else.

Dube, in his book *Modernization and Development* (1988), has divided the growth and diversification or specification of the concept of development into four phases. In the first phase, development essentially meant economic development and economists focused their attention exclusively on economic growth. In the second phase, the relationship between economic development and social change was more keenly realized and its consequences emphasized. Economic development and technological change was hindered by institutional factors.

Thus, modification in the institutional framework of society and alternatives in the attitudes and values were to be contemplated to facilitate and accelerate the process of economic development. This revolution gave birth to modernization paradigm. The third phase may be described a reactive and responsive one. It was born out of a strong reaction in the inadequate paradigm of development and modernization and responded positively to more successful praxis of development. The fourth phase is a reflexive phase. One has to understand the world order and also the national orders. Both have to be altered if human social survival is too ensured.

The distributive aspects of economic growth and the diffusion of the benefits of modernization reflect the development. In fact, development that makes no visible change in the degraded lot of the common man – the majority in the country's population – is no development. Growth that permits a small segment of the society to wallow in vulgar high living is immoral.

BOOKS

The Study of Complex Cultures (1965)
 Explanation and Management of Changes (1971)
 Contemporary India and its Modernization (1974)
 The Kamar; Indian Village (1955)
 India's Changing Villages (1958)
 Institution Building for Community Development (1968)
 Contemporary India and Its Modernization (1974)
 Tribal Heritage of India (1977)
 Understanding Society (1977)
 Modernization and Development (1988)
 Tradition and Development (1990)
 Understanding Change (1990) 10. Indian Society (1990)

Manav evam Sanskrati, Bhartiya Gram, Vikas ka Samajshasta, and Sankraman ki Peera.

MULTIPLE CHOICE QUESTIONS

1. Match the following

Thinkers		Books	
A. SC Dube.		1. Indian Village	
B. Yogendra Singh		2. The village in india	
C. TN Madan		3. Village india	
D. BR Ambedkar		4. Village studies in india	

	A	B	C	D
A) 1	2	3	4	
B) 1	2	4	3	
C) 4	3	2	1	
D) 3	4	2	1	

Answer: C) M.N.Sriniwas

2. According to S.C. Dube, which of the following best characterizes the Indian village tradition?

- A) Static and unchanging
- B) Dynamic and evolving
- C) Isolated and closed
- D) Dependent solely on agriculture

Answer: B) Dynamic and evolving

3. In Dube's analysis, what role does modernization play in Indian villages?

- A) Preservation of traditional values
- B) Disruption of traditional social structures
- C) Strengthening of caste hierarchy
- D) Isolation from global influences

Answer: B) Disruption of traditional social structures

4. Which of the following is NOT a factor contributing to the modernization of Indian villages as discussed by Dube?

- A) Technological advancements
- B) Urbanization
- C) Globalization
- D) Preservation of cultural homogeneity

Answer: D) Preservation of cultural homogeneity

5. According to Dube, what is the impact of modernization on traditional village institutions?

- A) Strengthening and revitalization
- B) Irreversible decline
- C) Preservation without change
- D) Independence from external influences

Answer: B) Irreversible decline

6. Which of the following best describes Dube's stance on development in Indian villages?
- A) Economic growth at the expense of social cohesion
 - B) Social progress without economic development
 - C) Balance between economic growth and social welfare
 - D) Dependency on external aid for development

Answer: C) Balance between economic growth and social welfare

7. Which sociologist extensively studied the dynamics of Indian village tradition, modernization, and development?
- A) M.N. Srinivas
 - B) S.C. Dube
 - C) G.S. Ghurye
 - D) D.P. Mukerjee

Answer B) S.C Dube

8. According to S.C. Dube, what is the primary unit of Indian society that holds the essence of its tradition?
- A) Urban conglomerate
 - B) Joint family
 - C) Village community
 - D) Caste system

Answer C) Village Community

9. S.C. Dube's concept of modernization in Indian villages emphasizes:
- A) Complete Westernization
 - B) Preservation of traditional values
 - C) Industrial revolution
 - D) Agricultural reforms only

Answer B) Preservation of traditional values

10. Which of the following is NOT a factor contributing to the modernization of Indian villages according to S.C. Dube?

- A) Education
- B) Urbanization
- C) Industrialization
- D) Agricultural stagnation

Answer D) Agricultural Stagnation

11. S.C. Dube argues that development in Indian villages should be:

- A) Focused solely on economic growth
- B) Aligned with the preservation of cultural heritage
- C) Rapid and unregulated

D) Dependent on foreign aid

Answer: B) Aligned with the preservation of cultural heritage

12. According to S.C. Dube, what role does the caste system play in the modernization of Indian villages?

A) It hinders modernization efforts

B) It is irrelevant in the context of modernization

C) It facilitates social integration in modernization

D) It accelerates the pace of modernization

Answer A) It hinders modernization efforts

13. S.C. Dube's approach to studying Indian villages is primarily:

A) Macroscopic, focusing on large-scale trends

B) Microscopic, emphasizing individual behavior

C) Historical, tracing the evolution of villages over time

D) Comparative, analyzing villages across different countries

Answer A) Macroscopic, focusing on large-scale trends

14. Which of the following terms best describes S.C. Dube's approach to studying Indian villages?

A) Ethnocentric

B) Evolutionary

C) Functional

D) Isolationist

Answer C) Functional

15. What aspect of Indian village life does S.C. Dube argue is essential to preserve while modernizing?

A) Economic structure

B) Caste system

C) Social hierarchy

D) Communal values

Answer D) Communal Values

16. Which of the following statements best reflects S.C. Dube's view on the relationship between tradition and development in Indian villages?

A) Tradition is a hindrance to development and should be completely abandoned.

B) Development can only occur by completely disregarding tradition.

C) Tradition and development can coexist and complement each other.

D) Development is solely dependent on the eradication of traditional values.

Answer: C) Tradition and development can coexist and complement each other.

17. S.C. Dube's work emphasizes the importance of which factor in the development of Indian villages?

- A) Preservation of ancient customs without alteration
 - B) Embracing Western ideologies entirely
 - C) Balancing tradition with modernization
 - D) Rejecting technological advancements
- Answer: C) Balancing tradition with modernization

18. According to S.C. Dube, what is one of the key factors influencing the modernization of Indian villages?

- A) Preservation of traditional values
- B) Exclusion of urban influences
- C) Industrialization and technological advancements
- D) Isolation from global trade

Answer: A) Preservation of traditional values

19. Which concept, proposed by S.C. Dube, suggests that traditional Indian village society is not completely resistant to change but rather adapts to modern influences while retaining its core values?

- A) Cultural imperialism
- B) Social disorganization
- C) Cultural diffusion
- D) Structural functionalism

Answer: C) Cultural Diffusion

20. According to S.C. Dube, what is the significance of the Indian village in the context of modernization and development?

- A) Villages hinder modernization efforts.
- B) Villages are irrelevant to modernization.
- C) Villages are centers for tradition, modernization, and development.
- D) Villages impede development progress.

Answer: C) Villages are centers for tradition, modernization, and development

21. What does S.C. Dube argue about the role of tradition in Indian villages?

- A) Tradition is static and impedes progress.
- B) Tradition is dynamic and adapts to modernization.
- C) Tradition is irrelevant in modernization efforts.
- D) Tradition should be completely eradicated for development to occur.

Answer: B) Tradition is dynamic and adapts to modernization.

22. In S.C. Dube's perspective, what is the relationship between tradition and modernization in Indian villages?

- A) They are conflicting forces.
- B) They are unrelated to each other.
- C) They are complementary and interconnected.
- D) They are independent of each other.

Answer: C) They are complementary and interconnected.

23. According to S.C. Dube, what is the importance of studying Indian villages in the context of development?

- A) Villages are insignificant in the development process.
- B) Villages provide valuable insights into traditional practices.
- C) Villages are only important for historical purposes.
- D) Villages hinder development progress.

Answer: B) Villages provide valuable insights into traditional practices

24. What concept does S.C. Dube introduce to describe the process of change in Indian villages?

- A) Modernization
- B) Urbanization
- C) Westernization
- D) Skritization

Answer D) Skritization

25. What aspect of Indian villages does S.C. Dube emphasize in his analysis?

- A) Economic aspects only
- B) Social, economic, and cultural aspects
- C) Cultural aspects only
- D) Political aspects only

Answer: B) Social, economic, and cultural aspects

26. According to S.C. Dube, what role do Indian villages play in the larger context of national development?

- A) Villages have no significant role in national development
- B) Villages are barriers to national development
- C) Villages are integral to national development
- D) Villages are detrimental to national development

Answer: C) Villages are integral to national development

27. What does S.C. Dube suggest regarding the impact of modernization on traditional village structures?

- A) Modernization completely erases traditional structures
- B) Modernization has no impact on traditional structures
- C) Modernization modifies traditional structures
- D) Modernization reinforces traditional structures

Answer: C) Modernization modifies traditional structures

28. According to S.C. Dube, what is the role of education in the modernization of Indian villages?

- A) Education hinders modernization efforts

- B) Education has no impact on modernization
 - C) Education facilitates modernization
 - D) Education leads to the preservation of tradition
- Answer: C) Education facilitates modernization

29. Who among the following wrote the book 'Indian Village'?

- A) R.K. Mukherjee
- B) D.P. Mukherjee
- C) P.C. Joshi
- D) S.C. Dube

Answer: D) S.C Dube

30. In which state does the Kamar tribal community reside?

- A) Chhattisgarh
- B) Madhya Pradesh
- C) Jharkhand
- D) Odisha

Answer: A) Chhattisgarh

31. In which state is the Shamirpet village situated?

- A) Andhra Pradesh
- B) Chattisgarh
- C) Tamil Nadu
- D) Maharashtra

Answer: A) Andhra Pradesh

32. Which book impressively describes the social development programmes of the village Rakhandi in Uttar Pradesh?

- A) Indian Villages
- B) India's village
- C) India's changing villages
- D) The village in India

Answer: C) India's changing villages

33. SC dube's seminal book An Indian Village provides a descriptive study of which village?

- A) Rampura
- B) Ramgarh
- C) Sharmirpet
- D) Ballia

Answer: C) Sharmirpet

34. In how many parts has SC Dube divided the festivals in his study of Shamirpet village in Andhra Pradesh?

- A) 3
- B) 4

C) 5

D) 7

Answer: A) 3

35. Which of the following does not fall under the division of festivals provided by SC Dube in his study of Shamirpet village in Andhra Pradesh?

A) Hindu festival

B) Muslim festival

C) Village festival

D) Tribal festival

Answer: D) Tribal Festival

36. According to the organisational structure which community occupies the highest position in the Shamirpet village of Andhra Pradesh?

A) Deshmukh

B) Patil

C) Kulkarni

D) Sarpanch

Answer: A) Deshmukh

37. What was the familial structure in the study of Shamirpet village by SC Dube?

A) Patriarchal

B) Patrilineal

C) Joint family

D) All of the above

Answer: D) All of the above

38. What are hindu festivals mentioned by SC Dube in Shamirpet village study?

A) Shivaratri, holi and nagpanchmai

B) Ramnavmi, told Ekadasi and nagula panchmi

C) Rakhi Purnima, krishna janmashtami and dussehra

D) All of the above

Answer: D) All of the above

39. Which of the following samskars (rituals) have not been mentioned by sc dude in his study of Shamirpet village in India?

A) Youth related rituals

B) Death related rituals

C) Old age related rituals

D) Birth related rituals

Answer: C) Old age related rituals

40. Who said that traditions are the "ways of living and thinking which people in society inherit from their forebears and pass on to their successors."

- A) TN Mazumdar
- B) S C Dube
- C) Irawati Karve
- D) MN Srinivas

Answer: B) S.C.Dube

41. Sc dube divided traditions (parampara) in how many parts?

- A) 5
- B) 6
- C) 7
- D) 9

Answer: B) 6

42. Which of the following traditions have been mentioned by sc dube in Shamirpet village study?

1. Regional
2. National
3. Sub cultural
4. Western
5. Local
6. Shastri

- A) 1, 2, 3 & 6
- B) 1, 2, 3, 4 & 6
- C) 1, 2, 3, 4, 5 & 6
- D) 2, 3, 4 & 5

Answer: C) 1, 2, 3, 4, 5 & 6

43. Shastriya tradition given by sc dube in Shamirpet village falls under which broader category?

- A) Little tradition
- B) Great tradition
- C) Both
- D) None

Answer: B) Great Tradition

44. Which of the following traditions given by SC Dube corresponds to the original religious texts in India?

- A) Regional
- B) Local
- C) National
- D) Shastriya

Answer: D) Shastriya

45. Which of the following books have not been written by SC Dube?

- A) India's changing villages
- B) Indian village
- C) Modernisation of Indian tradition
- D) The Kamar

Answer: C) Modernisation of Indian Tradition

46. Match the following

Thinkers				Villages			
1.	MN Srinivas			I.	Shamirpet		
2.	SC Dube			II.	Rampura		
3.	Yogendra Singh			III.	Pandits of Rural Kashmir		
4.	TN Madan			IV.	Pandu Kheda		

	I.	II.	III.	IV.
A)	2	1	3	4
B)	2	1	4	3
C)	1	2	3	4
D)	1	2	4	3

Answer: B) 2 1 4 3

47. Where was SC Dube born?

- A) Uttar Pradesh
- B) Madhya Pradesh
- C) Andhra Pradesh
- D) Maharastra

Answer: B) Madhya Pradesh

48. Who wrote the book "modernisation and development" in 1988?

- A) N.K. Dutta
- B) S.C. dube
- C) Irawati Karve
- D) B.R. Ambedkar

Answer: B) S.C.Dube

49. When did SC Dube worked as the director of Indian Institute of Advanced Study Shimla?

- A) 1974-75
- B) 1965-66
- C) 1987-88
- D) 1999-2000

Answer: A) 1974-75

50. On what basis is the Shamirpet village divided in the study conducted by SC Dube?

- A) On basis of language
- B) On basis of caste
- C) On basis of gender
- D) On basis of religion

Answer: B) On basis of caste





A.R DESAI**BIOGRAPHICAL SKETCH**

Akshay Ramanlal Desai was born on April 16, 1915 in Nadiad in Gujarat. His father, Ramanlal Vasantlal Desai was a civil servant in the princely state of Baroda in 1920s and 1930s. He was a well-known litterateur, who inspired the youth in the 1930s. The travels with this father across the state of Baroda left a deep impression on his sensitive mind. Ramanlal Desai, apart from being an officer of the Baroda state, was also a well-known litterateur who wrote many novels depicting the lives of the peasantry which influenced and inspired the youth towards social transformation. The exploitation of the peasants due to excessive rent, a searing critique of colonialism and the role of citizens in the making of a new India were all themes that occurred repeatedly in his novels. He also had a great admiration for Gandhi and some leaning towards Fabian socialism.

IMPORTANT WORKS

Some of A R Desai's important works are: Social background of Indian Nationalism

Recent Trends in Indian Nationalism

Rural Sociology in India (1969)

State and Society in India:Essays in Dissent (1975) (iv)

India's Path of Development: A Marxist Approach (1984)

Social background of Indian Nationalism

Nationalism was the canvas and the backdrop against which social sciences took root in India. His social enquiries arose out of the questions and issues that were facing Indian society and the Indian people and their struggles of which he was an integral part. This is the most significant fact that needs to be kept in mind while assessing his life work.

A large part of his work was based on the method of historical materialism. His doctoral work was published as a book titled, Social Background of Indian Nationalism. Later he brought out another volume, **Recent Trends in Indian Nationalism**. Originally his doctoral

work, the former was published in 1946 and has run into several editions. Characterised by a broad historical sweep, this work.

Nationalism- Different phases A R Desai points out in his book "social background of nationalism" on the different phases of Indian nationalism. Indian nationalism went through various stages of development. As it progressed from one stage to another, as its social base expanded, its purpose became more clearly defined, bolder, and its expressive forms more diverse. As a result of the influence of the Indian and world development powers, the growing levels of the Indian people were drawn into the orbit of the national movement by forming a national consciousness and vision. This national awakening was manifested in various spheres of national life, social, political and cultural spheres.

First Phase In the first phase, Indian nationalism had a very narrow social base. In the first decades of the nineteenth century, the intellectuals studied Western culture and absorbed much of its democratic-national ideas as a result of the modern education provided by the British in the new educational institutions established in India. They formed the first level of Indian society to cultivate national consciousness and aspirations.

Raja Ram Mohan Roy and enlightened Indians were the pioneers of Indian nationalism. They were advocates of the concept of Indian nation propagated among the people. They initiated social-reform and religious-reform movements that represented efforts to reconstruct Indian society and religion in the spirit of the new principles of democracy, rationalism and nationalism. In fact, these movements were a manifestation of the rising national democratic consciousness among a section of the Indian people. These founders and the first fighters of Indian nationalism stood for democratic rights such as freedom of the press and raised demands such as the right of the country to have a voice in governing the country.

Second Phase The first phase lasted until 1885, which culminated in the rise of the Indian National Congress that year. **The second phase covers the period from 1885 to 1905.** In the second phase, the leaders of the Indian national movement were the liberal intellectuals at the helm of the Congress. Their ideology and methods determined the program and forms of the movement that reflected the interests of the development of the new bourgeois society in India. During this period the social base of the movement extended to the educated middle class, which by the end of the nineteenth century had grown tremendously as a result of the development of modern education, and this period as a result of the growth of Indian and international trade into a section of the developed merchant class. During this period modern industries also gradually grew and as a result the class of industrialists emerged. They started targeting the Congress, which had adopted the industrialization program of the country, and in 1905 actively organized the swadeshi campaign. The Indian National Congress, led by the Liberals, mainly raised the demands of the educated and the trading bourgeoisie. The Indian Congress included resolutions regarding the Indianisation of services, the connection of Indians with state equipment, and the elimination of economic drain. It also put forward democratic demands such as representative institutions and civil liberties. Unable to integrate socio-state systems, unemployment among educated middle-class youth increased, and at the end of the nineteenth century economic devastation among the people due to devastating

epidemics and famines created favorable conditions for growth. Various unpopular measures, such as the Indian University Act and the Partition of Bengal, alienated the people from the government and led to a politically conscious middle class rally as a result of the influence of a new group of extremists (leaders as Bal Gangadhar Tilak, Aurobindo Ghose, Bipin Chandra Pal, and Lala Lajpat Rai) Political dissatisfaction was also evident in the growth of the terrorist movement in the second phase. A small section of nationalists organized into extremist groups and relied on methods such as assassinating individual officials and fomenting riots in the military to gain political independence

Third phase The third phase of the development of the national movement was extended from **1905 to 1918**. At this point the Liberals became the leaders of the national movement. The national movement registered an advance despite strong government repression. The political propaganda of the extremists instilled in the people a sense of national self esteem and self-confidence, and instead of looking to the British for political freedom as advised by the Liberals, they began to rely on their own strength to achieve it. In the third phase, the Indian national movement became extremist and challenging, gaining a broader social base involving the lower and middle classes. The agitation for wartime home rule further strengthened the political consciousness of the people. It was during this period that the upper caste Muslims developed political awareness and in 1906 formed their All India Political Organization, the Muslim League. For a number of reasons, the growing political awareness of the Muslim elite and the educated middle class led to the formation of a community and the formation of their organization on a community basis.

Fourth Phase The fourth phase of the evolution of the Indian national movement began in **1918** and spread to the Non-Cooperation Movement around 1930-34. A notable development at this stage was that the national movement gained a broad popular base. The national movement, which had hitherto been confined to the upper and middle classes, extended to the Indian people at this stage. There were many factors that created a national awakening among the Indian people. The post-war economic crisis, frustration over government promises and increased repression by the state have severely affected the people, including the peasantry and the working class. Congress raised, the boycott slogans objectively served the interests of financially supported it. Gandhi's ideology of class unity and social peace supported the Indigenous resolution of the Congress in Kolkata. It was from 1918 that the Indian industrial bourgeoisie began to exert a strong influence in determining the plans, policies, tactics and forms of struggle of the Indian National Movement led by the leader of Gandhi. Another development at this stage was the growth of socialist and communist groups in the country. By 1928, these groups had succeeded in initiating independent political and trade union movements of the working class based on the theory of class struggle. They stood for a socialist nation that proclaimed itself the goal of the Indian national movement. After 1926, the Indian working class entered the national movement as an independent political unit. This was a new phenomenon in the history of the national movement. It was during this period that the Congress defined its political goal as independence from the term Swaraj. The various youth-freedom leagues that have sprung up

in then the country have also embraced independence as their political goal. Parallel to these developments, reactionary community forces also began to organize themselves during this period. This period witnessed many communal riots. The first phase of the civil disobedience movement (1930-34) organized by the Congress under Gandhi was over. It was the second mass movement in the history of Indian nationalism.

Fifth Phase Phase II covers the period from 1934 to 1939, the year of the outbreak of World War II. Many new developments took place during this period. A section of Congressmen lost faith in Gandhi's ideology, programs and methods and formed the Congress Socialist Party, which stood for the organizational section from the working class and the peasantry and made them the driving force of the national movement. Other dissident tendencies from Gandhism, such as the Forward Bloc led by Subhash Chandra Bose, also grew. Another development was the steady growth of the movements of the depressed sections. Organizationally and politically, the Muslim League became even stronger in the last years of this period. In addition, many Muslim organizations of national and communal political colors flourished. The rapid growth of the Communist Party is increasing its influence among students, workers and Kisans. The rapid growth of the peasant movement was one of the notable developments of this period. Large sections of the peasantry developed national and class consciousness.

Marxist approach to study Indian society

Understanding Indian Society from Marxian Approach Desai's principal purpose was to understand Indian society from a Marxist point of view and to apply the Marxian method in studying the various contradictions of Indian society with the aim of transforming the society. Contradictions does not mean merely conflict or tensions but refers to the structural and systemic conflicts that shape the basic structure of the society, like, for example, that between working class and the bourgeoisie or that between the peasantry and landlordism. In his world view the Marxian method was not only significant and necessary for an understanding of Indian society but also that the Marxist method and viewpoint was an integral part of the discipline of sociology and social anthropology. His Presidential address to the Indian Sociological Conference in Meerut in 1980 was on the Relevance of the Marxist Approach to the Study of Indian Society (Desai, 1984:1-19). There are many points that are being made here. Desai highlights the major developments since the 1950s which need to be taken note of, one of which being the massive expansion of higher education. He refers to the phenomenal growth of institutions of higher learning like universities and colleges with social sciences acquiring an increased importance: "Knowledge generators and knowledge transmitters in the social sciences are operating on a big scale on the national scene". In the field of sociology and social anthropology, there is quite a sizeable number of trained persons. He describes the institutional framework for training and research in sociology as a gigantic knowledge factory engaged in large scale manufacture of knowledge products comprising of micro surveys and micro field reports (Desai 1984:3). The whole address is to his professional colleagues partly voicing the serious misgivings of social scientists but also

in a sense engaging the profession in a dialogue about the social significance of the research that is being generated. Some of the important issues raised can be summed up as follows:

(i) The colonial mould within which sociological research is trapped, constricting its vision and sapping creativity, and overall operating within a dependency framework, with borrowed concepts and methods from the 'high prestige centres of learning' in the US and the UK. This uncritical acceptance of exogenous models without gauging its relevance to Indian conditions and society has distorted perspective and stunted the growth of Indian sociology

(ii) The hardening of disciplinary boundaries leading to a segmented perspective and related to this is the reluctance to draw from both indology and history.

(iii) The important question of the value-free stance and a supposed neutrality while simultaneously accepting uncritically the values adopted by the policy makers; related to this is the wider question of ethical dimension of sociology, it has become 'a discipline without human meaning purpose.

RAMKRISHNA MUKHERJEE

Ramkrishna Mukherjee was born in Jessore in erstwhile Bangladesh on November 7 in 1917. His father was Satindranath Mukherjee and mother, Sati Rani Devi. Satindranath was a self-made man who worked as an engineer in the Indian Railways. Ramkrishna Mukherjee inherited from his father the conviction of independent and hard labour. He believed that man should not only depend on lineage but should learn to stand on one's own feet. Mukherjee's mother was Sati Rani Devi who also came from a reputed landed aristocratic family of Bengal. Sati Rani Devi was, it is said, of a haughty temperament. Mukherjee's daughter writes: "The young Ramkrishna was brought up in a strange atmosphere of a decaying feudal culture intermixed with the heady ideas of rationalism and positivism of nineteenth century Bengal

Mukherjee was, in the main, influenced by the dialectics of Marx and Engels, on the one hand, and by the statistical figures of Professor Prasanta Chandra Mahalanobis (particularly his D2 statistics). The impact of the Marxian dialectics had always been prominent on Mukherjee, particularly in his early writings on village and famine. Though Mukherjee had, for a brief spell of his life, an association with the Ramkrishna Mission, he joined the Bangiya Provincial Kishan Sabha (BPKS) of the Communist Party. He was inducted into the Krishak Andolan by the CPI and from 1941 to 1946, he actively participated in the peasant movement in Bagura, now in Bangladesh. In CPI Mukherjee came in contact with many people among whom P.C. Joshi was important. P. C Joshi introduced Mukherjee to P.C. Mahalanobis in 1944. Professor Mahalanobis was then searching for dedicated young men

and women for building up a team for the Indian Statistical Institute (ISI). Mukherjee joined the ISI in 1944 and remained there till his retirement in 1979.

IMPORTANT WORKS

Some of the important works of Ramkrishna Mukherjee are:

The Dynamics of a Rural Society (1957).

The Sociologist and Social Change in India (1965).

Six Villages of Bengal (1971).

The Rise and Fall of the East India Company (1974)

The problem of Uganda : A Study in Acculturation

Dynamics of Agrarian Class Structure

Mukherjee's (1949, 1957, 1958) initial works on rural Bengal – its economic structure and dynamics – could be partly attributed to K.P. Chattopadhyay's initiative in portraying that side of Indian social reality of which sociologists and social anthropologists coming from urban middle class background were likely to lose sight.

At the Indian Statistical Institute, Calcutta, agrarian class structure, class relations and agrarian social change were given priority in large scale sample surveys. Mukherjee conducted a series of studies on agrarian structure in Bengal in the 1940s. The theme of agrarian social structure and change was to re-appear in Indian sociology only after a gap of nearly two decades in the late 1960s and in the 1970s.

Ramkrishna made systematic historical as well as empirical studies using dialectical model. His book on The Rise and fall of the East Indian Company (1958) is a contribution to economic and social history of the institutionalization of colonialism in India through stabilization of economic policies, disintegration of feudalism and aristocratic despotism, and the rise of new middle classes.

In his The Dynamics of Rural Society (1957), Mukherjee studies social and economic changes in a set of villages through changes in the structure of classes. He emphasizes the necessity to grasp the systematic and organic character of Indian society for understanding of its social processes.

In this study of rural society, Mukherjee makes use of statistical data from various sources to generate conceptual categories of the class structure in villages and analytically posits them to unravel the problem of rural social structure and development from a quasi-Marxist perspective. The use of statistical data makes this study comparable to those in other regions and states of India, although Mukherjee confines his attention to West Bengal.

Mukherjee provides a detailed description of the types of occupations of the villagers. Though agriculture happens to be the principal occupation, other professions like weaving, oil-pressing, tinkering, tailoring, shop-keeping, peddling, money-lending, fishing, begging, etc are also found in the villages. Service is found pursued by villagers of Silimpur because of the proximity of this village to the town. Mukherjee then gives a detailed account of the nature of soil, climate and irrigation facilities available in the villages. With the help of tables he shows the types of cultivation done by the villagers throughout the year in the six villages. Then with the extent of land-holding and cultivation Mukherjee finds out that cultivable holdings (1 to 5 acres of land) in the interior villages is 50 per cent while the same is 76 per cent in Silimpur. He also gives an estimate of the services received from the bullocks and other implements utilized in agriculture. All this information is given month-wise and in tables.

Mukherjee talks of three classes in the economic structure – Class I, Class II and Class III. Class I is made up of Ramkrishna Mukherjee professional groups and service-holders, jotdars, zamindars and rich farmers. Class II riot, artisan, small trader and non-cultivating owners and Class III ryotbargadar, agricultural labourer, beggar and others. He mentions that people in Class I enjoy a prosperous and smooth life, people in Class III maintain a bare living and Class II lies somewhere in between.

MULTIPLE CHOICE QUESTIONS

1. When A.R. Desai was born ?

- A) 14 April 1915
- B) 12 April 1915
- C) 19 April 1916
- D) 16 April 1915

Answer: D) 16 April 1915

2. What is the Full Name of A.R. Desai?

- A) Akshay Raman Desai
- B) Amar Ram Lal Desai
- C) Akshay Raman Lal Desai
- D) Anand Raman Lal Desai

Answer: C) Akshay Raman Lal Desai

3. A.R. Desai belongs to which State?

- A) Delhi
- B) Punjab
- C) Rajasthan
- D) Gujarat

Correct answer: D) Gujarat

4. A.R. Desai completed his Phd. Under which Sociologist?

- A) M.S.Sriniwas
- B) G.S. Ghurye
- C) S.C. Dubey
- D) Irawati Karvey

Correct answer: B) G.S. Ghurye

5. Who is the writer of 'Social Background of Indian Nationalism' ?

- A) Neera Desai
- B) A.R.Desai
- C) Yogendra Singh
- D) M.N. Srinivas

Answer: B) A.R. Desai

6. Which Approach A.R. Desai has adopted for his study?

- A) Marxist
- B) Functionalist
- C) Structuralist
- D) None of these

Answer: A) Marxist

7. In which year the book Social Background of Indian Nationalism was 1st time published?

- A) 1949
- B) 1939
- C) 1948
- D) 1945

Answer: C) 1948

8. In Which University A.R. Desai was a professor?

- A) Delhi University
- B) Banaras Hindi University
- C) Lucknow University
- D) Mumbai University

Answer: D) Mumbai University

10. Which stage of history divided by Desai is called the Phase of Liberal Nationalism?

- A) First Phase
- B) Second Phase
- C) Third Phase
- D) Fourth Phase

Answer: B) Second Phase

11. Which section of Indian Society played an Important role in Nationalism?

- A) Peasant
- B) Capitalist Class
- C) Intellectual Class
- D) Middle Class

Answer: C) Intellectual Class

12. How many stages of Indian Nationalism has been described by A.R. Desai?

- A) Three Stage
- B) Six Stage
- C) Five Stage
- D) Four Stage

Answer: D) Four Stage

13. Which time period A.R. Desai Mentioned the stage of Indian Nationalism?

- A) 1885 to 1907
- B) 1857 to 1905
- C) 1860 to 1910
- D) 1860 to 1915

Answer: A) 1885 to 1907

14. India's path of development book written by whom?

- A) A.R. Desai
- B) Ram Chandra Guha
- C) Neera Desai
- D) Yogendra Singh

Answer: A) A.R. Desai

15. Recent Trends in Indian Nationalism written by whom?

- A) R.N. Tagore
- B) D.P. Mukherjee
- C) A.R. Desai
- D) Neera Desai

Answer: C) A.R. Desai

16. Whose statement is that Nationalism in India is the result of the material conditions by

- A) Neera Desai
- B) R.K. Mukherjee
- C) A.R. Desai
- D) D.P. Mukherjee

Answer: C) A.R. Desai

17. Peasant Struggle concept is given by whom?

- A) S.C. Dubey
- B) M.S. Srinivas
- C) Yogendra Singh
- D) A.R. Desai

Answer: D) A.R. Desai

18. Which of the following concept is given by A.R. Desai?

- A) Social Justice
- B) Freedom Movement
- C) Purity and Pollution
- D) Labour Struggle

Answer: B) Freedom Movement

19. Who has studied the Indian National Movement from Marxist Perspective?

- A) R.K. Mukherjee
- B) D.N. Majumdar
- C) A.R. Desai
- D) Yogendra Singh

Answer: C) A.R. Desai

20. In which book did A.R. Desai Discuss the National Movement?

- A) Modernization of Indian Tradition
- B) India's Path of Development
- C) Social Background of Indian Nationalism
- D) Remembered Village

Answer: C) Social Background of Indian Nationalism

21. In which book has A.R. Desai exposed the feudal character of the Indian Agricultural System?

- A) Slum and Organisation
- B) Rural Sociology in India
- C) Rural India in Tradition
- D) Peasant Struggle in India

Answer: B) Rural Sociology in India

22. According to Desai What is the Revolutionary Model of Indian Nationalism?

- A) Reformatory
- B) Revolutionary
- C) Religious
- D) None of the Above

Answer: A) Reformatory

23. What has Desai considered the Speciality of Indian Society?

- A) Caste
- B) Class
- C) Power
- D) None of the above

Answer: B) Class

24. In which book historical materialism and its Dialectics Method used by A.R. Desai to study of Indian Society?

- A) Slums and Organisation
- B) India's Path of Development
- C) Social Background of Indian Nationalism\
- D) Rural Profile

Answer: C) Social Background of Indian Nationalism

25. In which book A.R. Desai has defined Nationalism ?

- A) Recent trends in Indian Nationalism
- B) Social Background of Indian Nationalism
- C) Slum and Organisation

D) Peasant Struggle in India

Answer: B) Social Background of Indian Nationalism

26. In which year RamKrishan Mukherjee was born?

A) 14 Nov 1917

B) 18 Dec 1918

C) 13 Oct 1917

D) 14 Oct 1917

Answer: A) 14 Nov 1917

27. RamKrishan Mukherjee was influenced by which Ideology?

A) Functional

B) Structural

C) Dialectics or Conflict

D) None of the above

Answer: C) Dialectics or Conflict

28. Which Sociologist wrote on village and Famine ?

A) RamKrishan Mukherjee

B) M.N. Srinivas

C) S.C. Dubey

D) D.P. Mukherjee

Answer: A) RamKrishan Mukherjee

29. Which Sociologist actively participated in the peasant movement ?

A) A.R. Desai

B) D.P. Mukherjee

C) RamKrishan Mukherjee

D) S.C. Dubey

Answer: C) RamKrishan Mukherjee

30. Which Sociologist worked in Indian Statistical Institute?

A) A.R. Desai

B) A.M. Shah

C) R.K. Mukherjee

D) D.P. Mukherjee

Answer: C) R.K. Mukherjee

31. Which Sociologist wrote “An Assessment of the after effects of a famine in Bengal”?

A) Radha Kamal Mukherjee

B) D.N. Majumdar

C) Irawati Karve

D) RamKrishan Mukherjee

Answer: D) RamKrishan Mukherjee

32. How many classes RamKrishan Mukherjee referred in a Agrarian structure?

A) 4

B) 3

C) 2

D) 5

Answer: B) 3

33. Which are the Agrarian Classes referred by R.K. Mukherjee?

- A) Land Lords and Supervisory farmers.\
- B) Self Sufficient peasantry
- C) Share Croppers and Agricultural labours
- D) All of the above

Answer: D) All of the above

34. Who is the writer of 'Sociology of Indian sociology' ?

- A) Radha Kamal Mukherjee
- B) Ramkrishna Mukherjee
- C) M.N. Srinivas
- D) S.C. Dubey

Answer: A) Radha Kamal Mukherjee

35. The 'Dynamics of a Rural Society' book written by whom?

- A) A.R. Desai
- B) S.C. Dubey
- C) R.K. Mukherjee
- D) D.P. Mukherjee

Answer: C) R.K. Mukherjee

36. RamKrishna Mukherjee was influenced by which statistician ?

- A) P.C. Mahalanobish
- B) C.R. Rao
- C) K.C. Sridharan
- D) Raghuraj Bahadur

Answer: P.C. Mahalanobish

37. The problem of Uganda : A study in acculturation book written by whom?

- A) RamKrishan Mukherjee
- B) Yogendra Singh
- C) S.C. Dubey
- D) D.P. Mukherjee

Answer: A) RamKrishan Mukherjee

38. Who is the writer of 'Family and planning in India'?

- A) S.C. Dubey
- B) M.N. Srinivas
- C) Irawati Karvey
- D) R.K. Mukherjee

Answer: D) R.K. Mukherjee

39. Which writer studied "Six Villages of Bengal"?

- A) R.K. Mukherjee
- B) S.C. Dubey
- C) Yogendra Singh
- D) D.P. Mukherjee

Answer: A) R.K. Mukherjee

40. How many classes discussed by RamKrishan Mukherjee in Economic Structure?
A) 1
B) 4
C) 3
D) 6

Answer: C) 3

41. Class One is Related to which economic structure mentioned by R.K.Mukherjee?
A) Ryot, small traders and non-cultivating owners
B) Service holders, jotdars, jamidars and rich farmers
C) Agricultural laborers, beggars and others
D) None of the above

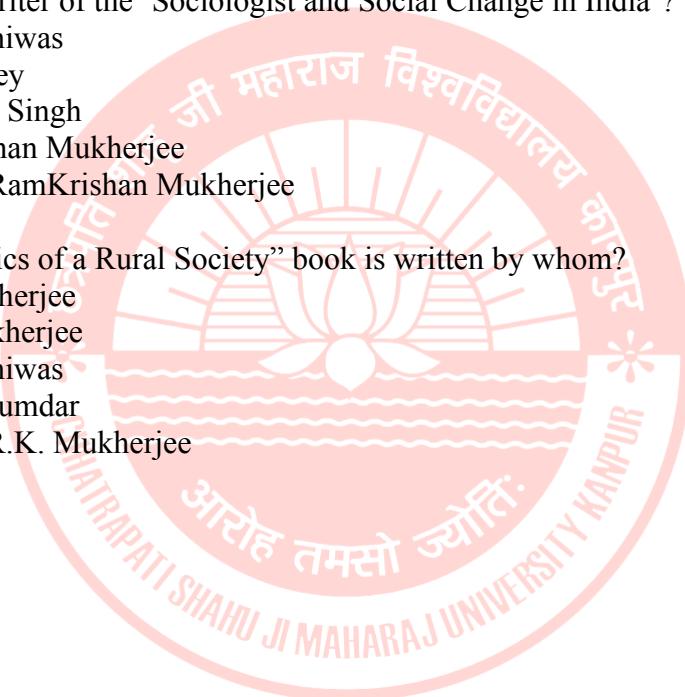
Answer: B) Service holders, jotdars, jamidars and rich farmers

42. Who is the writer of the ‘Sociologist and Social Change in India’?
A) M.N. Srinivas
B) S.C. Dubey
C) Yogendra Singh
D) RamKrishan Mukherjee

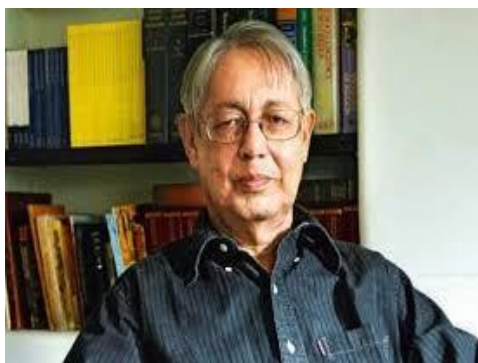
Answer: D) RamKrishan Mukherjee

43. “The Dynamics of a Rural Society” book is written by whom?
A) D.P. Mukherjee
B) R.K. Mukherjee
C) M.N. Srinivas
D) D.N. Majumdar

Answer: B) R.K. Mukherjee





ANDRE BETEILLE**BIOGRAPHY**

Beteille was born in September 1934 in the town of Chandannagar, then under French rule – the youngest of three brothers and a sister. Beteille studied at Chandannagar and at a boarding school in Patna, before moving to Calcutta in 1946. He graduated from St. Xavier's College, Calcutta. He started his studies as a student of physics but halfway switched to anthropology, inspired in part by N.K. Bose, who later became his first intellectual mentor. He did honours in anthropology at University of Calcutta and had also completed M.Sc. from the same university. After a brief stint at the Indian Statistical Institute as a research fellow, he started teaching degree courses and shortly after the Department of Sociology opened in Delhi and was emerging as a premier department and began research for Ph.D. under M.N. Srinivas who was then heading the department.

Among British anthropologists, Beteille was most influenced by Evans-Pritchard through his writings and his influence on M.N. Srinivas and Max Gluckman. He has also memories of Meyer Fortes and his influence on Srinivas (a craftsman) and Edmund Leach and his writing on 'Political Systems of Highland Burma' which shook British anthropology out of its complacency but avoided the role of a guru. Andre Beteille is a Professor Emeritus of Sociology at Delhi School of Economics in University of Delhi. In his long and distinguished career, he has taught at Oxford University, Cambridge University, the University of Chicago and the London School of Economics. He has also been Professor Emeritus of Sociology in the University of Cambridge, the London School of Economics, the Erasmus University of Rotterdam, the University of California at Berkeley, and the Institute of Advanced Study, Berlin. In 2005, in recognition of his work in the field of sociology and his distinguished service to the nation, he was awarded the Padma Bhushan by the President of India. The same year he was appointed as a member of the Prime Minister's National Knowledge Commission which he quit in protest in 2006, following a proposal for increasing caste-based reservations. The same year, he was made National Professor, and is currently Chairman of the Centre for Studies in Social Sciences, Kolkata.

METHODOLOGY AND THEORETICAL PERSPECTIVE:

Beteille's critical contribution has been contextualizing local concepts and understandings, such as caste and class, hierarchy and equality, and in more universal and generalized theories of inequality, stratification and justice. His works draw upon universal categories and concepts. He always places them in the context of empirical ground realities. Beteille's closeness to Weber naturally also signaled his distance from Marx – a scholar whom he respected but from afar.

He is the best known scholar in India on liberal theory and its application in social policy. Aware as he is, of the difficulties and limitations of the comparative method, he still manages to use it effectively. Beteille uses Weberian categories and mode of analysis. Thus, he refines the conceptualization of 'ideas and interests', and analyses the similarities and interdependence of tribe and caste through intermediary category of the 'peasant'.

CASTE, CLASS AND POWER: AGRARIAN STRUCTURE

Beteille conducted his study on 'caste, class and power' at a Tanjore village of Tamilnadu in South India in 1961-62. As has been emphasized from the beginning, change is a fundamental feature of the social structure of Sripuram today. Beteille tries to understand this process of change in the three systems, namely, caste, class and power. In reality, caste, class and power are closely interwoven. They can be treated separately, and particularly the last two, only by a process of abstraction. The whole village is divided into different castes comprising three main segments, namely, Brahmins, non-Brahmins and Adi-Dravids (Untouchables). Caste system is a continuous process and is identifiable too. Beteille has outlined the basic features of the "caste" model of Indian society while examining its usefulness as a scheme of analysis.

These features are:

- (1) It is based on ideas and not on the actual behavior of the people;
- (2) These ideas are found in the classical texts;
- (3) The system is based on "rules of the game"; and
- (4) Different castes fulfill complementary functions, and their mutual relations are "non-antagonistic".

Classes do not enjoy the kind of legal and religious sanctions which were associated with castes. Social classes, defined in terms of ownership or non-ownership of the means of production, tend to be reduced to a few broad divisions. Classes are sub-divided in terms of (i) the types of ownership and control, and (ii) the types of services contributed to the process of production. Thus, a distinction is made between sharecroppers and agricultural labourers. Further, rentiers, farmers, cultivators, sharecroppers and agricultural labourers constitute distinct categories only at the conceptual level.

After discussing caste and class, Beteille analyses the system of power in Sripuram village. The village has both caste and class. The distribution of power, again, creates a hierarchy which is different from the hierarchies of caste and class. The system of caste and class has also some sort of power. One of the aspects of power is institutional and formal which is

achieved through political parties and panchayats. For example, the political party which is in government wields more power. Power of caste, class and groups of village transcends also beyond the village. Beteille looks social stratification of the village in context to caste, class and power of the village. Ownership of land is no longer a decisive factor in acquiring power. Numerical support and a strategic position in the party machinery play an important part.

He tried to understand stratification from Weberian perspective, i.e. class, status, and power. He explored the inter-relations between them and trends of change. He conducted fieldwork in Sripuram village, TN and divided the people into three classes in terms of Marxian perspectives: Landlords, Tenants and Agricultural labourers.

However, he found that in the 1920s rapid changes began occurring in Sripuram-

- Commercialisation of agriculture
- Land became a commodity
- Education began spreading to non-Brahmins
- Justice party & the anti-Brahmin movement
- DK & DMK political movements

STUDIES IN AGRARIAN CLASS STRUCTURE

According to Beteille, our concern is with the phenomena of caste, class and power and with their changing relations. He refers to the agrarian classes, namely, landowners, peasants and agricultural labourers. In Bengal, the agrarian classes include landowners, Jotedars, Bargardars and Adhiyars and Khet-Majurs as mentioned by Beteille.

In other study, Beteille refers to five agrarian classes. All these classifications are arbitrary as neither they are based on attributional criteria nor on interactional approach. But these classifications do not go along with the Marxian perspective. Beteille also observes quite similar a situation like that of Bailey. He explains that “differentiated institutional structures of various kinds” have emerged.

These structures are:

- (1) The growth of money economy as opposed to inherited status;
- (2) A new caste-free occupational structure;
- (3) A new kind of educational system; and
- (4) The development of differentiated political structures.

The writings of Beteille are indicative of the shift from caste-oriented studies to class-oriented studies of rural stratification. He pinpoints that a number of intensive studies of village communities do not always give a clear idea of changes in the association between caste and landownership because of the dominance of the caste frame of reference to the relative neglect of the agrarian class structure comprising landowners, tenants and agricultural labourers as a system of relationship itself.

According to Beteille, social inequality can be tamed, even controlled, by the interventions of various kinds, but cannot be done away with. To this end, he proposes various social policies,

including those of positive discrimination. Classless society is Utopian; a stratified society with social inequality as well as intervention is the best possible bargain any society can have. Beteille's study of caste reflects his commitment to the comparative method and his distaste for Utopian thinking. Caste for him is not timeless, static phenomenon binding all Hindus unequivocally. The British rule, along with the impetus from Indian scholars and social reformers, and opportunities used by Indian trading and artisan classes, made transformations in the caste system possible.

BOOKS

Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village (1965)

Castes: Old and New, Essays in Social Structure and Social Stratification (1969)

Inequality and Social Change (1972)

Studies in Agrarian Social Structure (1974)

Six Essays in Comparative Sociology (1974)

Inequality among Men (1977)

The Idea of Natural Inequality and Other Essays (1983)

Society and Politics in India: Essays in a Comparative Perspective (1991)

The Backward Classes in Contemporary India (1992)

Antinomies of Society: Essays on Ideologies and Institutions (2000)

Sociology: Essays on Approach and Method (2002)

Chronicles of Our Time (2000)

Equality and Universality: Essays in Social and Political Theory (2002)

Ideology and Social Science (2006)

Marxism and Class Analysis (2007)

Social Stratification in India: Caste, Class and Power

MULTIPLE CHOICE QUESTIONS

1. What is the main focus of André Beteille's study in "Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village"?
 - A) Urbanization patterns in Tanjore
 - B) Agricultural practices in Tanjore
 - C) Social stratification in a Tanjore village
 - D) Religious beliefs of Tanjore villagersAnswer: C) Social stratification in a Tanjore village
2. In Beteille's study, what is the primary determinant of social status and power in the Tanjore village?
 - A) Economic class
 - B) Educational qualifications
 - C) Caste hierarchy
 - D) Political affiliationAnswer: C) Caste hierarchy

3. According to Bêteille, what role does the agrarian structure play in perpetuating caste-based inequalities?

- A) It reinforces caste-based social distinctions.
- B) It erases caste distinctions
- C) It creates economic equality among different castes.
- D) It promotes inter-caste marriages.

Answer: A) It reinforces caste-based social distinctions

4. Which of the following best describes the relationship between caste and occupation in the Tanjore village studied by Bêteille?

- A) Caste and occupation are completely unrelated.
- B) Caste determines occupation to a large extent.
- C) Occupation determines caste status.
- D) Caste and occupation are interchangeable terms.

Answer: B) Caste determines occupation to a large extent.

5. How does Bêteille describe the mobility patterns within the caste system in the Tanjore village?

- A) Mobility is fluid, with individuals moving between castes easily.
- B) Mobility is rigid, with little opportunity for movement between castes.
- C) Mobility depends solely on educational qualifications.
- D) Mobility is determined by political connections.

Answer: B) Mobility is rigid, with little opportunity for movement between castes.

6. What does Bêteille identify as the primary source of power and authority in the Tanjore village?

- A) Economic wealth
- B) Political connections
- C) Traditional caste hierarchy
- D) Educational qualifications

Answer: C) Traditional caste hierarchy

7. According to Bêteille, what impact does modernization have on caste dynamics in rural Tanjore?

- A) It weakens the caste system.
- B) It strengthens traditional caste hierarchies.
- C) It eliminates caste-based discrimination.
- D) It creates a new caste system.

Answer: B) It strengthens traditional caste hierarchies.

8. Which of the following best describes André Bêteille's approach to understanding caste, class, and power in agrarian structures?

- A) Advocacy for the preservation of traditional caste-based systems
- B) Analysis of the interplay between caste, class, and power dynamics
- C) Rejection of the relevance of caste in modern agrarian economies
- D) Promotion of class struggle as the sole determinant of social hierarchy

Answer: B) Analysis of the interplay between caste, class, and power dynamics

9. According to Bêteille, what role does caste play in agrarian structures?

- A) Caste is irrelevant in agrarian economies
- B) Caste determines access to political power only
- C) Caste often intersects with class to reinforce social hierarchy
- D) Caste primarily dictates economic status

Answer: C) Caste often intersects with class to reinforce social hierarchy

10. Bêteille argues that power relations in agrarian societies are influenced by:

- A) Economic class alone
- B) Political affiliation
- C) A combination of caste, class, and historical factors
- D) Educational attainment

Answer: C) A combination of caste, class, and historical factors

11. In Bêteille's analysis, what is the significance of land ownership in relation to caste and class?

- A) Land ownership is determined solely by caste
- B) Land ownership reflects only economic class
- C) Land ownership is often tied to both caste and class positions
- D) Land ownership is irrelevant to caste and class dynamics

Answer: C) Land ownership is often tied to both caste and class positions

12. How does Bêteille view the relationship between caste and modernization in agrarian societies?

- A) Modernization erases caste distinctions
- B) Modernization reinforces caste hierarchies
- C) Caste becomes less relevant with modernization
- D) Modernization leads to the collapse of agrarian structures

Answer: B) Modernization reinforces caste hierarchies

13. According to Bêteille, what is one consequence of the intersection of caste and class in agrarian structures?

- A) Increased social mobility
- B) Reinforcement of existing social hierarchies
- C) Egalitarian distribution of resources
- D) Eradication of caste-based discrimination

Answer: B) Reinforcement of existing social hierarchies

14. Bêteille's work often emphasizes the _____ nature of agrarian societies.

- A) Hierarchical
- B) Democratic
- C) Egalitarian
- D) Individualistic

Answer: A) Hierarchical

15. Bêteille's research on agrarian structures primarily focuses on which geographical region?

- A) Europe
- B) Sub-Saharan Africa

- C) South Asia
 - D) North America
- Answer: C) South Asia

16. What theoretical framework does B eteille often employ in his analysis of agrarian structures?

- A) Marxism
 - B) Post-colonialism
 - C) Weberian
 - D) Rational choice theory
- Answer: B) Post-colonialism

17. Which of the following terms best encapsulates B eteille's approach to understanding agrarian structures?

- A) Intersectionality
 - B) Capitalism
 - C) Globalization
 - D) Industrialization
- Answer: A) Intersectionality

18. According to B eteille, what role does power play in agrarian structures?

- A) Power dynamics are irrelevant in agrarian settings
 - B) Power is primarily determined by economic class
 - C) Power is intertwined with both caste and class
 - D) Power is solely determined by political affiliations
- Answer: C) Power is intertwined with both caste and class

19. Who is credited with introducing the concepts of "harmonic" and "disharmony" social systems?

- A) Karl Marx
 - B)  mile Durkheim
 - C) Max Weber
 - D) Andr  B eteille
- Answer: D) Andr  B eteille

20. Andre Beteille is a renowned sociologist known for his work on social stratification in India.

What was the issue of his doctoral thesis?

- A) Caste, class, and power
 - B) Family in Indian society
 - C) Rural-urban migration patterns
 - D) Studies in diaspora
- Answer: A) Caste, class, and power

21. In Sripuram village, according to Andr  B eteille's study of social stratification, which group or groups were considered the dominant castes?

- A) Brahmins and Kshatriyas

- B) Brahmins and Vaishyas
 - C) Brahmins only
 - D) Kshatriyas only
- Answer: C) Brahmins only

22. Brahmins were the dominant castes in the study of Sripuram village by Andre Beteille.

What characterizes a dominant caste in the Indian social context?

- A) High economic status
- B) Political power
- C) Social prestige and influence
- D) All of the above

Answer: D) All of the above

23. What does the concept of dispersed stratification primarily focus on?

- A) Hierarchical caste systems
- B) Economic inequality
- C) Social mobility
- D) Multiple dimensions of inequality within a society

Answer: D) Multiple dimensions of inequality within a society

24. According to André Beteille, dispersed stratification recognizes the complexities of social inequality in contemporary societies, where individuals may experience:

- A) Equal opportunities regardless of their social background
- B) Unequal opportunities based solely on economic class
- C) Unequal opportunities based on multiple dimensions such as education, occupation, and wealth
- D) A rigid caste-based hierarchy

Answer: C) Unequal opportunities based on multiple dimensions such as education, occupation, and wealth

25. What is the primary focus of cumulative stratification?

- A) Economic inequality
- B) Caste-based hierarchies
- C) Educational attainment
- D) Accumulation of advantages and disadvantages over time

Answer: D) Accumulation of advantages and disadvantages over time

26. According to André Beteille, cumulative stratification emphasizes:

- A) The equality of opportunities in society
- B) The role of economic class distinctions
- C) The interplay of various social factors in shaping an individual's life chances
- D) The permanence of social status

Answer: C) The interplay of various social factors in shaping an individual's life chances

27. Beteille in his study on sripuram village found that there was a rapid social change due to

1. Commercialisation of agriculture

2. Land became a commodity
3. Education began spreading to non-Brahmins
4. Justice party & the anti-Brahmin movement
5. DK & DMK political movements

- A) 1, 2, 3 & 4
- B) 1, 2, 3 & 5
- C) 2, 3, 4, & 5
- D) 1, 2, 3, 4 & 5

Answer: (D) 1, 2, 3, 4 & 5

28. What is Agrahara, as described by André Béteille in his study of Sripuram?

- A) A type of religious ritual
- B) A traditional agricultural practice
- C) A residential area allocated to Brahmins in a village
- D) A form of community gathering

Answer: C) A residential area allocated to Brahmins in a village

29. Which social group primarily inhabited the Agrahara in Sripuram?

- A) Brahmins
- B) Dalits
- C) Farmers
- D) Merchants

Answer: A) Brahmins

30. Agrahara in Sripuram was characterized by:

- A) Economic diversity
- B) Religious diversity
- C) Social homogeneity
- D) Political autonomy

Answer: C) Social homogeneity

31. What role did Agrahara play in shaping the social structure of Sripuram?

- A) It facilitated social mobility
- B) It reinforced caste-based segregation
- C) It promoted economic equality
- D) It encouraged religious pluralism

Answer: B) It reinforced caste-based segregation

32. When was the book 'Caste, Class and Power : Changing patterns of stratification in Tanjore Village' written by Andre beteille?

- A) 1975
- B) 1985
- C) 1965
- D) 1955

Answer: C) 1965

33. In Sripuram village, Brahmins were divided into two groups: Srivaishnav and Samarthas.

What primarily distinguished these two groups?

- A) Occupational roles
- B) Economic status
- C) Religious affiliations and practices
- D) Caste origins

Answer: D) Religious affiliations and practices

34. André Beteille's study of the division of Brahmins into Srivaishnav and Samarthas in Sripuram village sheds light on the:

- A) Importance of occupational roles in social organization
- B) Role of economic factors in shaping religious practices
- C) Significance of religious affiliations in village life
- D) Impact of political movements on caste divisions

Answer: C) Significance of religious affiliations in village life

35. The Samarthas Brahmins in Sripuram village were often associated with:

- A) Performing religious rituals
- B) Serving as scholars and teachers
- C) Engaging in agricultural activities
- D) Serving as administrators

Answer: B) Performing religious rituals

36. Which religious text was primarily followed by Srivaishnav Brahmins in Sripuram village?

- A) Vedas
- B) Upanishads
- C) Bhagavad Gita
- D) Divya Prabandham

Answer: A) Divya Prabandham

37. The Samarthas Brahmins in Sripuram village were known for their emphasis on:

- A) Meditation and spiritual pursuits
- B) Rituals and ceremonies
- C) Agricultural practices
- D) Trade and commerce

Answer: B) Rituals and ceremonies

38. Which religious tradition did the Samarthas Brahmins in Sripuram village primarily adhere to?

- A) Shaivism
- B) Vaishnavism
- C) Shaktism

D) Jainism

Answer: A) Shaivism

39. The Srivaishnav Brahmins in Sripuram village primarily followed which religious tradition?

A) Shaivism

B) Vaishnavism

C) Shaktism

D) Buddhism

Answer: B) Vaishnavism

40. Ayangars in the context of B eteille's study primarily refer to:

A) Priests and scholars

B) Agricultural laborers

C) Artisans and craftsmen

D) Merchants and traders

Answer: A) Priests and scholar

41. Non-Ayangars, in contrast to Ayangars, are typically associated with:

A) Agricultural occupations

B) Religious rituals

C) Educational pursuits

D) Administrative roles

Answer: A) Agricultural occupations

42. The division between Ayangars and Non-Ayangars in B eteille's study reflects:

A) Occupational differences

B) Economic disparities

C) Religious affiliations

D) Political affiliations

Answer: A) Occupational differences

43. Ayangars, as described by B eteille, hold a higher social status compared to Non-Ayangars primarily because of their:

A) Economic wealth

B) Ritual purity

C) Political power

D) Educational qualifications

Answer: B) Ritual purit

44. What was the socio-economic status of Non-Brahmins in Sripuram before the British rule?

A) Landlords and dominant class

B) Peasants and less powerful than Brahmins

C) Landless farmers or sharecroppers

D) Merchants and traders

Answer: B) Peasants and less powerful than Brahmins

45. What was the primary occupation of Adi-Dravids in Sripuram before the British rule?

- A) Landlords
- B) Peasants
- C) Landless farmers or sharecroppers
- D) Merchant

Answer: C) Landless farmers or sharecroppers

46. Which social group in Sripuram before the British rule faced the most socio-economic challenges?

- A) Brahmins
- B) Non-Brahmins
- C) Adi-Dravids
- D) Merchants

Answer: C) Adi-Dravids

47. Which social group in Sripuram held the most power and influence before the British rule?

- A) Non-Brahmins
- B) Adi-Dravids
- C) Brahmins
- D) Merchants

Answer: C) Brahmins

48. André Bêteille's contributions to which specific aspect of sociology may have been recognized with the Padma Bhushan?

- A) Rural sociology
- B) Political sociology
- C) Economic sociology
- D) Educational sociology

Answer: A) Rural sociology

49. André Bêteille was honored with the Padma Bhushan for his contributions to which field?

- A) Literature and poetry\
- B) Science and technology
- C) Social sciences
- D) Performing arts

Answer: C) Social sciences

50. In which year was André Bêteille awarded the Padma Bhushan?

- A) 2002
- B) 2003
- C) 2004
- D) 2005

Answer: C) 2004

