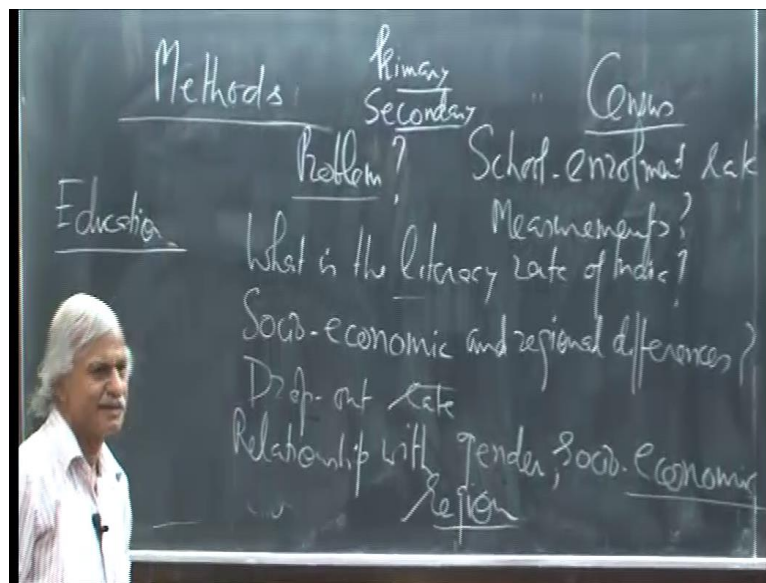


Introductory Sociology
Prof. A.K. Sharma
Department of Humanities and Social Sciences
Indian Institute of Technology, Kanpur

Lecture - 39
Sociological Methods-I

Friends in this lecture, let us talk about Sociological Methods, there can be two ways of discussing method again. One that I tell you, that these are the steps of research 1, 2, 3, 4 as in standard text books, these things have been defined Gisbert says problem, hypothesis, data, verification or I try to relate methods to theories perspectives.

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Now, normally when a sociological problem is studied, let me take up the same problem education, you will come across several types of researches on education several types. In any research first and foremost issue is asking interesting research questions, whether it is sociology or it is aerodynamics or physics. Results of your research are not as important as the questions that you raise in research, all great researchers have come into being because, some interesting questions were asked.

So, your research depends on your problem, how do you define research problem, statement of the problem. The principles of methods are universal sociology or electronics or physics, they are they are every where seen, problem the kind of research that we have on education several types of problems have been studied. One problem

maybe like what is the literacy rate of India and then the second question socio-economic and regional differences.

You may also ask questions on drop-out and relationships with relationship of drop-out rates, drop-out rate with gender socio-economic condition and region. What are drop-out rates, what proportion or percentage of children drop-out stop going to school at primary level, secondary level, at the level of graduation, post-graduation and what is the relationship between drop-out rate with what is the relationship between drop-out rate and gender. We know that in our country drop-out rate among girls are higher than among boys, socio-economic conditions socio-economic conditions may mean urban rural areas, caste, community, economic level, education of parents and so on.

Region state-wise differences, district-wise differences, block-wise differences, village-wise differences, differences according to households, this is one type of research, just factual. Government of India is interested in this research and if you read the chapter on education in the last 11th, 5 year plan, it s full of statistics on these questions. That the level of literacy in India is this school enrolment rates are these, what proportion of children, school-enrolment rate.

What proportion of children are enrolled in schools then certain measurements of this what are more appropriate measurements, more refined measurements when you calculate rates and ratios by what factor you will divide number of children going to school. Means children in which age group or how accordingly, there will be several measurements gross enrolment ratio, net enrolment ratio rates etcetera etcetera.

Where is you have to define number of children going to standards 1 to 5 divided by children of that age group in which we expect children to be in a school between 1 and 5. So, there are ways of the issue of measurement will come and you can see in the chapter on education what are school-enrolment rates at the primary level, at the secondary level, at the tertiary level. You can find out what proportion of children stops going to schools and colleges at various levels.

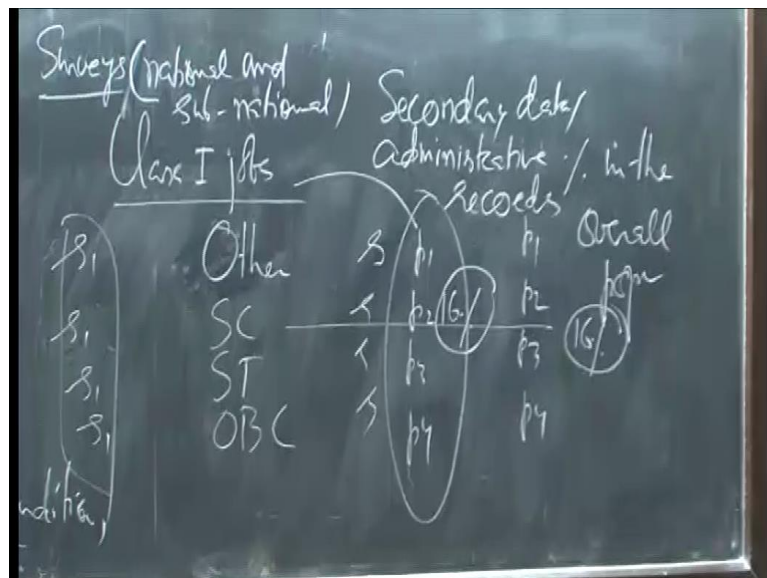
Then the 11 5 year plan talks about relationship male, female gross enrolment rate male, female drop-out rates males, females. Socio-economic and now in terms of socio-economic categories inclusive, we talk of inclusive growth. Inclusive means, we have to define what we mean by inclusive growth and then, the 5 year plan defines that inclusive

growth is one. In which differences between scheduled castes, scheduled tribes, OBC'S and others are eliminated or mitigated and differences between certain states, which are backward north east Jammu and Kashmir, Himachal Pradesh, hilly regions.

And others are removed and differences between backward states like UP, Bihar, Madhya Pradesh, Rajasthan and more advanced states like Haryana, Punjab, Gujarat, Maharashtra, Andhra are also removed. So, this is for making your 5 year plan, you will need data of this kind. And then the 5 year plan government will also evolve strategies, to achieve their goals goals of in inclusive inclusive economic growth, inclusive education in which people from all caste and categories. Now you see the problem with this kind of approach is this is good and all managers all governments will need this kind of data.

China a communist country also collect these kinds of data. India a socialist country also collects these data. United States market economy also collect these data. These data are important, but these data also hide many things and you can raise questions about quality of data operationalization of concepts. For example you know from managerial perspective or from functionalist perspective.

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If you say that in general category, now there is no general there is other SC, ST, OBC and others. There is no general category. So, now, if the day government is able to show that if among others school-enrolment rate at the secondary level is S. It is SSS

everywhere and if percentage in class 1 jobs according to others SC, ST, OBC is also same, let if of all the jobs if you can say percentage in the overall population.

If the percentage in the overall population P_1 , P_2 , P_3 and P_4 from population census you can calculate, what is the percentage of people in others SC'S, ST'S and OBC'S. And government is able to show in 5 year plan, in the chapter on education, in the chapter on employment, etcetera etcetera. That class 1 jobs P_1 , P_2 , P_3 , P_4 the percentage of people in class 1 jobs according to caste is also same.

So, if like if P_2 is 16 percent of India is population and you can show that 16 percent of those in class 1 jobs are SC. Then Ram Rajay has come, this is what the government approach means, any managerial government approach would be like this. It make sense it make sense, this is the meaning of inclusive growth. Inclusive growth means class 1 jobs, class 2 jobs, class 3 jobs, class 4 jobs percentages of those in jobs according to caste are same as their percentages in the overall population.

Similar is the situation with respect to education, if you find that drop-out rate, before going to say secondary level as 1 percent of girls in other category drop-out. If s 1, s 1, s 1 in all the categories, then the goal of inclusive development is achieved this is. So, this is the problem and this is method census, every 10 year we conduct census for a specialized status, these data drop-out can come from specially conducted surveys.

These can come from secondary data administrative record administrative record surveys national and sub-national and to conduct a survey, you need a questionnaire, there are techniques to develop a questionnaire. So, that the wordings orders of question become objective free from any kind of investigator or researcher bias and researchers in different fields have already evolved techniques, which will produce as objective data as possible.

So, population census that is also a kind of secondary data, if you broadly divide data into 2 parts, primary and secondary then primary data refer to those data which are collected by the researchers themselves. If you conduct a survey, if you do your own fieldwork you go to a community spend 1 year, 2 years there, mix with the people see the condition over their talk to various kinds of people. And also observe their behavior in diverse settings, we have primary data and data, which are already, documented census data, administrative records.

You can get lots of data suppose you want to work on crime, then you can find lot of data on crime in India from police already existing police records you go to Google search. And Google will send you to appropriate site from where you can get lot of data on crime. Domestic violence and sexual harassment, legal disputes, health fertility lots of data are available, from administrative records, from censuses and from other sources, that researchers have already collected lot of data on something. So, they become your secondary data, this is one kind of research.

Now, in another kind of research or from critical perspective, you may ask questions regarding validity of this whole approach by following this kind of approach can India really become a developed country. And can we really have an inclusive growth, suppose we are able to achieve all these things, suppose we are able to achieve.

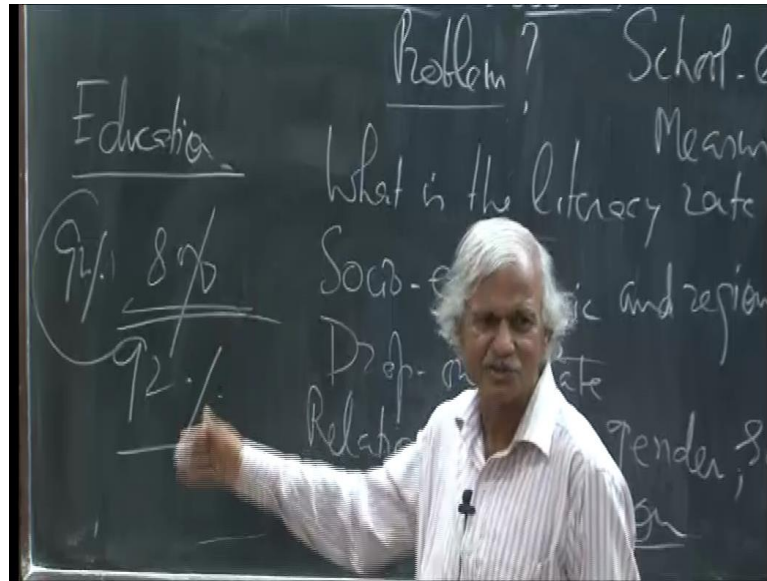
Drop-out rates of S 1 in all the categories, drop-out rates among girls before secondary. And suppose we are able to achieve, that in class 1 positions all the caste and communities of India are adequately represented. Can we say that we are we have gone in the right direction and there is no problem.

Suppose the whole effort to move in this direction at a time, when one day I mentioned that only 8 percent of Indians are in regular jobs in the formal sector. But for ensuring this kind of inclusive growth in 8 percent people you have created. So, much of rift hatred distance among ordinary people of India, what I can say africanization of India or tribalization of India or (()) of India will it be good.

I can understand that, if 100 percent Indians are in class 1 jobs and among those 100 percent Indians were in that all the Indians all that will not that will not happen ever that all Indians are IAS officers. That all Indians are DM'S and in all the DM'S all caste and communities are equally represented then there is no problem.

But, if this whole issue is to adequately represent India in the 8 percent and you are going to achieve this at the cost of creating vulcanization of India, Africanization of India. Divisional and creating more hostilities on the basis of caste and community and region and language and culture, I think this is not desirable.

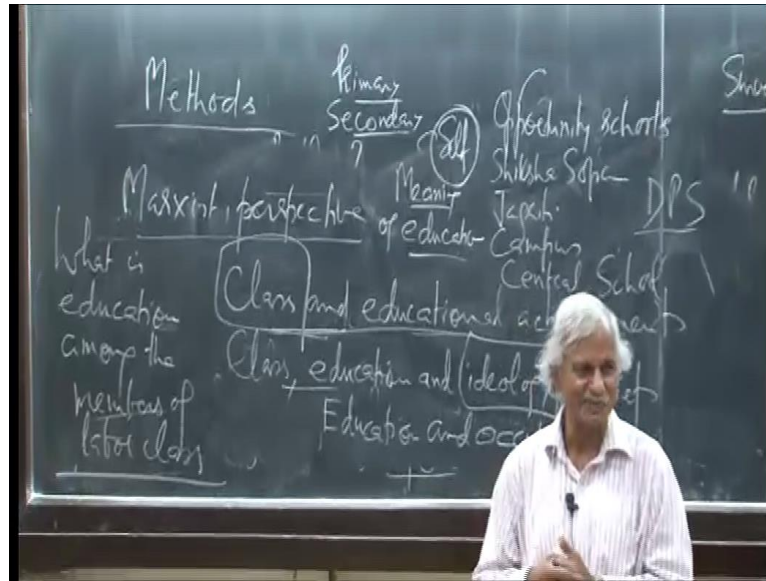
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If 92 percent people the 92 percent people not a small percentage, actually if somehow this whole process can be reverse and in 92 percent India, all caste and communities 92 percent Indians are in secure jobs in formal sector. And among them all caste and communities are equally represented. Then all then also I can understand. But, in a country in which at all I do not know whether this 8 will become 9 in 25 year plan, some indications are that, this 8 may reduce to 7.

So, in a country in which this 8 cannot be raised to 92, if you are ensuring this kind of inclusive growth by creating a climate, in which there is no distress disintegration anomy casteism communalism in the larger society. Whether it will do good to society or is this the kind of social order in which we want to move somebody can ask that question research depends on question. So, on education you can ask the question, what are routine governments will be interested in routine type of research from socialist perspective, your issue would be from Marxist perspective.

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Class and educational achievements, if you do any research on educational achievements at least try to relate that to class. Marxist will be more interested in this a Marxist or socialist kind of researcher, would not be interested in caste or religion or Andhra Pradesh or Kerala or Tamil Nadu class and education. From Marxist perspective, if you think that education is providing legitimacy to the dominant class or serving the ideological function, you may also be interested in class education and ideology.

Study of ideology what has education done to ideology of people belief system. Ideology beliefs and the Marxist will show that the main purpose of education has not been to prepare people for role allocation, but for Legitimation of the dominant classes.

So, then it also means education somebody can make a study of education and occupation what kind of job is one doing with what education. What kind of job is 1 doing, why is it necessary that those who are in occupation o, required education (()) what is the kind of relationship between education and occupation, you can do surveys, you can again fieldwork, ethnographic work.

In sociology there is not much scope for experimental research. But, some kind of computer simulation modeling can be done, it has been done. Experiments are rare only in some very rare cases, experiments are done otherwise experiments cannot be allowed on ethical grounds. You may want to study, what will be the impact of education on per capita income.

Experimental research will mean that, you select a control group and an experimental group. In the experimental group you promote education, in the control group you do nothing. And then see after 10 years, 15 years, what are the differences in per capita income of experimental and control group. This is what is meant by experiment. Laboratory experiments in medical sciences, laboratory experiments of this kind or clinical studies of this kind, control experimental are very common.

You want to see whether a drug works in case of blood pressure. So, you select a group of persons suffering from blood pressure and randomly distribute them into 2 groups. Control and experimental. In the experimental group you administer the drug, in the control group you give something, which does not contain any drug. The bottle or the pills or the rapper may look very similar to what is being given in the experimental group.

But, actually it is (()) it does not contain any drug and after sometime a few months or after a few years, you check whether there is still a difference in blood pressure of the 2 groups.

If you find that in the experimental group, where a particular drug was given, blood pressure has become normal or the average decline in blood pressure is more than you can (()) that to the drug in sociology. There are very rare occasions to conduct experiments, because nobody will permit you to select a group.

A control group, where advantages of education are withdrawn, in experimental group you say that we will do everything, we will we will promote education by all possible means and to the highest degree. And all kinds of education, technical, professional, arts, liberal arts, music in the other group we will not do anything it is unethical and it will be unacceptable not to do anything in the control group. So, experimental method in sociology is rare.

Only in some very rare cases experiments have been conducted. Because, you want to give in sociology in society, we want to give benefit of all developments to everyone. So, experimental method there, issues while from managerial perspective the focus will be more on managerial categories. Achievements differences according to socio-economic or caste or community categories, regional categories, Marxist will relate this more to

education and more education to class is central to any study of education. So, we will look at what is education among the proletariat

What is education among the members of labor, class is education among the members of labor. Class means the same thing, which education means among the members of the capitalist class or the meaning of education itself is different. you know somebody somebody can take a symbolic interactionist turn is the meaning of education for a child belonging to the laboring.

Class same as the meaning of education for a child belonging to the capitalist class, what is education and meanings are based on experiences. So, do the children belonging to the laboring classes will develop the same images of education same ideas of education same meaning of education which the children belonging to upper classes or the dominant classes going to develop

For children belonging to upper classes or the dominant classes for children going to elite class, k g schools, nurseries, public schools and elite institutions. Education means something else more human right from the beginning more playful, more meaningful, more entertaining and teachers are more motivating and they see that with education.

So, much can be done or many people with education have achieved. So, much education is purposeful meaningful and the conditions, in which education is important is also conducive to education, but I think most of you have come with that kind of background not all.

But, most of you have come from that kind of background, slightly upper class or upper middle class background going to good quality private schools, nurseries, KG'S good schools, then public schools, daily public school or other others and then IIT Kanpur. And you have one understanding of education are the children the belonging to the labor class, likely to develop the same meaning of education, which you people have.

When they go to a government school, where teachers are highly demotivating, they do not come to class school is always locked or when they come to class, they do not teach anything, they are not interested in teaching. They beat children give physical punishment, cannot enthusiast students to take up educational studies. And student does

not find any meaning in education at all. He finds or she finds playing with friends or doing farm activities or engaging in laboring activities itself [FL]

You know upper class when children from upper classes go to nursery and KG schools. There are toilets, there are AC rooms well dressed, teachers very motivating atmosphere, other children also coming from upper classes. You are interacting with them, when you meet their parents. They are also very polite and encouraging the atmosphere is very different. It is much more fulfilling for majority of cases. And the school government school, we have child of a labor on the campus we have campus is a good example in IIT Kanpur, you have various types of schools

You have campus school, you have central school, you have schools in the neighborhood run by NGO'S like our Jagriti and Shiksha Sopan. There are primary schools of various types, do you think that the experiences of children going to 2nd or 3rd standard in Jagriti school in Shiksha Sopan schools. In campus schools, in central school and in DPS in Kalyanpur will be same.

They will develop the same idea of a that, this is what education means and whether education is good or bad useful or not. So, useful whether this education will attract them or attract their mind will make them creative or not, will make them a useful citizen of the country or not, will be conducive to further development of the child or not, will make a good personality.

There is a whole range of schools leftist and critical kind of sociologists will look more of on more on these types of questions. So, on the 1 hand you have opportunities, since you have not experience. These things may be it is difficult for you to comprehend, but you can also imagine that on the one extreme you have opportunity school. A school where, children of domestic servants go opportunity school run by donations from faculty in the staff and where, children belonging to domestic servants living in out houses of type 4 type 5 houses. (())

Then Shiksha Sopan then Jagriti then campus school, then central school and DPS will you say that education. The meaning of education for children, going to all these schools is same or the experiences of education for all these children will be same. Some sociologist will ask this question. There are some sociologist, who were happy with literacy rates drop-out rates drop-out rate and scheduled caste drop-out rate and regions

drop-out rate and communities and government need this kind of data, majority of sociologists will do this. But, there will be some other sociologists also.

Marxist those who use Marxist paradigm symbolic, this is a question of symbolic interaction this is this meaning of education meaning of education for children going to different types of school. Opportunity school Shiksha Sopan Jagriti campus, Shiksha Sopan has more of RSS type of color and Jagriti more of (()) kind of color campus run by IIT Kanpur central school part of central school education and Delhi public school. So, somebody can explore, what is the meaning of education for children going to different types of schools, that is the question of symbolic interactionism.

Will education in these different settings develop same kind of self or different kinds of self among children. Self social interaction in all these context, will develop some kind of image of self, when self-image, when children will start looking at themselves from the perspectives of others, play stage, game stage.

Symbolic Interactionist Herbert George Herbert Mead and Herbert Blumer, I mention 2 names and they will talk of say play stage and game stage. Yesterday I was talking to one child my neighbor's wife was taking her child [FL] very soon a few months old and I started interacting with the child and I was applying my symbolic interactions. I started making various types of noises made different types of gestures and the child was happy. That is the play stage at that stage child can only separate himself from others.

Symbolic interactionist say that in play stage, when children are playing with doctor Doctor Doctor or something. They can see that they are separate from others, this child was not even at that stage, when he can separate himself from others. So, when I was making gestures, he was receiving some inputs that is all I was making some sound some gestures and child was receiving some inputs. So, after a few minutes see that child is started smiling looked very happy cheerful, that is one stage gradually this child will develop and the child will start understanding. That he is different from other human beings and then a stage will come when, he learn the rules of the game

Now, you see what will happen to children going there children will go to schools in different context, different types of schools. Government private developed different self-images different understandings of people, you think that at in the beginning they

are all biological beings all children are all children are like the child of my neighbor biological beings.

They receive some stimuli and they smile or they cry that child, when child was smiling the child I was telling myself that this child does not have any understanding of social identity. He is not bothered whether he is interacting with high caste or low caste or educated or uneducated or male or female or professor or laborer at that stage the child receives inputs and behaves in a certain manner.

Gradually this child will grow up and child will start typifying or classifying different occupations and people mother, father, laborer, teacher, neighbor, uncle, aunt classification starts. And in the third stage then the child will be able to place himself in the positions of all those others and understand, what are the kinds of relationships governing them. Now see among children whether a child going to opportunity school and a child going to DPS, when they come to game stage and they start developing understanding of this world and their self-image.

Will they develop the same self-image in the 2 setting, will their attitude towards the world, will their attitude, towards society, towards other human beings, men and women educated, uneducated. Their attitude towards money, their attitude towards employment, nationalism will be same somebody has to ask some sociologist have to ask these kinds of questions. Some sociologist will assume that education is good and they will create statistics of educational achievements. Some sociologist will ask whether this is really true, that education leads to social mobility, whether this is any social inequality in education, whether class and education are related.

Sociologist who is collecting data on school achievements or on literacy education drop-out seems to be working more in the functional perspective. And sociologists asking questions about educational inequalities do we have educational is our education system unequal, is our education system treating people belonging to different classes unequally, is there any relationship between class and education. And if not then why education what is education doing to ideology to belief systems Marxist sociologists will ask these types of questions.

The symbolic interactionists will ask questions about the meanings self meaning of education self. They will also be interested in what kind of how different kinds of labels

get attached to children coming from different communities. In a government school teachers start labeling good student, bad student and quite often on basis, which have nothing to do with education. Even in the narrow sense, if education means acquiring information in one specific domain say physics. acquiring education in the domain of physics Suppose, this is the meaning of education. But, what happen that teachers first classify students according to mannerisms, dress language facial expressions.

So, my student was telling that in Jammu, where she is doing the fieldwork that in the same school, same government school children, who come from classes, which are relatively better of and can speak in English not very fluently. But, can speak some words of English teachers think that they are great student, they are all going to be Einstein. Actually good speaking in English may have nothing to do with knowledge of alphabets or rhymes or history or story or, but due to cultural capital, because, some people come from good cultural capital.

So, labels are attached there is no relationship between language, which is spoken in the family and your ability to acquire information in physics. There is no correlation Hindi speaking children can acquire as much information in physics as English speaking provided, you speak to them or provide the material in their language. But, unfortunately what happens on the basis of language language is the basis and on the basis of language.

They develop the label of good student or bad student, it is a language is a serious and very complex question and this affects you lifelong. Only primary school teachers are not the only one who are at fault, this affects us lifelong. And as a result of that good bad student kind of label. Their knowledge of number system, suffers in some cases knowledge of number system, will suffer there is no connection between knowledge of number system and language.

But, symbolic interactions will say that if you are fair looking, if you are tall and you are well dressed and you can produce some words in English. And you have some etiquettes and manners associated with upper class then you are a good student, if you are short (()) if you cannot utter some words of English and you come shabbily dressed, then you are a bad student.

And you are not fit for studies, you are a bad student you are not fit for study and once these labels are attached to children unfortunately. These become the master labels and

the children themselves start behaving in a manner consistent with the labels attached to them by their teachers. Symbolic interactions are more worried about that aspect, symbolic interactions. This second you know it is equivalent to secondary deviance the result of labels, what happens to a child to whom a label of being a bad student is attached [FL]

They will they will never understand anything [FL] So, teachers send these kinds of signals to students coming from certain communities, which affect their self-image. Because, self-image is all based on others reactions towards us and symbolic interaction will say that these kinds of self-images will be harmful to acquire higher education for children belonging to certain communities.

I was thinking that when, I discuss methods, I will tell you the exact procedures, which are followed in empirical statistical research. But, I thought that in this in this class of introductory sociology sensitizing students to perspectives is more important than giving them techniques. That is why I tried to relate the issue of education now and the story does not end here. There are like families, there are other perspective families perspective.

According to families perspective it is not class, it is not community, it is nothing other than the gender, which is at the root of problems of women worldwide nothing helps women. Everywhere in capitalist countries, in socialist countries, in agriculture, in industry, in rural and urban areas low class or high class everywhere women suffer. So, families will say that the real conflict in society is the conflict between men and women and they will try to relate everything everything to conflict between men and women. Patriarchy for them the root cause of all kinds of problems is patriarchy and in a because, women occupy a lower position on the social structure.

So, no wonder that all indicators of development education, income, wages health self-esteem personality, you know show women in poor light in all aspects women suffer. So, like that there are perspectives, one can also look at the same issues from dalit perspective, one can look at the same issues from say islamic perspective, one can look at the same issues from rural perspective. There are all kinds of sociologies emphasizing class first functional perspective emphasizing society then Marxist perspective of class

symbolic interactionism micro self-images, how self-images affect behavior then families perspective, Dalit perspective in our country communal perspectives.

You can look at the same thing from communal perspectives. You can look at the same thing from on the problem of education from say Muslim perspective, Islamic perspective is this education desirable is secular education desirable or his Madarsa education to be preferred over secular education. Why in this country there is a kind of disadvantage or discrimination against Muslims, when it comes to seats in educational institutions. You can look at the same issues from Islamic or Muslim perspective and I stop here by saying that the answers that your research offers are not. So, important the questions that you ask in your research are more important.