INDIAN SOCIOLOGICAL TRADITION

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CONTENTS

CHAPTER 1

SOCIOLOGICAL EVOLUTION IN INDIA: FROM ANCIENT PHILOSOPHIES TO MODERN MOVEMENTS

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ABSTRACT:

The social and intellectual foundations for the history and growth of sociology in India have been covered in this course. We have also discussed how the British influenced the top classes of Indians to modify their way of thinking, manner of life, and behaviours. The socio-religious movements sought to purge society of its harsh standards and social ills. Indian society and culture were greatly influenced by the freedom movement and the Indian leaders who took part in it. Sociology and social anthropology in India first arose in the context of these societal upheavals. You studied the social foundations of Indian sociological philosophy in this unit. We have discussed the political struggle for independence as well as the social and religious movements in India. The nature of religious and political movements is complimentary. Leaders of the liberation movement were mostly from the middle classes. The effects of British rule in India led to the emergence of the middle class as a distinct class. The philosophical roots of Indian sociological thinking and the rise of sociology and social anthropology in India have been discussed.

KEYWORDS:

India, Philosophical, Sociological, Sculpture, Society.

INTRODUCTION

India has a roughly four millennia-long history. Its religious and philosophical writings, which were written in ancient languages like Sanskrit, Prakrit, and Pali, make up its cultural legacy. Bhakti literature was also written in regional languages throughout the mediaeval era, including Awadhi, Braj, Maithali, Bengali, Assamese, Marathi, Kannada, Tamil, Telugu, and Malayalam. Then there are the traditional and popular performing arts, architecture, and sculpture that represent India's multifaceted history of socio-cultural creation, including everything from tribal people to farmers and city inhabitants.

Social philosophy during the pre-British era

India is a multifaceted civilization, particularly in terms of its literary heritage. Six schools of thought make up Indian philosophy: Yoga, Sankhya, Nyaya, Vaishesika, Vedanta, and Mimamsa. This is a significant contribution to Indian thinking. The thirteen main Upanishads are philosophical investigations of the inner existence and ultimate fate of humans. In addition to this, there are several philosophical writings in the Buddhist and Jain faiths. These schools of thought primarily focus on how humanity has evolved towards certain ultimate aims. Many of these ideologies focus on salvation, which in India is defined as being free from the cycle of births and deaths. However, Indian society has continually evolving and adjusting to new circumstances.

A multiethnic society was articulated in premodern Indian social theory. We have experienced the effects of Islamic heritage, which gave birth to the Sufi religion and had a profound impact on people's values and way of life, particularly in the North. A very

prominent example of the blending of Hindu and Islamic ideas is the Sikh faith. In India, the right to free inquiry has always been respected, and there has scarcely ever been persecution of a community because of its beliefs. As a result, the Indian social groupings were marked by tolerance towards one another. Indian philosophy was mostly developed among the educated, urban-based elites, whereas Indian faiths flourished among the general masses [1], [2].

British influence

The arrival of the British in India was a historical development that had profound effects on Indian civilization. The new social and economic pressures started to undermine the centuries-old customs. English replaced the ancient languages like Sanskrit and Persian as the official tongue. Due to the competition from machine-made textiles and other commodities that the British brought to the Indian marketplaces from Manchester, Lancashire, Sheffield, and London, the traditional handicrafts in India's rural areas fell into disrepair. Under colonial authority, the Indian villages were unable to function as sustainable economic entities.

With the development of railroads, post offices, and telegraphs that allowed communication across groups, the British brought about significant changes in India. Further, several regions of the subcontinent received administrative and judicial services. India therefore entered the modern era. The British monarchs established the first schools, colleges, and universities. The growth of contemporary education in India was also aided by missionaries and Indian nonprofit groups.

Middle-Class Development

Formerly dominant feudal castes like the Rajas, Zamindars, Talukdars, etc., were no longer in the spotlight. In fact, the middle classes, which grew in prominence during the British era, are today prevalent in almost all aspects of Indian culture. The middle class serves as the foundation for the social theorists covered in this course. Although castes are crucial in household and ceremonial contexts, classes now have a substantial role in work, education, and public life. Here, the word "middle class" does not just refer to a socioeconomic group. Economic factors and cultural factors both contribute to the middle class. The middle class has a shared sociocultural life in addition to their shared economic existence.

Socio-Related Activities for Reform

Members of the middle classes started to think about changing and modernising Indian society in the late nineteenth century and the early twentieth century. The reforming initiatives included elements from the social and ecclesiastical spheres. Let's talk a little bit about the reformist and revivalist movements in India throughout the nineteenth century.

Movements of Reform

Raja Ram Mohan Roy of Bengal was one of the reformers of the early nineteenth century who held the view that Indians may become progressive provided they abandoned their beliefs and immoral customs, such as Sati, infanticide, etc. He promoted a brand-new religion that fused Vedanta with Christian doctrine. He established the Brahmo Samaj, a spiritual community whose members might practise monotheistic, non-idolatrous devotion without regard to caste or superstition. Ram Mohan Roy's effect was mostly limited to Bengal's urban, educated populations. The Prarthana Samaj was established in Bombay by Maharashtra-born lawyer Mahadev Govind Ranade in the same century. This was loosely based on the Bengali Brahmo Samaj. However, the two revolutions generated quite different societal responses. By insisting on liberalism with Western influences, the Brahmo Samaj

sparked a ferocious orthodox response. Radha Kant Dev-led groups of orthodox Hindus fiercely resisted Ram Mohan's initiatives. Tradition and modernity were at odds with one another in this instance. The liberal movements started by Prarthana Samaj, on the other hand, did not directly bring tradition and modernity into conflict. Its adherents did not adopt a unique, anti-traditionalist way of life, in contrast to Brahmo Samaj members. So, society didn't respond in a harsh way.

Movements of Revivalism

It's possible to identify two revivalist movements as well. Dayananda Saraswati founded the Arya Samaj with the goal of urging people to abandon the negative aspects of Hinduism and return to the pure purity of the Vedas. It supported a kind of education that had both conventional and contemporary elements. The D.A.V. or Dayananda Anglo-Vedic Colleges helped to widely disseminate education in North India. Vivekananda established the Ramakrishna Mission with two goals in mind: first, to encourage educated Indians to see their duty to the lower elements of society and take action to end poverty and social backwardness; and second, to spread Indian Vedanta to Westerners. Regarding the first, many schools and hostels were established in urban, rural, and tribal regions to enhance the opportunities for ordinary people to get an education and find jobs. In order to promote spiritual awakening among Westerners, Advaita centres were founded in various Western nations [3], [4].

Various Movements

We discover that in the post-Independence period, environmental degradation and misguided development-related movements have also influenced intellectual activity among shows sociologists who focus on the study of, just as reformist and revivalist movements were precursors for social reforms in India and they gave impetus to scholarly activities related to socio-cultural awakening in Indian society. and issues with India's uneven sex ratio, relocation, and deforestation. The majority of these problems are the result of migrations that are occurring throughout the nation. We won't go into depth about these tendencies beyond this short remark since the master's degree in sociology course curriculum will cover them in full.

DISCUSSION

A political movement for Indian independence emerged towards the end of the nineteenth century. Octavius Hume formed the National Congress in 1885 as a venue for political discussion and debate.

Social Context of Freedom Movement

The majority of the National Congress's members were from literate, urban communities. Between 1885 and 1917, the character mainly remained middle class. Upon the arrival of M.K. After Gandhi arrived on the scene, the Congress developed into a mass-based political party, with the majority of its core members being urban professionals, peasants, craftsmen, and industrial workers. In general, intellectuals in India did not experience the same level of repression as they did in other countries for having independent political beliefs or advocating for freedom. However, throughout the Swadeshi Movement, Non-Cooperation Movement, and Quit India Movement, many congress leaders and supporters were imprisoned on seditious charges. A number of persons were also put to death for engaging in anti-state actions that the British classified as terrorism. The non-violent strategy of the Indian independence movement was what made it unique, nevertheless.

Religious and political movements' complementarity

The National Congress and other political parties actively engaged in political activity, whilst religious groups indirectly supported political movements via education and reform. While the latter movement cultivated a political awareness, the previous movement promoted self-assurance. These two processes might thus be seen as complimentary ones in Indian society. The social and cultural context that served as a background for the growth of sociology in India has been covered so far. Before discussing the issue of the formation of sociology in India and its main pioneers, let's first talk about the intellectual environment that led to its creation.

Political movements for Scheduled Castes & Tribes, Women, Minorities, and Peasants

Collective action with some degree of organisation has often benefited from the intersection of social institutions and political processes. We see that in India, a desire for social change that began with lobbying or advocacy has given rise to political groups with pretty distinct goals, an organised action plan, and a strong organisational structure. You may talk about the movements that are forming in India in the context of the growing expectations of the populace that the present political system is failing to meet. The theoretical and subtraction elements of such movements in India have been studied by Mukherjee, Rao, and Oommen. The Telangana peasant struggle movement, which lasted from 1946 to 1951, may be used as an example of political activity in India. The Communist Party of India served as its leadership. Similar to how different communist party varieties are still in charge of organising the 1960s-era Naxal base movement today. The agricultural connections in place have been attempted to be altered by both the Telegana and Naxal bound movements.

Being the most exploited and oppressed groups in Indian society, the scheduled castes and tribes have a long history of organised activities, demonstrations, and fights. After Ambedkar, Omvedt concentrated on the dalit movement, while Sinha and Singh researched tribal movements. Women's movements in India and their connections to the government are the focus of research by academics including Lingam, Jain, and Desai. From the perspective of leadership development that grows at the stage of later responsibilities in regional or national politics, young participation in student movements is important [5], [6].

India's Intellectual Forebears Of Sociological Thought

We may bring up the influence of the British on Indian elites here. India has a long-standing classical literary culture. Sanskrit proficiency was a sign of snobbery. However, there was the growth of a top-notch literature in local languages during the Bhakti period. The Bhaktas were either authors themselves or their teachings served as an inspiration for writing in regional languages. Tulsidas and Surdas, Kabir, Sankaradeva, Chaitanya, Namdev and Tukaram, Narsi Mehta, Purandaradasa, Nayanars and Alwars, among many others, may be mentioned.

In many parts of India, the Bhaktas continued to be highly revered by the populace, but the elites clung to Sanskrit as the ideal literary language. Sanskrit works had a certain prestige. Even Rabindranath Tagore had to face up against the old elites of Bengal who believed that Sanskrit was a better language for education. The elites in India quickly but partially shifted to using English. Despite the switch to English, according to Edward Shils, the Indian aristocracy had a secret yearning for the earlier Brahminical culture based on Sanskrit. In other words, literary, humanistic heritage rather than science and technology served as a greater source of inspiration for contemporary English educated elites. Sanskrit's influence among the elites was the cause of its persistence.

Problem of Tradition vs. Modernity

In conclusion, the 20th century's Indian intellectuals struggled to reconcile tradition with modernity. Tradition represented the traditional beliefs, ideas, and so on, while modernity represented the influence of the rationality, freedom, equality, and other Western principles. Tradition and modernity shouldn't be seen as incompatible opposites, yet some academics have done so in order to differentiate between traditional and contemporary principles. Famous social critic and curator of Indian art in the United States, Coomaraswamy, almost rejected practises. He meant by tradition the fundamental beliefs or fundamental principles that were shared by the East and the West. An accomplished sociologist named Benoy Kumar Sarkar went as far as to disregard Indian customs that had their roots in spirituality and religion. He made an effort to highlight India's secular strength. He did not, however, completely forsake tradition. He aimed to take the secular aspect of Indian culture and apply it to the advancement of mankind [7], [8].

Benjamin Kumar Sarkar

Rationalist Benoy Kumar Sarkar was.   He disagreed with the notion that the East was spiritualistic and the West was materialistic. According to Sarkar, secular and materialistic elements coexist in Indian culture. The history of India may be characterised in terms of virtue and materialism. He did not believe in the magical or otherworldly nature of India. Sarkar embraced India's shift from a feudal, rural past to a capitalist present. As a result of colonial authority, which ended India's seclusion and integrated it into the world's culture, capitalism, or bourgeois culture, has become the dominating force in modern society. B.K. Sarkar, who created the sociology of capitalism, was similar to Max Weber in his quest for the rationalistic foundation of India. Max Weber and Karl Marx examined the economic and bureaucratic sides of capitalism, while Sarkar concentrated on the political dimensions.

India required poise and self-assurance to keep up with the sophisticated civilizations of the globe. Despite being an atheist, Sarkar respected India's religious heritage. He asserted that even Indian faiths had a secular foundation. For instance, gods like Shiva, Parvati, or Ganesha were human inventions rather than heavenly creations. The Indian tradition, which placed an excessive focus on mysticism and renunciation, did not contribute to India's ability to adapt to modern times. The rationalist, secular heritage of educated Indians should thus be asserted in order for them to prepare for the difficulties of an urban, industrial society. For instance, Sarkar disapproved the religious revivalism.

The bourgeoisie in the West had been able to put their feudal heritage behind them. After the Industrial Revolution, the church's hegemonic mysticism and renunciation had faded into the background. The people were no longer just cogs in the collective machine. In the new era, new social attitudes were forming in addition to new production tendencies. In Europe's industrial civilization, individualism rose to prominence. Aggressive and driven for action and success, the people needed to be. As a result, the previous communal identities were forgotten, and new, individualised ambitions emerged.

The two European political theorists Niccolo Machiavelli and Thomas Hobbes served as inspiration for Sarkar. In the early stages of the emergence of modern capitalism, Niccolo Machiavelli formulated his political theory. The capitalist person was assertive, self-assured, and more focused on gaining material success. His advice to political leaders was to embrace the moment and pursue their objectives with ruthlessness. A subsequent political philosopher is Thomas Hobbes. He put out the social contract hypothesis. Niccolo Machiavelli's self-centered characters were no longer appropriate for the more developed capitalist society that demanded balance and order. As a result, people need to put aside their selfish goals, sign a

social compact, and follow the rules. Individual aggressiveness might be reasonably controlled in this manner. According to Sarkar, Indians should first give up their mystical outlook and then establish a social vision appropriate for the capitalist system. significant works by B.K. Among Sarkar's publications are Political Institutions and Theories of Hindus as well as Positive Background of Hindu Sociology, 4 Volumes. He was a Calcutta University economics instructor [9], [10].

Ananda Coomaraswamy

Early Indian social thinker Ananda Coormaraswamy's writings contributed to the growth of sociology in India. He was an idealist, which is a person who believes in impersonal qualities like kindness and God. In this, he distinguished himself from B.K. Sarkar who wants to investigate Indian society's material foundation. One may refer to the first two or three decades of this century as the Indian Renaissance. Many famous people, like Vivekananda, Sri Aurobindo, and Rabindranath Tagore, attempted to provide an idealistic vision of India. In essence, each of these individuals believed that India's spirituality was what made it so magnificent. By reviving her soul, India was able to not only overcome her poverty and backwardness but also to comfort the West, which was suffering from materialistic greed and was being torn apart by war and bloodshed.

Ananda Coomaraswamy did a thorough investigation of the development of sculpture and building in India. For him, Indian art in all of its forms was more than just a decorative or aesthetic item; it was the key to understanding the Indian mind, which understands the unity in variety or oneness of all things in the cosmos. It served as a lasting example of a magnificent civilization and culture. It represented the principles and ideals of humanity. Indian art acted as a visual teaching tool in a nation where many people lack literacy; it illustrated epics, puranas, and stories in stone, clay, or marble for the benefit of the populace. Additionally, it cherished Indian religious ideals and encapsulated India's understanding of oneness in all forms of expression. When seen in this light, the harsh and the sensitive, the unattractive and the beautiful, the analytical and the emotional, were all integral parts of the whole creative experience.

Numerous publications by Ananda Coormaraswamy explain Indian art philosophy. India's historical accomplishments were mostly known to the West via Sanskritic writings. The approximately four-millennia-old Indian art was only dimly understood in the West. According to Coormaraswamy, Indian representations were not only anthropomorphic shapes but also true treasure troves of Indian ideas. The Shiva-Nataraja represented freedom in addition to being a sculpture's pinnacle accomplishment. Shiva's dance removed the restrictions placed on mortals and released the human spirit from its temporal shackles. He observed that there were several similarities between Indian and European Gothic art. Even though W.B. did several interpretations of Indian art in the past. Coomaraswamy provided a whole philosophy of Indian art for the first time, together with Havell, Percy Brown, and others.

Ananda Coomaraswamy distinguished between tradition and modernity in a unique way. He believed that tradition was an era rooted in the ideals of communal existence and high performance. As a result, whether in the East, Middle East, or West, it was universal. The Industrial Revolution, whose impact spread globally, upended this era. The new age's competition turned people become materialists and graspers. No disrespect was intended towards science or technology by Ananda Coomaraswamy. But he grieved that in contemporary times, science and technology had been misapplied, people had become violent and self-centered, and countries had attempted to subjugate one another via war and

bloodshed. He didn't attempt to argue that India was the best at spirituality and human values when contrasting East and West. He published extensively on the prevalence of mysticism in religious writings from Europe, China, and the Arab world. But he seemed to believe that the economic triumphs of the Western nations had suffocated their mystical and spiritual traditions. India might thereby encourage the spiritual renewal of the West. In a unique way, India represented all of Asia. Despite being a vast civilization, Buddhism had a significant influence on much of Chinese culture. The cultures of other Asian nations including Japan, Thailand, Sri Lanka, and Cambodia have also been influenced by India. In the end, what mattered was the promotion of fundamental principles that belonged to all of her humanity. "The chosen people of the future can be no nation, no race, but an aristocracy of the whole world," according to Ananda Coomaraswamy. "In them, the vigour of European action will be united to the serenity of Asiatic thought."

In a similar spirit, he wished for Indian nationalists, who at the time were struggling for independence, to foster wide perspectives. In addition to an independent India, Gandhi encouraged young Indians to strive for a peaceful, peaceful world. The developing Indian country was not going to advance by just copying the West. Women should identify themselves in terms of the Indian culture; they should be authentic and live their lives as they see fit. They wouldn't find fulfilment if they focused just on competing with males while ignoring the fundamental principles. In conclusion, Ananda Coormaraswamy opposed both the orientalization of the West and their synthesis. He advocated going back to "the first principles," which he defined as the moral ideals that underpin all of humanity. The Dance of Shiva and Christian and Oriental Philosophy of Art are two of his notable compositions.

CONCLUSION

As a whole, this course has given a thorough overview of the development of sociology in India. We have looked into the complex social and intellectual history of India, from its prehistoric philosophical roots to the influence of British colonisation. The interaction of tradition and modernity, as well as the expansion of the middle class in India, have all contributed to the development of Indian sociological theory. We have also looked at the efforts made by socio-religious reform groups to remove long-standing societal evils and effect constructive social transformation. The interplay of political and religious groups throughout the independence fight has brought to light the intricate dynamics of Indian society. We have come across important people in the growth of Indian sociology during the course, including Raja Ram Mohan Roy, Mahadev Govind Ranade, and B.K. Sarkar, who all contributed distinctive viewpoints to the discipline. Additionally, Ananda Coomaraswamy's contributions to Indian philosophy and art have improved our grasp of the field of thought. As we wrap up this semester, we acknowledge that Indian sociology is an active, developing subject that keeps up with current issues. Studying Indian society, culture, and social development is still an important endeavour because it reflects the ongoing effort to comprehend and alter the vast and varied fabric of Indian life.

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CHAPTER 2

SOCIOLOGY'S GROWTH AND IMPACT IN INDIA: A HISTORICAL PERSPECTIVE

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ABSTRACT:

The historical evolution of sociology in India is examined in this study, with a focus on Indology, British colonial influences, and the contributions of early Indian sociologists such RS Mukerjee, G.S. Ghurye, and D.P. Mukerji. It talks about how social anthropology and sociology have developed together and looks at how tradition, modernization, and individuality interact in Indian culture. The study also examines D.P. Mukerji's distinctive viewpoint on economics and relationships between Hindus and Muslims, stressing the cultural and historical elements that have influenced India's social environment. The economic views of D.P. Mukerji emphasise how historical customs and societal values have impacted economic structures and changes, illuminating the complex interrelationship between culture and economy in India. Finally, considering Hindu-Muslim relations within the larger perspective of unity in diversity highlights India's diverse cultural fabric. It illustrates how historical and cultural elements have influenced the interactions between various groups and emphasises how crucial it is to comprehend these nuances for a more thorough sociological study. In conclusion, the development of sociology in India is evidence of the complexity and richness of the social fabric of the country. It keeps changing, adapting, and adding to our knowledge of India's varied and dynamic society.

KEYWORDS:

Cultural, Growth, Historical, Sociology.

INTRODUCTION

RS Mukerjee and G.S. Ghurye, two eminent sociologists from Bombay and Lucknow Universities, were more strongly impacted by Sanskrit culture in India. They saw modernity as a tool for modifying traditions to fit with the times. D.P. was inferior to them. Mukerji, a well-known sociologist from Lucknow, was initially a Marxist. He saw tradition and modernity as clashing and influencing one another, but he disapproved of Marxism's ultimate answer of a utopian society. In other words, in order to rebuild contemporary India, Gandhi turned to Indian tradition. You will get additional information regarding the contributions that these three Indian sociology pioneers made. But first, let's grasp how India's educational system was organised throughout the British era. In addition to other social sciences that emerged in India, such as economics and political science, this has had a significant impact on the character and form of sociology. Such advances, first in Britain, then in America and Europe, greatly affected sociology in India. Therefore, it is crucial to comprehend the Indian educational system's framework.

Indian Modern Education System Organization

It is possible to speak briefly about the organisation of Indian education. Universities were created in the three British Presidency cities of Calcutta, Bombay, and Madras throughout the nineteenth century. Institutions for modern education have been built throughout India's princely realms, including Baroda, Mysore, Hyderabad, and others. The smaller schools used

a vernacular medium while the higher ones used English. Indians were to be educated in the arts and sciences in order to contribute to the efficient administration of British authority in India. Indians with educations were often accepted at lower levels of the administrative and judicial systems.

There were just a few disciplines taught in the arts and sciences. These subjects included biology, botany, English, history, philosophy, and economics. Only until the first two decades of the twentieth century did sociology start being taught as a significant topic. The British colonial authorities' desire to comprehend Indian people's traditions, mannerisms, and social structures led to the development of sociology as a study. They needed to be aware of the traditions and practises of the people they were seeking to rule in order to administer themselves more effectively. As a result, the first persons to perform in-depth research on Indian people, their customs, and races were British administrators like Herbert Risley, J. H. Hutton, Wilson, Alfred Lyell, Baines, etc [1], [2].The study of sociology was launched at Bombay University in 1914. In the same year that the university received funding from the Indian government to teach sociology, post-graduate students were also given access to a series of lectures in sociology and economics. Under the direction of eminent biologist and urban designer Patrick Geddes, the department of sociology and civics was established in 1919.

Sir Brajendranath Seal launched it at Calcutta University's Post-Graduate Councils of Arts and Sciences in 1917. Seal, who had previously served as a philosophy professor at Calcutta, was named vice chancellor of Mysore University at that time. Both his and A.R.'s efforts were responsible. Sociology was become a legitimate academic field in Indian institutions thanks to Wadia of the Mysore University. Benoy Kumar Sarkar and Radhakamal Mukerjee both taught sociology in Calcutta. These two sociologists are leaders in their respective professions. Later, Radhakamal Mukerjee relocated to Lucknow, which in 1921 joined Calcutta and Bombay as a centre for sociological education in India. He and D both. Mukerji, P., and D.N. Majumdar, one a Marxist/sociologist and the other a social anthropologist, contributed to the establishment of Lucknow as a significant hub for sociological and anthropological teaching and research.

Sociology and Social Anthropology Are Developing in India

Social thinkers, philosophers, and administrators who attempted to comprehend Indian society generally as well as research certain particular facets of Indian society, such as law, family, religion, caste system, and other topics, contributed far earlier than the subject of sociology. Indologists like Henry Maine, Alfred Lyell, and others provided contributions that aided in the growth of sociology in India. They underlined the need of maintaining the native social structures that are present in Indian society rather than eradicating them and forcing a foreign way of life on her people. They were aware of the literary and cultural traditions of India's previous splendour.

Along with Indologists, British administrators also conducted in-depth research on Indians, their races, and their cultures. The majority of these research contributed to the creation of a body of information that is still used by social anthropologists and sociologists today and is documented in Census Reports, Imperial Gazetteers, District Gazetteers, etc. In contrast to England, sociology was more developed on the continent, namely in European nations like France, Germany, and others. It established much deeper roots in American campuses, where it has continued to hold sway. In Indian colleges, anthropology was growing alongside sociology. Simply put, outside of technique, it is impossible to discern between anthropology and sociology in the Indian setting. Anthropology has traditionally concentrated on tribes,

castes, and communities, whereas sociology has often investigated urban-industrial populations. However, anthropologists have also studied sociology, and vice versa. The word "ethno-sociologists" is really preferable to characterise individuals who write in the anthropology and sociology domains. Oral histories, literary sources, and field data are all combined by ethno-sociologists. As a result, tribe, caste, and area have been connected to one another in a number of ways in Indian academic research. In India, anthropology and sociology have the same trait in that they both heavily rely on empirical evidence. Both of them work with large groups of people in towns, cities, and rural areas. J.H. wrote many ethnographic books when the country was ruled by the British. Hutton, L.S.S. O'Malley, Edward Thurston, H. Risley, and others. Additionally, there were Sir Henry Maine's and W.H. On the Indian village community, Baden-Powell. In addition, the many district gazetteers published by British authorities gave information about Indian society's economy and ethnography. These early publications and materials published by British officers or observers were often used in Indian sociological writings. References to Indian authors who may be seen as pioneers in Indian sociology will be made in these two parts, History and Development of Sociology in India Part I and Part II. It is possible to see that the intellectual advancements in the West and India were different. Modern thinkers in the West tried to "secularize" the idea. They did it as a response to the dominance of the church. In India, however, there was no restriction on free thought imposed by the faiths. Interaction with the West served as a catalyst for new work in Indian social sciences [3], [4].

Social anthropology and sociology are related

As has previously been noted, India has a strong relationship between sociology and social anthropology. The rise of nationalism in India had an impact on the creation and development of both these disciplines. The influence of the West, particularly British colonial control in India, gave rise to the nationalist movement itself. Due to a number of factors, including significant advancements in communications, transportation, printing technology, etc., this influence was felt globally. Indians now have a greater sense of their own identity because to modern legislation and Western education. On the one hand, people's awareness of one another's differences in terms of religion, sects, caste, tribe, area, etc. increased, but on a larger scale, a fresh feeling of togetherness appeared. New issues emerged as a result of all these societal developments.

The fields of sociology and social anthropology have their origins in the time when British officials discovered how important it was for them to understand Indian culture and social life in order to perform their administrative duties. In his instructions to tax controllers in 1769, Henry Verelst, the governor of Bengal and Bihar, emphasised the need of gathering information on the prominent families and their practises. Along with the authorities, missionaries also preserved important information about that era's civilization. For instance, a book titled Hindu Manners, Customs and Ceremonies was written in 1816 by Abbe Dubois, a French missionary in Mysore, and it is still in high demand today. He described the way of life, traditions, and rituals of the people he lived with in this book. He looked at caste and how it related to other castes.

The British administration conducted the first census of the whole country of India in 1817. Sir Herbert Risley made an effort to create an anthropological study of India as part of the census in 1901. The results of the census were used to shape government policy. It evolved into a technique for erecting walls between Hindus and other groups, including tribes, castes, and other subgroups. The scheduled castes were first noted by the British as being separate from the other Hindu castes as a matter of policy.The development of sociology and social anthropology at Indian universities has previously been covered. However, prior to this

change, a number of academics from both India and beyond, including Brajendranath Seal, Patrick Geddes, W.H.R. Rivers, L.K. Ananthakrishna Iyer, and S.C. Roy made a contribution to this area. B.N. Seal, a professor of philosophy at Calcutta University, was one of the first academics to introduce sociology to the academic community. The unilinear evolutionary beliefs, which held that society has developed like an organism from a basic primitive stage to a more complicated industrial stage, were vigorously refuted by him.

DISCUSSION

Indian civilization, like many others, was said to symbolise the bottom rungs of a ladder in numerous ways, according to the proponents of this philosophy. The pinnacle of this ladder was the European culture of the 20th century. European academics held this ethnocentric view because they thought their culture was the greatest and most advanced, whilst the rest of the world was at different stages of progress. Sir B.N. Seal disagreed with this viewpoint and spent most of his Comparative Sociology writing and lecturing in support of Indian culture. Sociology was first taught at Calcutta University and afterwards Mysore University thanks to Seal.

Patrick Geddes is to be blamed for the introduction of sociology in Bombay. In 1919, a department of sociology and civics was established under Geddes' direction. This marked a turning point in the growth of sociology in India. Le Play, a distinguished sociologist, had an impact on Geddes. Geddes had a keen interest in urban degradation issues as well as human geography and town planning in general. He looked at the town planning of important towns like Calcutta, Indore, and the South's temple cities. His work had a lasting impression on many Indian intellectuals. G.S. Geddes' impact may be seen in Ghurye and Radhakamal Mukerjee's sociological works.

Along with these renowned academics, D.N. was the one who created and laid the groundwork for sociology in India. N. K. Majumdar & N. Bose. D.N. Majumdar studied anthropology at Calcutta University before joining the faculty at Lucknow University. He conducted substantial research in both social and biological anthropology. He researched the ethnic groups, tribes, and customs of India's many provinces. He had a particular interest in the social issues that arise when cultures change and when tribes adjust to new environments. In a hamlet close to Lucknow, he carried out one of the earliest village studies ever done in India. Additionally, he performed a survey of Kanpur.

N.K. Bose, a fellow Calcutta University student, significantly influenced the growth of sociology in India. He was a political and social activist who served as Mahatma Gandhi's personal secretary during his 1947 trip to Noakhali. From 1959 to 1964, he served as the Anthropological Survey of India's director. From 1967 to 1970, he served as the Government of India's Commissioner for Scheduled Castes and Scheduled Tribes. He mostly made contributions to the study of Indian civilization and culture. He approached things historically. Gandhi's ideas had an impact on him, and he eventually penned a critique of Gandhianism. The Bengali Hindu Samajer Garhan is said to be his finest work.

In the framework of social anthropology's expansion and development in India, we have discussed the connections between sociology and social anthropology in this section. Now let's examine the relationship between sociology and indology within the same framework. These two facets are not independent of one another. Numerous works of indology have a sociological or social anthropological bent. We are merely covering them in various sub-sections for the sake of clarity. Let's finish Activity 2 before moving on to the next subsection [5], [6].

Relationship Between Indology and Sociology

The contributions provided by Orientalists like Sir William Jones, Henry Maine, Alfred Lyell, Max Mueller, and others have had a significant impact on the development of sociology in India. These academics researched India's rich philosophical and cultural heritage. They are referred to as "Indologists" for these reasons. The study of India and its culture is known as indology. The Asiatic Society of Bengal was founded by Sir William Jones in 1787. He began studying Sanskrit and Indology at this point. The production of a periodical focused on anthropological and indological interests, such as the study of Sanskrit, comparative law, comparative mythology, etc., was one of this society's key duties. Sanskrit-speaking academics like Max Muller assisted in the translation of long-forgotten Indian literature and epics from antiquity.

Sanskrit proficiency aided in understanding India's rich philosophical and cultural heritage. This knowledge assisted in restoring the people's self-respect at a time when the British rulers were making fun of the majority of educated Indians. The Indologists began to thoroughly analyse ancient law and civilization. Along with these researchers, there were others who utilised Indian sources, such as Karl Marx reports, to examine religion. Henry Maine travelled to India and authored Village Communities in the East and the West.

As was previously noted, the majority of Indian intellectuals' papers include Indological literature that discuss Indian philosophy, art, and culture. Coomarswamy, Ananda. Some authors who have disclosed this in their writings include B.K. Sarkar, Radhakamal Mukerjee, G.S. Ghurye, and D.P. Mukerji. In this lesson, we covered the first two philosophers; however, we'll go into more depth on Radhakamal Mukerjee, D.P. Mukerji, and G.S. In the following units, Ghurye.

Karve Irawati

Along with these social critics, there are others, such as Irawati Karve, who has included a lot of Indian literature into her sociological studies. She was a G.S. student. Bombay's Ghurye. She was appointed to lead the combined sociology and anthropology department at Pune, which was established in the late 1930s. She conducted in-depth field research throughout India. She was able to grasp old texts including scriptures, law books, and epics because to her mastery of Sanskrit. She utilised this information to comprehend the Indian kinship system. One of the greatest analyses of the Indian kinship system may be found in her book Kinship Organisation in India. Irawati Karve married into the Maharshi Karve family and came from an enlightened household. That family had actively pushed for changes among the Brahmans, even going so far as to allow widow remarriage. Her initial research focused on the anthropometric measurements of various groups in Maharashtra; she was able to identify social groups based on their linguistic affiliations, trace the origins of various individuals who shared the same occupation, and discover that some of these groups practised exogamy and had developed into 'castes'. On the other hand, their "cluster" of castes based on profession was bringing these castes together.

In her primary study, Kinship Organisation in India, she split the country into four zones and made an effort to compare them. The book begins with the character genealogies from the Hindu epic Mahabharata and includes field notes from several regions of India. She immersed herself in the Mahabharata. She provided a fresh viewpoint in her writing on Hinduism. She used her interest in field research and the study of the classics in her work. She received a special medal for her Mahabharata-inspired piece, Yugantar. After being translated into numerous languages, including Hindi and English, it was initially written in Marathi. A few of her literary works were included in Marathi school textbooks. When their

sociology lecturers inform students who have completed their matriculation in Maharashtra that she was also a sociologist, they regard this information to be a supplement to what they already know about her as a writer. She founded sociology and anthropology at Deccan College in Pune, where she studied alongside luminaries in a variety of professions, including H.D. Pre-History: Sankhalia; Economics: D.R. Gadgil; and so on. The University of Pune was finally created as a result of this academic environment [7], [8].

She spoke with grace and was a lively conversationalist. She was an excellent teacher of the topic as well, and among Indian women sociologists, she was undoubtedly the first in both significance and time. She has been praised as India's first female sociologist. Ancient Indian literature still contains a wealth of information about Indian life and religion. In order to better comprehend Indian society, sociologists continue to study its literature, art etc.

Tradition's function in Indian society

Tradition, according to Mukerji, is the foundation of culture. The custom provided the people with sustenance. They kept their sense of direction and goals. However, tradition has often become useless, as in India. Additionally, they idealised and adored it by turning it into a fetish. Due to the populace's lack of critical thinking, cultural stagnation was inevitable. Therefore, it's equally important to promote individuality. By giving it fresh life, the people may reinvent culture.   The person must not be completely free or not free at all. In order for a healthy personality to develop, individuation and sociation must coexist in harmony. The link between a person and society is known as sociation. Individual freedom must be a creative manifestation of tradition rather than chaos.

Integrated Personality Development

The positivist approach to personality building was not recommended by Mukerji to Indians. Achievement became an obsession for the Western psyche. The living circumstances of the majority of people have greatly improved thanks to science and technology. One of the remarkable accomplishments of the modern era is the ability of humans to control nature and exploit it to their benefit. The Western strategy, however, was unable to provide an integrated development. A balance between technical advancement and individual freedom was required for the whole development of personality. Even a socialist society like Soviet Russia has trouble developing a well-rounded individual. There, the state or the political party held a monopoly on the people.

The humanism at the core of D. P. Mukerji's dialecticism transcended petty ethnic or national concerns. In the West, people had either became hostile or submissive. Progress in the West lacked humanity. While releasing people from the shackles of outdated mediaeval tradition, the Renaissance and Industrial Revolution also diminished progress's humanist components. The positivistic elements of the West are primarily where contemporary nationalism is developed. It may not be the best model for India. of addition, the middle classes of India were a result of Western influence on that country. They were separated from their own native culture. They had lost touch with the general public. If the middle classes restored their connections with the people, India may develop into a modern country. A true development was only then feasible. Growth was just a numeric accomplishment in D. P. Mukerji's eyes; development was a qualitative concept signifying value-based advancement.

Unity in Diversity: The Opinions of D. P. Mukerji

The portrayal of Hindu-Muslim interactions was done by D. P. Mukerji. In the diversity of Indian culture, he found humanistic and spiritual unity through his pursuit of the truth. He

was researching a variety of topics that were under the general umbrella of Hindu-Muslim relations. There were three areas of contact that merited attention. i) From the eleventh through the sixteenth century A.D., Islamic rulers reigned over Hindu people in North India. At the same time, alliances were formed between Hindu rajas and Muslim sultans. As a result, there was a feeling of cooperation between Muslim kings and Hindu subjects; this was especially true during the Mughal era. ii) In terms of economic interactions, the majority of zamindars throughout the Islamic era were Hindus whereas the jagirdars were Muslims. These two groups have a lot of similar interests. Thus, these two classes joined forces to establish an alliance. iii) There were cross-cultural influences in literature, music, clothing, the development of the arts, etc. In the north, Bhaktism and Sufism both promoted interfaith dialogue. The worldviews of Muslims and Hindus, however, were different.

The good and the evil followed one another in cycles in the Hindu psyche, according to Mukerji. Hindus had a fatalistic perspective. Furthermore, a different region, the Indian subcontinent, gave rise to the Hindu worldview. Islam, on the other hand, was a multi-national and multi-ethnic religion. While the Islamic approach to nationalism was pragmatic, the Hindu approach was aspirational. Freedom was a "birth right" for Hindus whereas it was an opportunity for Muslims. The Muslim perspective was neither fatalistic nor cyclical. Therefore, the Muslim perspective encouraged taking direct action to seize a political opportunity or crisis.

By profession, D. P. Mukerji was an economist. But he had a different approach to economics than other economists. He analysed India's economic growth in terms of its unique historical and cultural characteristics. Social ideals had an impact on India's economic forces. In ancient times, neither the monarch nor the members of the royal court owned any land. The king's authority was restricted to financial duties, therefore in exchange for the king's protection, farmers were required to provide a percentage of their harvest as tax or revenue. The village councils were primarily in charge of land ownership. The Sangha often oversaw sizable estates that monarchs had given to them during the height of Buddhism. Although individual monks were not allowed to acquire or own property, the Sangha did. The Sangha designated one-sixth of agricultural output as tax, which was used for the advancement of knowledge and the pursuit of moral and spiritual objectives. Even commerce and banking in pre-modern India were administered through familial and caste networks, much as village lands were governed by kin and caste groupings, which were internally independent [9], [10].

The guilds that conducted local commerce were typically caste-based. Castes also had sway over the commercial banking industry. On the West coast, significant Hindu moneylending families had a significant impact, particularly during the Mughal era. Instead of seeing the merchants as just parasites, Mukerji saw them as the ones who built trade networks between metropolitan areas and the rural hinterland. However, once they let go of their former cultural restrictions under the colonial authority, they started to exploit. The Indian merchant princes often journeyed abroad to exhibit their goods, connecting India to the outside world not just via commerce but also through the dissemination of culture. The Indian economy saw significant development during the British era. The British urban-industrial economy eliminated not just the traditional classes but also the earlier institutional networks. This necessitated new social adjustments. The educated middle classes of India's metropolitan cities became the core of society under the new system.

CONCLUSION

In conclusion, the development of sociology in India is a fascinating tale that is entwined with the nation's nuanced social dynamics, history, and culture. The British colonial

administration's desire to comprehend and control the complex and varied Indian society led to the development of sociology as a field of study. Scholars like RS Mukerjee, G.S. Ghurye, and D.P. Mukerji made significant contributions that helped to shape sociological thinking in India. The study also emphasises how crucial it is to understand how sociology, social anthropology, and indology work in tandem in the Indian environment. By drawing on the immense reservoirs of Indian philosophy, literature, and cultural history, these areas have complemented one another and helped us get a more complete knowledge of Indian society. In addition, the conversation on tradition, modernity, and uniqueness emphasises the complex methodology used by sociologists from India, such D.P. Mukerji. They emphasise the necessity for tradition and modernity to live together, with each person's creative expression being anchored in cultural values rather than being at odds with them.

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CHAPTER 3

EXPLORING THE DIVERSE SCHOOLS OF INDIAN SOCIOLOGICAL THOUGHT

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ABSTRACT:

The main sociological "Schools" of Indian tradition for you in this section. First, a quick explanation of what "school" and "tradition" represent is provided. The word "School of Thought" refers to a collection of beliefs or viewpoints that a group of individuals have in common about a subject, according to Cambridge Online Dictionary. People congregate as a "School" to discuss something, in this instance, India's social structure. The Latin term tradition, which derives from the verb traderere or tradere, is whence get the word "tradition" in English. In his analysis of the characteristics of tradition, Shills argues two points: first, that the past is still present, and second, that the present serves to increase our receptivity to the past. Therefore, in this section, "sociological traditions in India" refers to the intellectual traditions that represent the trailblazing contributions made by academics to Indian society.

KEYWORDS:

Indian Society, Modernity, School, Sociological, Tradition.

INTRODUCTION

When India was still a British colony, British researchers played a significant role in the introduction of sociology as a science and a profession in India. It may be emphasised that these two disciplines were a byproduct of India's "colonial encounter" in a certain sense. In India's colonial and post-colonial periods, contrary to European traditions, both of these disciplines have been linked. It is reasonable to say that the origins of sociology and anthropology, in particular, were inextricably linked with the Indology research conducted predominantly by British academics. For instance, Sir William Jones, a renowned Indologist, formed the Asiatic Society of India in 1784. India was recognised and studied by the colonial authority as a "traditional" society.

The researchers working in both fields then developed their concept of society in response to the rise of the nationalist movement while maintaining the dichotomies of "colony and colonial power," "tradition and modernity," "progress and backwardness," etc. in mind. Srinivas and Panini have identified three stages in the development of these disciplines in India: laying the groundwork (1773–1900), professionalisation (1901–1950), and post–independence times, when it spread throughout the country as a result of various support systems.

According to Dhanagare, the early works of British academics on colonial India "aided" the colonial rulers to "make sense" of this huge nation populated by different castes and clans and adhering to countless "ways of life." However, it does not imply that Indian indigenous philosophy is not present. Though with a "push" from the British researchers, it can be said that the indigenous scholars educated and trained in foreign colleges were crucial in creating the first departments of Sociology and Anthropology. Following Independence, both disciplines' institutionalisation and professionalisation processes advanced quickly both on their own and with official help. Sociology and anthropology departments at Bombay

University and Lucknow University developed became the hubs of the teaching-learning process to the point that they started to be referred to as "Schools [1], [2]."

The word "school" has to be used with caution since, strictly speaking, neither Bombay nor Lucknow can be considered schools in the same ways that Chicago or Frankfurt are because of their unique approaches. An example is used to illustrate the point. A.R. Desai belongs to the Bombay School if one places him spatially, and a Marxist sociological viewpoint is the best one to understand. He is thus a member of the Bombay School and a Marxist writer. The works of G.S. Ghurye, a graduate of the Bombay School, are 'Indological' in character. As a result, it is clear that Desai and/or Ghurye may be "studied" in terms of both their "spatial location" and theoretical preferences. Similar to Irawati Karve, who established family and kinship studies in India but was neither a Lucknow or Bombay School student. Similar to this, the name "School" engenders its criticism if one examines the analytical and pedagogical techniques used by the Lucknow school pioneers. Both D. P. Mukherji and Radhakamal Mukerjee attended the Lucknow School and might be regarded as contemporaries. Radhakamal Mukerjee, however, was a professional economist who dabbled with social ecology before discovering sociology while researching the Indian value system. On the other hand, D. P. Mukherji was a historian who dabbled in economics by using Marxist principles to comprehend Indian society. Thus, the word "School" has two limits in the Indian context: first, there are disparities among the researchers placed in a given School; and second, other sociologists and anthropologists who did not belong to any School made a substantial contribution.

The universities in Calcutta, Patna, Ranchi, Mysore, Pune, and Baroda, among others, were some of the other significant locations for sociology as a study and profession in addition to the Bombay and Lucknow Schools. Calcutta University's sociology department merits particular recognition. Similar to this, the M.N. Srinivas-founded sociology department at Delhi University was a potent locus of learning. His knowledge of how Indian society has changed as a result of Sanskritization and Westernisation is crucial. Other consolidated lines of thinking that did not become well-known sociological schools of thought may also be investigated. One might research the lives and accomplishments of Patrick Geddes, Irawati Karve, and John Vincent Ferreira, to mention a few, in this context. From 1919 until 1924, Patrick Geddes served as the University of Bombay's first founder and chair of the sociology and civics department. Despite having a biology background, he had a considerable impact in the domains of social geography and urban planning. For instance, he worked on urban planning projects in India's Baroda and Indore. His most notable works are Chapters in Modern Botany, Cities in Evolution: An Introduction to the Town Planning Movement, and City Development: A Study of Parks, Gardens, and Culture Institutes.

Irawati Karve, the nation's first female anthropologist and a pioneering feminist sociologist, was appointed head of the newly formed sociology and anthropology department at the Deccan Postgraduate College and Research Institute in Pune in 1939. Her writings can be categorised under the following inter-disciplinary branches of anthropology: ethno-historical perspective, which seeks to understand Indian society; Paleo-anthropology, which seeks to understand the physical characteristics of Indians; archaeology and Indology; and Social-Cultural Anthropology, which seeks to comprehend caste and explore kinship structure throughout India. Her firsthand familiarity with Sanskrit literature was essential to comprehending Hindu Indian culture. Karve's Kinship Organisation in India is a groundbreaking and thorough investigation of kinship among Indian anthropologists. Karve examined kinship groups in India's northern, central, southern, and eastern regions and emphasised distinctions between kinship groups in the north and south. In his book Totemism

in India, John Vincent Ferreira defined anthropology as philosophical anthropology and advanced his idea of "integral anthropology" in his publications. The four guiding concepts of integral anthropology are finitude, complementarity, dependency, and proportionality. Ferreira advocated that the term "anthropological sciences" should be used instead of "social sciences," drawing on the anthropology legacy of the Vienna School [3], [4].

In 1919, the University of Bombay's Bombay campus's Bombay School Department of Sociology was founded, with Professor Sir Patrick Geddes serving as its first Head of the Department. Academic traditions were formed by G.S. Ghurye, A.R. Desai, Kanailal Motilal Kapadia, J.V. Ferreira, and D. Narain and eventually expanded to other institutions and colleges throughout the nation. The Bombay "School" included a variety of theoretical orientations, including Indology, Integral Anthropology, Marxism, urban sociology/ecology, and Hindu kinship by Kapadia. Ghurye's leadership position in the institutionalisation and professionalisation of the discipline in the nation is his most significant achievement.Another significant member of the Bombay School was K.M. Kapadia, who focused on the structural elements of families in his book Hindu Kinship: An Important Chapter in Hindu Social History, which was based on Indological sources.

DISCUSSION

The study of any civilization via its ancient religious "texts" is known as indology. Even while the contribution of Orientalists like William Jones, Henry Maine, and Max Muller, among others, is related to indological viewpoint, it is distinctly different from Orientalism as addressed by Edward Said. Dhanagare believed that the "contextual" peculiarity of Indian social realities could be understood via the "texts," and that "historically Indian society and culture are unique." A significant character in the Bombay School, Govind Sadashiv Ghurye committed to indology in both his teaching and research. His research on Indian society was based on indological and anthropological theories, and he used his extensive understanding of Sanskrit literature to sociological investigations. Ghurye wrote at a period when nationalist ideologies were becoming more established and there were ongoing discussions about tradition and modernity. He thus decided to combine Orientalism with nationalist speech to reflect on the coherence and age of Indian civilisation. His best-selling publications are The Burning Cauldron of North East India, Culture and Society, Family and Kin in Indo-European Culture, Anatomy of a Rural and Urban Community, and Caste and Race in India. His extensive Sanskrit studies and Indological background are clearly evident in these compositions.

Ghurye explored caste via the textual interpretation of ancient texts and arrived at its structural and cultural meanings in her book Caste and Race in India. He emphasised the caste system's six structural characteristics, including the segmental division of society, hierarchy, purity and contamination, the civil and religious advantages and limitations of various parts, the paucity of options for profession, and the prohibitions on marriage. The most significant aspect of the caste system, in his opinion, is endogamy. Through caste endogamy and clan exogamy, kinship and caste are also connected. He referred to tribes in India as "backward caste Hindus" in his books because of their shoddy assimilation into Hindu culture. He used the south-central Indian ethnic groups Santhals, Bhils, Gonds, and others as examples. Second, he expressed concern about the "disturbances" in the north-east and attempted to explain them in terms of "schisms" in the process of nation-building. Therefore, he stressed the integration of tribes in a sociocultural and political-administrative sense into the Indian nation-state in addition to his argument that caste and tribe are not separate from one another.

The foundation of the Marxist method to studying Indian society is its tenets. Marxism sees society as having a material foundation that is reflected in its method of production. The foundation of the society is the fundamental structure, and its outer layer is the superstructure. The method of production is the fundamental framework, while social institutions like government, religion, and interpersonal relationships make up the superstructure. The superstructure is decided by the class that owns and controls the underlying structure via its prevailing ideology. Marxist scholars using the dialectical-historical method have researched Indian society, including D.P. Mukherji, D.D. Kosambi, A.R. Desai, P.C. Joshi, and others [5], [6].

A.R. Desai was a significant character in Bombay School and his perspective was consistent with Marxist principles. His most notable publications are An Anthology of Rural Sociology in India, The Social Background of Indian Nationalism, Recent Features of Indian Nationalism, State and Society in India, Peasant Struggle in India, and India's Path of Development. By using the Marxist technique to analyse Indian society, Desai said that the Indian state had "chosen the capitalist path of development." He believes that the Marxist method of analysis entails defining the nature of the means of production, the techno-economic division of labour, and the social relations of production within the particular society.

Here, in an effort to identify Desai's viewpoint, his works are classified in three categories using a heuristic. For the purpose of understanding the agricultural structure and/or class development in rural India during and after British colonialism, the first set of his articles might be understood as essays on "rural society in transition." Peasant Struggles in India and Agrarian Struggles in India after Independence both include accounts of the organised peasant struggles that took place across rural India. The inception and subsequent establishment of the Indian State were the main topics of his second collection of papers, Social Background of Indian Nationalism and Recent Trends in Indian Nationalism. With the establishment of British control, the rural economy and cottage industries underwent a fundamental transformation. The post-independent state mimicked a capitalist state as it advanced along the modernization road. The books Violation of Democratic Rights in India and Repression and Resistance in India reveal the 'real' nature of the 'bourgeoisie' 'class' state in India, which represses individuals who disagree with its capitalist agenda with violence. To defend the interests of the privileged class, the efforts of the poor and disadvantaged against the state are repressed. As a result, it is clear that Desai's main focus was on outlining the formation of the state, its foundation, and how it evolved from a welfare and democratic state to an authoritarian and capitalist one.

Lucknow School

 The trio of Awadh Kishore Saran, D.P. Mukherji, and Radhakamal Mukerjee is known as the Lucknow School. Up until 1952, Radhakamal Mukerjee served as the department of economics and sociology's founding head at Lucknow University. The current anti-colonial nationalist movement include essays by Radhakamal Mukerjee on economics, demography, sociology, and environment. His first thoughts were inspired by the works of Patrick Geddes, Brajendranath Seal, and Benoy Kumar Sarkar. He made an academic fusion of sociology, history, and economics to support the variety and plurality of knowledge. He made a compelling case that India cannot use the economic theories and models popular in Western nations. It was a sincere attack on the development paradigm that is centred on Europe. This is true since the Indian economy is still based on agriculture and has a rural bent. Western economic development paradigms are not appropriate for addressing economic sluggishness and widespread poverty; rather, they will have a terrible impact on rural unsettlement and the

demise of agriculture. Such ideas were echoed in his earlier books, The Foundation of Indian Economics and Border-Lands of Economics, which stand out as critiques of western modernity's claim to progress. He promoted the idea of a traditional, organic community based on cooperation between industry and agriculture. In The Social Structure of Values and The Dynamics of Morals, he made significant contributions to the sociology of values by emphasising justice, love, solidarity, and goodness as fundamental human values. Mukerjee emphasised the distinctiveness of both Indian history and the Indian value system when he developed his "alternative" perspective on progress and development. India's villages may overcome their poor development if the proper governmental support mechanisms are in place. For him, the 'private' character of property as practised in Western nations stands in striking contrast to the communal, common, or communitarian ownership of the natural resources. The "private" character of property has an exclusive mindset, in contrast to traditional cultural values. He aimed to combat the ethnocentrism of the western social theories by emphasising the use of indigenous cultural notions to understand Indian culture [7], [8].

D.N. Majumdar, a major individual of comparable stature but with distinct academic interests, was trained as an anthropologist and was named the department's first head at Lucknow University in 1951. Another distinguished academic who attended Lucknow University during the existence and periods of the trio of the Lucknow School was Dhirendra Nath Majumdar. He was trained as an anthropologist and was inspired by Sarat Chandra Roy and Malinowski.In 1928, he began teaching anthropology at Lucknow University's Economics and Sociology Department. He researched Hos cultural transition for his PhD dissertation at Cambridge University. In 1935, he earned his PhD. A Tribe in Transition, based on the dissertation, was eventually released. He started the Eastern Anthropologist academic publication as well as the Ethnographic and FolkCulture Society. He was appointed the head of the newly created Anthropology Department in 1950. His fieldwork was distinguished by the use of the biometrics approach in anthropology, which uses statistical methods to analyse anthropometric data. His notable publications are Himalayan Polyandry, Structure, Functioning and Culture Change: A Field Study of Jaunsar-Bawar, The Affairs of a Tribe: A Study in Tribal Dynamics, Social Contours of an Industrial City: Social Survey of Kanpur, 1954–1956 and Races and Cultures of India. Physical anthropology, prehistoric archaeology, and cultural anthropology with a concentration on descriptive ethnography were Majumdar's areas of interest. He advocated for "creative or generative adaptation" for the tribes when they came into touch with other culture(s) since he viewed societal change as a consequence of cultural encounter. He called for a comprehensive approach to development issues and highlighted the function and value of sociology and anthropology in driving and organising change.

On May 31, 1960, D.N. Majumdar died away. He was the director of the division he created and the dean of the faculty of arts at Lucknow University at the time of his death.Majumdar's areas of interest were physical anthropology, prehistoric archaeology, and cultural anthropology with a talent for descriptive ethnography, seeing A.L. Kroeber as his ideal. He researched the Ho and Khasa, Korwa and Tharu, Gond, and Bhil. His study of the people of Jaunsar-Bawar, which described their family structure, political structure, and formal leadership, is regarded as a classic in the field of kinship studies. Majumdar conducted comprehensive anthropometric and serological research among the tribes of Gujarat, Uttar Pradesh, and Bihar. Additionally, he participated in the 1941 Decennial Census and completed an anthropometic and serological study for the United Provinces. It is important to note that the caste/tribe and race concept does not match the results of his anthropometric and

blood analysis research in physical anthropology. He disagreed with the notion that caste development is, in some way, influenced by racial factors.

Dhirendra Nath Majumdar pushed for a comprehensive approach to development issues and highlighted the function and value of sociology and anthropology in driving and organising change. He maintained this notion firmly while serving on the Planning Commission's Research Programmes Committee. The Ho tribe, which lives on the Chhota Nagpur plateau, has been the subject of a significant study by Majumdar within the context of "tribes in transition" as a consequence of interaction with non-tribal caste Hindu culture. The tribal people are becoming a middle class that they were previously unaware of as they take up new jobs and leave their old ones. He claimed that the tribes should adapt creatively or generatively when they interact with other cultures. Interestingly, his research on Ho is characterised by statistical sagacity as well.

Awadh Kishore Saran was a significant player in the Lucknow School with an indological viewpoint. He began working at the university in 1946 and remained there until 1966, when he submitted his resignation. He then held the position of Sociology Professor at Jodhpur University. In 1987, he received a D.Litt from Agra University. In 2003, he died away. His metaphysical viewpoint, which was greatly inspired by Ananda K. Coomaraswamy, was adopted. On the Intellectual Vocation, Traditional Thought: Towards an Axiomatic Approach: A Book of Reminders, Sociology of Knowledge and Traditional Thought, Hinduism in Contemporary India, and On the Theories of Secularism and Modernization are some of Saran's best-known works. He demonstrated his lifetime dedication to tradition in his unrelenting condemnation of modernism. For him, modernity completely destroys tradition and offers a uniformly Eurocentric perspective. Because of this, he did not find it desirable or tuneable to combine tradition with contemporary. His works often addressed the moral order dilemma, the "de-spiritualization" of daily life, and the blind allegiance to contemporary ideals [9], [10].

One noteworthy aspect of Saran's writings is that, although criticising modernity and the potential for its alternatives, he found his esteemed forebears at Lucknow University wanting. Although Radhakamal Mukerjee and D.P. Mukerji discussed the issue of modernity and emphasised the distinction and value of the illustrious Indian traditions, he said that they were unable to overcome modernity's influence. Ananda K. Coomaraswamy was the only one to accomplish it for Saran. In his critique of Radhakamal Mukerjee's writings, Saran claims that transcendental love and knowledge cannot overcome the categorization made by the former in terms of a fourfold typology of groupings grouped in hierarchical series. Similar to this, D.P. Mukerji's contribution should be seen more in the context of his teaching activities, in which he urged his pupils to be open-minded and critical rather than slavishly adhering to his works. It's crucial to realise that Saran's texts are by no means simple or straightforward to interpret. He challenged the concept of social science in India specifically, arguing that it was a byproduct of colonial modernity, which explains why. Once again, it challenged the practise of finding a "middle ground" between tradition and modernity, making escape from this predicament difficult. His metaphysical viewpoint, which addresses the difficult and basic questions of what and who man is and how reality can be understood, has less support in the fields of sociology and anthropology.

Nevertheless, some of his critiques of D. P. Mukerji and Radhakamal Mukerjee are valid. One of the pioneers of sociology in India, Dhurjati Prasad Mukerji was a member of the 'Lucknow School'. In order to analyse both the history and the present of Indian society, he used Marxism. Instead of "Marxist," he favoured the term "Marxologist." His most notable works are On Indian History: A study in Method, Views and Counterviews, Modern Indian

Culture: A Sociological Study, Personality and the Social Science, and Diversities.His works cover a range of subjects, including middle class, Indian culture, and personality. His essays often addressed the interplay of tradition and modernity in terms of enduring duality. His argument that the synthesis of both would aid India's development was that traditions are just as vital as contemporary beliefs and practises. Modernity, however, should be sifted and combined with traditional values rather than being accepted blindly. As a fervent supporter of Indian traditions, he was equally dedicated to recommending ways that modernization's principles might be harnessed for the benefit of the general welfare of the populace. He emphasised the role of economic elements in cultural development. He saw society as a dialectical system and said that tradition and modernity, two opposing forces, had coexisted for a very long period. It may be seen as a dialectic between tradition and modernity, with a thesis, an anti-thesis, and a synthesis in the end. The evolution of the civilization required such a blend of tradition and modernity. It was even more crucial since society cannot advance and grow by just adopting western principles. When seen in this light, D.P. Mukerji observed that the history of Indian society has to be strengthened by conducting a critical examination of the customs. For him, the arrival of British colonial authority represented both a crisis for India and a chance for the Indian middle class to unite and take use of its advantages. Drawing on Marx, D.P. advocated for a meaningful progressive synthesis between tradition and modernity in his dialectical method.

A Comparison of Lucknow School and Bombay School

The interconnected processes of professionalisation and institutionalisation of sociology and anthropology in India were pioneered by Bombay School and Lucknow School, respectively. These poems often referred to the illustrious traditions of Indian culture and made use of ancient sources. G.S. Ghurye from Bombay School and Radhakamal and Dhurjati Prasad Mukerjee from Lucknow School should be mentioned. Additionally, one can see a fervent and urgent appeal on their behalf to revive historic values—not in the sense of revivalism, but rather to effectively apply them in the present. Similar to this, one may identify certain theoretical threads that both schools shared. For instance, Dhurjati Prasad Mukerji's Marxological method and A.R. Desai's Marxist perspective are complementary. Although they disagreed with "dogmatic Marxism." Though it takes distinct forms, the idea of tradition versus modernity is prevalent in both Schools. Radhakamal Mukerjee and Dhurjati Prasad Mukerji pushed for a fusion of the two cultures, whereas Ghurye and Saran were adamantly opposed to modernity since they saw it as imperialist.

CONCLUSION

Teachers from both India and outside thoroughly instructed students in both schools. When the nationalist movement was in full swing, the founders of both Schools were writing. Some of them wrote with a nationalist fervour that was evident in their works. We have covered the main schools of Indian sociological traditions in this section. We have briefly discussed the socio-historical context in which anthropology and sociology developed in India before being institutionalised. Then, we spoke about the Lucknow School and Bombay School, two important schools in Indian social traditions. Major figures from each'school' were covered throughout the lesson along with their contributions. We have therefore provided a succinct summary of his or her life. Then, we have given you some of the key concepts of the corresponding academics. Both schools are contrasted at the conclusion of the lesson to show how differently they have contributed to sociology and anthropology. The lives and substantial achievements of a few "lone rangers" who were not a part of either School were also examined.

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CHAPTER 4

A MULTIFACETED PIONEER IN INDIAN SOCIOLOGY AND CULTURE

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ABSTRACT:

The life and accomplishments of Radhakamal Mukerjee, a trailblazing figure in Indian sociology, are examined in this section. It goes in-depth on some of his most important social ideas and offers insights into his biographical history. Examining key facets of Mukerjee's work, including Indian civilisation and culture, economic and social behaviour, social ecology, forest conservation, urban social difficulties, theory of values, and the idea of a global civilization, this article examines his unique method for studying society. This synopsis provides a summary of Radhakamal Mukerjee's significant contributions to Indian sociology and serves as a guide to his complex body of work. The traditional idea of a value-free social science was challenged by Mukerjee's investigation of values, their impact on behaviour, and their role in forming civilizations. His claim that values cannot be separated from facts and are interwoven in society's fabric has had a lasting influence on sociological theory. You have learned about Radhakamal Mukerjee's contributions to Indian sociology in this unit. You were aware of his biographical information. Some of his most influential sociological theories have been covered in detail. He has approached the study of society in a unique manner. Here is a list of some of his most significant works.

KEYWORDS:

Culture, Economic Behavior, Global Civilization, Indian Civilization, Social Ecology, Social Behavior, Sociology.

INTRODUCTION

In fields like social ecology, interdisciplinary study, and the social structure of values, Radhakamal Mukerjee was a pioneer. We shall first provide a brief biography before talking about his main points. The connection between economic and social behaviour, social ecology, forest conservation, urban social issues, theory of values, Indian culture and civilization, and the concept of a global civilization were some of his main points of contention. Each of these difficulties will be covered in more depth below.In the little West Bengali town of Berhampur, Radhakamal Mukerjee was born in 1889 into a big Bengali Brahmin family. He lived in this town for the first sixteen years of his life. His father was a well-respected member of the bar, a successful academic with a keen interest in history. When recounting his early years, Mukerjee claims that his household was stocked with books on literature, law, history, and Sanskrit. He grew raised in an academic environment overall. He was usually kept apart from his older brothers' reading since he was a youngster. His father used to spend the day in protracted client meetings and the evenings in protracted philosophical and theological debates.

Rituals, rites, and devotional songs were performed within the home under the direction of the women of the house. Mukerjee said that his home had housed a variety of pets, including a golden-hued cow that produced milk all year long. In his account of these formative years, the author noted that they were characterised by "a peaceful tenor of life with its play and

schooling, piety and devotion punctuated by the periodic celebration of fasts and feasts, rituals and sacraments, story telling from the Epics and Puranas, and visits of ascetics and saints and guest of the household [1], [2]."

Early recollections of Mukerjee that stayed with him were the image of sadness and despair of a sizable population decimated by hunger in Madras and Orissa in the early years of the twentieth century. The images of human skeletons on the edge of famine and death that were published in the press brought him to tears. The Bengal famine of 1942–1943, which he had experienced in Calcutta, made this situation much worse. Additionally, he remembered well the Durgapuja celebrations, Muharram processions, and other events from his youth.

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Bengal had a sociocultural and intellectual renaissance at the same time as him. Every city in Bengal was ablaze with political and intellectual fervour in 1905. A massive rebellion took place in opposition to Lord Curzon's plan to divide Bengal into East and West Bengal. He was first exposed to the mass movement of time via political gatherings, street processions and singing events, a boycott of British imports, and the promotion of Swadeshi goods.

In Berhampur, Mukerjee had his early schooling. He attended Berhampur's Krishnath College. He received a scholarship to study at the Presidency College in Calcutta, the top university in India. In this institution, he completed his honours coursework in both English and History. Here, he interacted with academics like H. linguist Harinath De, M. Percival, and M. Ghosh, the brother of Sri Aurobindo Ghosh. He held these academics in high regard. He read novels by Comte, Herbert Spencer, Lester Ward, Hobhouse, and Giddings here, among many other authors, from beginning to end. As you are well aware, several of these academics are the top sociologists in both Europe and America.

During this time in his life, Mukerjee started working in the field of adult education, which he continued to be interested in. During this time, the nation saw a political and cultural revolution that, in Mukerjee's opinion, fundamentally altered the scale of values. The manifestation of this transition, which took the shape of a literary and creative renaissance, was far more apparent outside of governmental organisations. This renaissance gradually evolved into a widespread movement. In the Mechaubazar slums of Calcutta, Mukerjee founded an Adult Evening School in 1906 to aid the process. He produced straightforward books for adult education that were widely purchased. Even the neighbourhood doctors began to be interested in this social education movement as this school evolved into a community centre. The adults and kids from the slums were treated without payment.

Mukerjee treasured his early education in Calcutta's slums and shifted his attention to the fields of sociology and economics. He said that there was a clear need for the duties and responsibilities of mass education in the nation, and that an Indian student could best meet this need by having a working grasp of the social sciences. When Mukerjee was a student at Calcutta University, the social sciences included the M.A. degrees in Economics, Politics, and Sociology [3], [4]. Mukerjee and Benoy Kumar Sarkar were great friends during this time since they lived in the same apartment together. At the period, Tagore and Aurobindo Ghosh, two of Bengal's most influential philosophers, received assistance from Bengal National College, where Sarkar was a professor.

Bipin Chandra Pal, one of the Congress fanatics, gave ferocious political speeches that captivated Mukerjee and many other Indians of the period. However, Mukerjee's primary focus at the moment was in education rather than politics. He and his pals adopted the moniker "Ministers of the Poor" and adopted shabby attire, forgoing western wear including shirts, jackets, and shoes. 1910 saw Mukerjee return as an economics instructor to his former Berhampur institution. He claims that this was the busiest time of his life, and it was also the time when he authored the Foundations of Indian Economics and other early works in economics. This is also the time when he became interested in social ecology and regional studies. Rev. E. M. Wheeler, the college's principal, had a keen interest in the sciences, particularly botany. As a result, Mukerjee and the other professors put in a lot of time gathering and researching specimens of various flora and insects. Mukerjee's interest in ecology was piqued by this encounter, and he saw the connection between nature and the human society.

Mukerjee also took over as editor of the famous Bengali publication Upasana around this time. He consistently contributed to this magazine and followed the growth of Bengali literature. He read voraciously and had a keen interest in literature. Mukerjee was briefly detained for a day during the persecutions by the British Government in 1915, and all of his adult classes were shut down. He was accused of being a "terrorist" or of supporting terrorism while posing as an adult education student. He was quickly liberated thanks to his lawyer brother. He turned off his potential interest in politics by accepting a job at Punjab's Lahore College.

DISCUSSION

Returning to the University of Calcutta, Asutosh Mookerji, who had founded the Post-Graduate Council of Arts and Science there in 1917, returned there. He remained here for five years, imparting his knowledge of political philosophy, economics, and sociology. On the first day the University of Lucknow was open for business in 1921, he accepted a position as professor and head of the department of economics and sociology. At Lucknow University, he created an integrated approach to research and teaching in the fields of economics, sociology, and anthropology.

In Mukerjee's view, the scientific study of the roots of race and culture should be our goal while employing comparative methodologies in the study of social sciences in India. Three social philosophers had a significant impact on him throughout his academic career. The first was Professor Brajendra Nath Seal, the second was Professor Patrick Geddes, and the third was Professor Narendra Nath Sen Gupta, a longtime friend and coworker who passed very suddenly. The first two, Professor Seal and Professor Geddes, helped establish and advance sociology as a field of study in Indian universities. In all of his projects, Mukerjee always contacted Seal. He placed a lot of emphasis on the comparative approach in cultural sciences as a result of Seal's effect on him. Mukerjee's research on the study of regions, ecology, and population was affected by Patrick Geddes as well, while his interest in social psychology was sparked by Narendra Nath Sen Gupta.

In addition to these Indian social intellectuals, Mukerjee collaborated with and was inspired by a large number of Western social thinkers. Some of them included sociologists like P, Mckenzie, Robert Ezra Park of Chicago, and Edward Allsworth Ross. Sorokin. The majority of these American sociologists have interests in studying geography, urban disorder, human ecology, social transformation, etc. Mukerjee credits his own achievements in social sciences, which were motivated by his relationship and intellectual exchange with these sociologists.

For over thirty years, Mukerjee taught sociology and economics at the Lucknow University. Additionally, he was appointed Director and Vice-Chancellor of the J.K. The university's Institute of Sociology and Human Relations. On a number of topics, he penned learned volumes. He has been a trailblazer in numerous domains, and the core of his works is the unification of the social sciences. This attitude is reflected in the works of many of his collaborators and pupils. Although he passed away in 1968, his efforts have had a lasting impact on sociology students [5], [6].

Central Concepts

Discipline compartmentalization has dominated the scene in Indian colleges. In the same college or institution, disciplines like sociology, psychology, and statistics have coexisted side by side, but there hasn't been much contact between them. In his lectures and publications, Mukerjee underlined the need of collaboration between social sciences and physical sciences, as well as between social sciences and each other. For instance, the ancient caste networks in indigenous commerce, handicrafts, and banking were largely ignored by Indian economics, which was based on British economics. The primary perspective on economic development was that it was a market or monetary economics phenomena. The urban-industrial hubs were the centre of the Western economics paradigm.

Economic and Social Behaviour: A Relationship

The "market model" has limited applicability in a nation like India where many economic transactions take place inside the framework of caste or tribe. Mukerjee made an effort to illustrate how traditional networks and commerce are related. India's castes and guilds were run under a non-competitive framework. As a result of normative Hinduism, which places a strong focus on interdependence between communities, the laws of economic transaction were formed from this religion. Therefore, in order to comprehend rural India, it is necessary to assess economic values in light of social norms. Economic trade has always had a direction due to ethical and/or religious restraints. People's everyday lives are influenced by their values, which drive them to behave in ways that are approved by society. For instance, even if they were starving, observant Muslims or Jews would not consume pork, nor would a high caste Hindu who was in need of sustenance. It is incorrect to constantly regard economic conduct as distinct from social behaviour or collective action.

In Social Ecology

The subject of social ecology was another one that interested Mukerjee. He published many books on the subject. For him, social ecology was a complicated formulation that included elements of many social disciplines. An ecological zone was created as a result of the interaction of geological, topographical, and biological variables. Politics, economics, and social variables each have an impact on ecology. For instance, in the past, political victories allowed for the opening of several natural zones in India for human settlement and agriculture growth. Since there is a clear connection between ecology and civilization, the formation of ecological zones must be seen as a dynamic process, in which the environment is challenged and a settlement's inhabitants respond.

Ecological balance is not achieved by mechanically carving out a region and establishing settlements there. The social fabric is weakened or destroyed in such an endeavour. For instance, relocation of residents of the affected areas to new towns occurs often in India when irrigation dams are being built. Involuntary relocation and rehabilitation have often harmed these people's social lives since there hasn't been a sufficient understanding of them. There is a widespread traditional interdependent system in India called as jajmani in the north or by its

counterparts in other areas. These agreements suddenly stop if individuals are relocated to different areas. The only way to avoid this disturbance is to prepare adequate alternatives in advance. For instance, in the lack of previous social dependency patterns, cooperatives may assist individuals. Therefore, a social perspective is essential for India's orderly and methodical conversion to an urban-industrial economy.

Mukerjee used ideas from Western social scientists for his research on social ecology. The Chicago School of Sociology in the USA prioritised empirical research on social issues including urban decay and social disorganisation. Sociologists like Park and Burgess, Louis Wirth, Giddings, and others belonged to this school. Human ecology was addressed at this school. Here, the emphasis was on social engineering, which included moving slum residents to other communities, improving living conditions, increasing work opportunities, etc. But Mukerjee asserted that social ecology was a superior solution to the damage brought on by fast industrialization. India was a treasure trove of morals due to its lengthy past. Therefore, while creating a new India, planning must be focused on value-based advancements rather than just current, pressing issues.

Mukerjee created the regional sociology as a result of his interest in social ecology. He promoted a deeper understanding of the regional influences on national growth. The country as a whole would gain if the areas of contemporary India were developed in a way that made them self-sufficient.

Otherwise, certain areas would predominate over the others, leading to an uneven growth. It was essential to coordinate the development programmes for preserving ecological balance since India was a nation with many different areas, each with their own unique ethno-history, or the history of its numerous ethnic groups. In conclusion, he supported a balance between ecological fitness and economic progress. In order to do this, caste groups in India inherited various talents, including weaving, etching, and other crafts. The contemporary cooperatives might make good use of these crafts. In other words, old economic networks in Indian society should not be neglected while it modernises. In Tamil Nadu and other states, traditional crafts have been institutionalised into handloom cooperatives and other organisations in post-Independent India. The Khadi Gramodyog has also applied old techniques to contemporary manufacture [7], [8].

Pleading for Forest Preservation

Mukerjee written a lot on the risks associated with deforestation. Cutting down trees makes the land more vulnerable to floods and less fertile. Topsoil that is lost due to flooding or excessive rain cannot be replaced. India's forests and woodlands were hence a resource for the environment. Currently, a number of activists and nonprofit groups that work to stop the loss of trees, such Chipko and Apko, have taken up his call for conservation. Mukerjee also discussed the risk of monoculture, or growing only one cash crop at the expense of rotating other crops.

Deforestation and mono-cultivation are two practises that severely harmed the environment by disrupting the delicate ecology. Every year, floods or droughts affect various regions of India, particularly in the north. Cyclones that affect coastal areas are unavoidably beyond of human control, but man-made catastrophes like the destruction of forests that depletes natural resources may be slowed down or avoided. Mukerjee favoured combining the development of the village, town, and country into a single, all-encompassing process. The growth of the city shouldn't come at the price of the hamlet. Diversifying agriculture is important, as is decentralising industry. A more balanced development would result from a more fair distribution of income and resources, not just across groups of people but also between areas.

An Approach to Solving Urban Social Issues

Mukerjee was also drawn to solutions that would help the issues facing the working class. People from many areas and languages were successfully brought together by India's industrialization, which has been happening over the last several decades. But slum life had a negative impact on the living circumstances of employees in metropolitan centres like Mumbai, Kanpur, Kolkata, and Chennai. Urban slums in the early industrial era gave birth to vices like prostitution, gambling, and criminality. To better the economic and moral circumstances of employees, dramatic adjustments had to be made in their daily life.

Today, several private businesses and government agencies have set up facilities for the social welfare of many employees. Additionally, both the federal and state governments have issued legislation that is binding on employers. But unorganised employees still reside in slums. Consumption of illegal drugs and alcohol, crime, and deteriorating living conditions and public amenities are the main issues in Indian slums today. Mukerjee's study of the working class is therefore still applicable to India's current industrial structure.

System of Values

As was already said, Radhakamal Mukerjee was always interested in how values affected human civilization. The idea of a value-free social science started to take hold in academic circles in the West and India about the middle of the 20th century. According to Mukerjee, a distinction between "fact" and "value" is arbitrary. In human relationships, facts and values could not be kept apart. Even seemingly simple actions like eating food, dressing up, or extending a greeting included normative conditioning or conduct based on values. Every civilization has a unique culture, and that culture's values and conventions govern how people behave. R.K. Mukerjee believed that the positivistic heritage of the West, which sought to distinguish between facts and values, was untenable, particularly when studying a civilization like India. There was a pressing need in the West to release scientific inquiry from the influence of ecclesiastical dogma. Thus, maintaining that facts and values were distinct may have been crucial.

Regarding values, Mukerjee emphasised two key issues. First of all, values go beyond only religion and ethics. Values are also created through economics, politics, and the law. In other words, social values are internalised by society's members and converted from being human needs into societal values. Chinese and Indian civilizations, which are older, were stable. In order to create a hierarchy of higher and lower levels, values were established and structured. Second, values do not result from irrational or egocentric goals. They are firmly rooted in the goals and desires of society as a whole. In other words, values are universal and immeasurable via empirical means. In general, the world's great civilizations have prioritised intrinsic or spiritual aims above instrumental or materialistic ones.

In essence, Mukerjee's philosophy of values emphasises three key ideas. First, values provide an organised means of satiating the fundamental urges of both men and women. This indicates that community life, in which individuals give to and receive from one another, modifies the selfish needs and interests. Second, values have a broad reach and include both personal and societal reactions and attitudes. This indicates that via their symbolism, the ideals are shared by everybody. For instance, the national flag serves as a unifying symbol for all the people and organisations that make up a country. Thirdly, despite the diversity of human civilization, there are certain universal principles that may be identified. These enduring principles and standards are preserved throughout the world's main faiths. The goal of a dynamic approach to society is to adapt inherited ideals to the demands of the modern world.

Indian Civilization and Culture

Mukerjee also written extensively on Indian history, culture, and the arts and architecture. As Mukerjee put it, "Art in Asia became the torch-bearer of social and spiritual upheavals for millions. Oriental art is most intensely charged with community feeling and is thus chiefly responsible for the historical continuity of Oriental Cultures." he believed that Asiatic art sought to advance society as a whole. In contrast, individuality or the idea that art was an aim in itself had traditionally dominated such creative activity in the West. Simply put, this was not a situation that promoted social cohesion or spiritual growth. Indian art has a strong ethical or social context. "The numerous temples, stupas, and viharas of India bear witness to the relationship between art and ethics, religious values, and social values," stated R.K. Mukerjee. In India, art has remained a constant in social interaction and serves as a tangible example of the dynamic interplay between human ambitions and creative innovation.

Religion was often a theme in Indian art. Mukerjee was intrigued by the non-aggressive character of Indian faiths like Hinduism, Jainism, and Buddhism in his historical study of India. Indian religions were notable for their concentration on ultimate truth rather than on a specific set of doctrines or practises. Not by battle or conquest, but rather through friendship and generosity, the Indian influences extended to many nations. Cambodia and Sri Lanka have been peacefully "colonised" since the time of Ashoka. It happened in Tibet and other parts of outside India. Indian religion and art enhanced the native civilizations while also spawning a new culture. For instance, the Hindu holy epic Ramayana is still performed in a variety of genres in these nations as well as numerous others, including Trinidad, Indonesia, and Sumatra. As a result, there was a balance between foreign and local features. Hindu legal books such as the Dharmasastra in India are adaptable laws to take into account the country's ethnic diversity. When properly read, these books provide a set of standards and principles for the peaceful coexistence of many communities. As a result, many forms and styles have been tolerated in Indian art and religion [9], [10].

Mukerjee's Theory of World Civilization

Mukerjee attempted to describe the principles of a global civilization in his broad theory of society. He used the word "civilisation" in a broad meaning, including culture. He suggested that three interconnected layers should be used to study human civilization. Which are:

Biodiversity Evolution

The emergence and development of civilization have been made possible by the biological evolution of humans. As active agents, they have the power to alter the environment. Animals can only adapt to their environment; but, humans may shape it in a variety of ways. As a biological species, humans are capable of overcoming rivalry and conflict and achieving collaboration.

Mental and Social Dimension

A psycho-social component exists. People are often portrayed in social psychology within the context of their race, ethnicity, or country. Humans are seen as creatures held captive by little self or egos with parochial or ethnocentric attitudes. Humans, on the other hand, have the capacity to transcend limited emotions and achieve universalization that is, to identify with a wider collective, such as their country or perhaps the whole cosmos. Common values aid in this process by elevating universal values over particularistic ones. Mukerjee contends that ethical relativism, which holds that values differ from civilization to society, is not beneficial in the modern day and that ethical universalism, which asserts the oneness of humanity, is

necessary. According to the new viewpoint, men and women are free moral agents capable of detecting the threads that unite mankind. They are no longer governed by relativism or division.

Religious Dimension

According to Mukerjee, there is a spiritual aspect to civilization. Transcendental heights are being progressively attained by humans. In other words, they are climbing the spiritually ladder by transcending the restrictions of the biogenic and existential levels, or the physical and material ones. Art, myth, and religion provide the "impulsion" or drive to advance in this quest. The social sciences are unable to provide a spiritual viewpoint since they have up to now disregarded these cultural components. By coincidence, German sociologist Karl Mannheim, who wrote on the sociology of culture, made a similar finding. Mannheim remarked that the stringent positivist or structural functionalist codes had forced the Western social sciences to ignore cultural aspects. This led to a skewed perception of social reality. According to Mukerjee, the spirituality of civilization is highlighted by humankind's quest for harmony, completeness, and transcendence. He praised the Indian and Chinese civilisations in this regard for their stability since the sixth century B.C. Their enduring stories and beliefs, which encourage spiritual exploration, are the source of their power.

The quest for higher education was expressed in the United Nations Organisations' Declaration of Human Rights in the twentieth century, Mukerjee observed with delight. These rights enhanced people's freedom and dignity, regardless of where they may be living. The importance Mukerjee placed on spirituality was not a pipe fantasy. He said that obvious inequalities in income and power between nations had to be narrowed if human development was to be achieved. Furthering the holistic growth of humans was not a realistic goal as long as poverty or political tyranny existed. The ongoing human knowledge of suffering in the globe has sparked the pursuit of universal principles and standards.

CONCLUSION

In conclusion, Radhakamal Mukerjee's unwavering energy and significant contributions to Indian sociology have inspired many students and academics throughout the years. Mukerjee was raised in a family of academics, and his early exposure to a wide variety of topics established the groundwork for his multidisciplinary approach to sociology. Through fostering connections between social sciences and physical sciences and emphasising cooperation across many social science fields, his work crossed traditional disciplinary barriers. Mukerjee's ideas, which include a wide range of topics including how economic and social behaviour interact as well as his ground-breaking insights into social ecology, forest conservation, and urban social challenges, show a comprehensive knowledge of the intricate web of elements that influence human civilization. In today's world, when environmental issues are vital, his ardent advocacy for the preservation of trees and the conservation of ecological balance is still relevant. Additionally, Mukerjee's conception of a world civilisation that is based on spiritual transcendence and human oneness offers a deep perspective on how human cultures change through time. His commitment to moral universalism and the pursuit of harmony and wholeness is still relevant today, particularly in a globalised society that values justice, equality, and the welfare of all people. In conclusion, Radhakamal Mukerjee left behind a significant intellectual legacy that endures today. His dedication to interdisciplinary study, environmental protection, and the comprehension of social values has had a lasting impression on sociology. His comprehensive and inclusive approach to social science serves as a model for researchers attempting to solve the complex issues of the contemporary day and advance a more peaceful and just global civilization.

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CHAPTER 5

EXPLORING INDIAN SOCIETY, CULTURE AND HISTORY

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ABSTRACT:

This thorough investigation examines the many contributions made by G.S. Ghurye, a well-known name in the fields of Indian sociology, culture, and history. Ghurye studied a variety of topics, including caste structures, tribal ethnography, rural-urban migration, religious practises, and Indian art. It sheds light on his life's journey, educational background, and noteworthy achievements, highlighting the great influence he had on the study of sociology and our knowledge of Indian society. An lasting legacy has been left by Ghurye's in-depth research of caste dynamics, kinship, and social conflicts as well as his studies of India's religious beliefs and practises. His research into Indian architecture and art, together with his grasp of Hindu-Muslim interactions, adds to our overall comprehension of the complex social fabric of India. Scholars and researchers continue to be inspired by G.S. Ghurye's work, and his intellectual contributions to the study of Indian culture and civilization continue to be priceless. Additionally, Ghurye's perceptions of Hindu-Muslim connections illuminate historical and modern complexity, highlighting the need for a comprehensive understanding of intercommunity dynamics. His opinions may have stirred discussions, but they highlight how crucial it is to interact with the many facets of Indian culture. Generations of scholars have been inspired by his contributions, which have helped them develop a greater understanding of India's rich cultural diversity and vibrant history. Ghurye's intellectual journey continues to serve as a testimony to the value of thorough research and critical thought in expanding our knowledge of the world.

KEYWORDS:

Caste System, Indian art, Indian culture, Indian Sociology, Religious practices, Tribal Ethnography.

INTRODUCTION

G.S. Ghurye published extensively on a variety of subjects outside only ethnographing tribes and classes. Ghurye emphasises integration in his works. Before he started studying sociology, Ghurye was a trained Sanskritist. His subsequent writings on Vedic India serve as an illustration of his interest in Sanskrit literature. This section's biography of G.S. is covered here. On his own work I and Other Explorations, Ghurye was based. On December 12, 1893, in a little settlement named Malvan on India's west coast, Govind Sadashiv Ghurye was born. About 200 kilometres separate Malvan from Mumbai. He came from a Brahmin family that was quite affluent and had businesses and other real estate. He was given the name in honour of his grandpa, who passed away the same year he was born. His family was widely renowned for their devotion in that area and was quite devout. Due to economic losses and his grandfather's passing, G.S. Father of Ghurye had to start working. The family struck really fortunate thanks to his employment. His parents had four more children, including Ghurye. He had a sister, a brother, and an older brother that he really respected.

He enrolled at Malvan's school. His "thread ceremony" was conducted in 1905. He had just finished his fifth standard test and had enrolled in an English school at this point. His early

education was also completed in Marathi, the language of his native tongue. Sanskrit, however, was known in the household. His grandpa was literate in Sanskrit. He also began studying Sanskrit. G.S. was profoundly influenced by the family's strong religious values and reputation for study. Ghurye. His roots in Hindu culture and tradition were quite deep, despite the fact that he was raised studying English and receiving a contemporary education [1], [2].

His mother sent him to Junagad, Gujarat, to finish his matriculation. Here, his oldest sibling was already enrolled in school. In 1912, he enrolled at the Bahauddin College. Here, he developed a strong command of Sanskrit. He enrolled at Bombay University, which back then had an admission test. Twenty other lads and he both passed this test. At first, there were no females, but later, a Christian girl enrolled in their class. In his college, Ghurye had won first place. He finished fourth in the university. When Ghurye enrolled at the university, his brother was already a physics professor there. G.S. Despite the few periods of sickness, Ghurye managed to perform quite well in his studies since he was a highly diligent student.

At the time of G.S. Ghurye was a B.A. graduate. He was married to a girl from a moderately wealthy Vengurla family, belonging to his own subcaste, and he won the examination and took first place in it. In accordance with Maharashtrian custom, his parents gave his bride the name Rukmini following their marriage. But when they started their own family in 1923, Ghurye went back to calling her by her birth name, Sajubai. He objected to the habit of a female altering her given name after marriage. Additionally, he disapproved of traditional tattooing because he thought it was cruel. He earned a B.A. As a consequence, he was awarded the Bhau Daji Prize, which bears the name of the eminent Indologist Bhau Daji Lad, one of the first doctors in Mumbai to get training in the western medical system. G.S. Ghurye received 74% of the possible points in his college's Sanskrit course.

Sadashiv finished his M.A. and was made a Fellow of the institution. degree. He selected the languages for his M.A. English, Sanskrit, and subsequently Pali courses were offered. He also took a comparative philology course that the university had just started offering. He received a first-class M.A. also. He received the Chancellor's Gold Medal, the highest prize bestowed by the whole institution. His feat was exceptional in the university's history since no one had ever received a first-class M.A. before him. Sanskrit and. Later, he submitted an application for a scholarship the Bombay University had already publicised so he could pursue sociology studies overseas. He was called to see sociology professor Patrick Geddes at the University of Bombay. He authored an article on "Bombay as an Urban Centre" during his discussions with Prof. Geddes, and Geddes much valued the work. Ghurye was therefore able to get the scholarship for international studies.

Ghurye travelled by ship to England. He started studying under L.T. Hobhouse. Along with many other individuals, he met Dr. A.C. Haddon, a well-known ethnologist who specialised in preliterate societies. Dr. W.H.R. Rivers, who had a significant impact on Ghurey, was brought to Ghurey by Haddon. Rivers founded the Cambridge School of Psychology when at the height of his intellectual greatness. Later, Rivers visited India and conducted research on the Todas of the Nilgiri Hills, a polyandrous tribe.

At this period, Ghurye published many sociology-related studies in Anthropos and the Journal of the Royal Anthropological Institute. During the 1930s, he produced his most significant book, Caste and Race in India. He received a Ph.D. from the University of Cambridge. After the passing of W.H.R. Rivers, he returned to India. He was employed in Calcutta for seven months as part of a scholarship from Bombay University. Next, he and K.P. In 1924, Bombay University appointed Chattopadhya of Calcutta University as Readers in Sociology. He received this job as a result of the late Dr. W.H.R. Rivers' high regard and

admiration for him. During the same year, G.S. Ghurye became a member of the Bombay Asiatic Society. He oversaw a number of pupils. Many of his former pupils are now well-known sociologists. They significantly influenced the development of social anthropology and sociology in India.

Ten years after starting at the Bombay University as a Reader and the Head of the Sociology Department, G.S. Ghurye was appointed a Professor of Sociology. In 1934, he won the presidency of the Indian Science Congress's anthropology division. He was chosen by the Managing Committee of the Royal Asiatic Society's Bombay section to be their nominee in the same year. He was elected president of the Bombay Anthropological Society in 1942, and he held that office until 1948. His proficiency in Sanskrit allowed him to explore the sacred texts within the context of Indian civilization. He also produced a number of books and essays. He researched castes and tribes, rural-urban migration, Indian Sadhus, Indian dress, and other topics. Throughout his lifetime, he received a number of the highest distinctions given to Indian intellectuals. He rose to prominence as an Indian sociologist both domestically and internationally. He passed away in 1984. The key areas in which G.S. Ghurye made contributions to Indian sociology were caste and tribal ethnography, rural-urbanization, religious phenomena, social conflicts, and Indian art [3], [4].

India's caste system and kinship

Early in the 1930s, G.S. Caste and Race in India, a book written by Ghurye, is still a crucial reference work on Indian castes. He investigated the caste system in this study from historical, comparative, and integrative angles.

Feeding and sexual restrictions: There are very specific guidelines for what kind of food and beverages people may receive and from which castes. The Brahmins and other castes did not take food or water from other castes that were lower than itself in the social hierarchy, although lower castes had no qualms taking prepared food from any higher caste. Ghurye also talks about the contamination notion that certain lower castes spread to those in upper ones.

The segregation of certain castes or a group of castes in a hamlet was one of the most glaring indicators of civil advantages and disabilities that persisted across India, according to Ghurye, who also emphasised that these issues were related to both religion and civil rights. India's southern region stands out as being the strictest in terms of laws governing ceremonial purity and untouchability. In Southern India, certain castes were not permitted to enter particular areas of the town or hamlet. For lower castes, everything from the sort of homes to be erected to the building materials to be used were outlined.

Lack of unfettered occupational choice: Hereditary factors have set the jobs. In general, the castes were forbidden from changing their customary professions. Each caste maintains its exclusivity and secrecy in the workplace and forbids participation from the other castes. While lower castes are not permitted to read religious texts, higher caste individuals like Brahmins are allowed to do so. Cleaning bathrooms, washing clothing, scavenging, and other low-status tasks have been retained in the untouchable category. All castes have been subject to restrictions on their access to food, alcohol, and social contact.

Marriage Restrictions: Caste groupings adhere to the endogamy concept. Thus, caste groupings only get married to other members of their own caste. Outside of the caste group, marriage is strictly discouraged. He later conducted an analysis of kinship in Indo-European societies. Ghurye focused on two aspects in his research on kinship and caste: the networks of kin and caste in India had analogues in certain other nations as well, and the networks of kin

and caste in India functioned as an integrative framework. Through the creation of these networks, several racial or ethnic groups were integrated, which led to the formation of Indian civilization.

The rank and position of the populace were systematised via the use of the Indo-European kin-categories known as gotra and charana. These categories were created using the names of ancient sages. The actual or named founders of the gotra and charana were these sages. In India, lineages were often founded on spiritual inheritance from ancient sages rather than blood ties, which may sometimes be used to trace descent. A connection based on spiritual ancestry that exists apart from kinship is the guru-shishya relationship; the student feels proud to be descended from a master. Similar to this, caste and sub-caste organised individuals according to criteria of purity-pollution. The endogamy and commensality laws that separated castes from one another were really organising tools that helped put them into a whole or collectivity. The conceptual and ceremonial principles for this unification were offered by the Hindu faith. Through their interpretation of the Dharmashastras, which were compendiums of holy regulations, the Brahmins in India played a significant part in legitimising the caste ranks and hierarchies [2], [5].

New Caste Functions in India

There were several intriguing hypotheses in Ghurye's study on caste that have now been shown to be true. First, he pointed out that the Indian caste system had encouraged voluntary collaboration for the advancement of reformist and educational goals. Caste organisations were created by a number of families, including the Nadars, Reddys, and Kammas of South India, the Saraswat Brahmins of Maharashtra, and the Vaisyas, Kayasthas, and others in North India. Ghurye predicted that they will eventually give birth to a caste-based political awareness. The caste organisations have been quite vociferous in post-independence India about obtaining political favours for their members. Rajni Kothari, a political analyst, studied caste relationships in depth in the latter decades of the 20th century. In contrast to Ghurye, Kothari acknowledged the beneficial activities these caste organisations engaged in, such as doing charitable endeavours. Ghurye claims that they have primarily helped to express the populace's political ambitions within a democratic framework. Second, Ghurye mentioned the different backward class agitations for greater rights. The integrity of Indian society seemed to be being threatened by these conflicts. As a result, the caste system was evolving into one that was "pluralist" in that each caste was competing or at odds with one another for a larger portion of the national wealth. Therefore, this competition for advantages was harming society as a whole, according to Ghurye.

Indian Tribes Research

The writings on the tribes by Ghurye were both broad and detailed. In a broad treatise on scheduled tribes that he authored, he focused on the social, political, and historical aspects of Indian tribes. He also wrote about certain tribes, such as the Maharashtrian Kolis. The Indian tribes, in Ghurye's opinion, resembled "backward Hindus" in their culture. Their ineffective assimilation into Hindu society was the cause of their lag in development. People who dwell in South-Central India are instances of this, including the Santhals, Bhils, and Gonds. While some of these tribes are fully assimilated into Hindu culture, the majority of them, in reality, are only weakly assimilated, according to Ghurye. Given the conditions, the only accurate definition of these individuals is that they are the social strata of Hindu society that have a poor level of social integration. The adoption of Hindu principles and customs into tribal life was seen favourably by Ghurye. The tribes had gradually assimilated some Hindu beliefs and ways of life due to increased interaction with the Hindu social groupings, and they eventually

came to be regarded as a member of the Hindu caste system. Under Hindu influence, the tribes stopped consuming alcohol, got education, and improved their crops. Hindu nonprofit groups like Ramakrishna Mission and Arya Samaj contributed positively in this regard. Ghurye identified separatist patterns in his later writings on tribes in the north-eastern United States. He believed that if they were not restrained, the nation's political cohesiveness would suffer.

Indian rural-urban migration

Ghurye was intrigued by the rural-to-urban migration process. He believed that India's urbanisation was not only a result of industrial expansion. In India, the urbanisation trend began in the rural region itself, at least until the 1980s. Sanskrit writings and papers were used by Ghurye to demonstrate how urban areas developed as a result of the rural hinterland's demand for marketplaces. In other words, as agriculture grew, so did the need for marketplaces to trade the excess of food grains. As a result, in many rural areas, a large village's market area was turned into a township, which thereafter saw the development of administrative, judicial, and other institutions. We should mention here that feudal patronage was also the foundation of urban centres. Urban hubs like Varanasi, Kanchipuram, Jaipur, and Moradabad, among others, grew in the past due to the need of royal courts for silk fabric, weaponry, jewels, and metal artefacts.

In conclusion, Ghurye's theory of "rural-urbanisation" revealed the origins of urbanisation among local people. The development of metropolitan areas during the colonial era changed urban life in India. Instead of serving as markets for agricultural goods and handmade crafts, towns and cities evolved into important manufacturing hubs that leveraged the rural hinterland to create raw materials and transform it into a market for industrial goods. As a result, the city began to control the rural economy. As opposed to the earlier trend, urbanisation has now begun to encroach into the rural hinterland [3], [6].

India's Religious Beliefs and Practises

The study of Indian religious practises and beliefs benefited much from Ghurye's unique contributions. In the years between 1950 and 1965, he produced three works on the subject. He said that the temples were the focal point of the religious awareness in ancient India, Egypt, and Babylonia. In terms of religious practises and temple design, there were parallels between Indian and Egyptian cultures. Ghurye attributed the birth of significant deities like Shiva, Vishnu, and Durga to the need of incorporating local or sub-regional beliefs into a macro-level system of devotion in his study on the function of Gods in Indian religion. Around these deities, India's many ethnic groupings were incorporated into a religious complex. Popular cults in India were often propagated via political or public sponsorship. Due to the efforts of nationalists like B.G., the Ganesha celebration in Maharashtra and the Durga festival in Bengal have grown in popularity. Bipin Chandra Pal and Tilak. These festivals still have some political undertones at the start of the twenty-first century.

Sadhu's place in Indian tradition

Ghurye explored the contradictory character of renunciation in India in his book Indian Sadhus. The Sadhu or Sannyasin in Indian culture is expected to be disassociated from all social customs, caste rules, etc. He is, in actuality, "beyond the pale of society." Shaivites often hold a "mock funeral" for someone who is beginning the path of renunciation. It denotes that he is spiritually "reborn" even if he is "dead" to society. The Sadhus have, however, mostly served as Hindu society's leaders since Shankara, the reformer of the eighteenth century. There are not lone hermits among these Sadhus. The majority of them are

arranged into monastic orders, each of which has its own traditions. Buddhism and Jainism were the two main influences on the monastic system in India. It was incorporated into Hinduism by Shankara.

Indian renouncers have arbitrated religious conflicts, encouraged scripture study, and even protected religion from outside threats. Renunciation has so contributed positively to Hindu civilization. Ghurye carefully analysed the various Sadhu organisations. The Shaivite Dashnamis and Vaishnavite Bairagis were significant among them. Both of these organisations have Naga contingents ready to repel any threats to the Hindu faith. Interestingly, a group of Shaivite monks engaged in military resistance against the British army in the nineteenth century, as told in Bankim Chandra Chatterjee's Bengali book Anand Math. They were undoubtedly overpowered by the British, but in doing so, they demonstrated their steadfast devotion to Hinduism. These Sadhus, who gathered in vast numbers during the Kumbh Mela, were the epitome of India; they adhered to similar religious organisations while coming from all places and speaking various languages. According to Ghurye, asceticism is an essential component of modern Hindu practises, not a bygone practise. Vivekanand, Dayanand Saraswati, and Sri Aurobindo three well-known ascetics of modern times worked to advance Hinduism.

Indian architecture and art

Additionally, Ghurye has a strong interest in Indian art. He claimed that there were similarities between the Buddhist, Jain, and Hindu aesthetic monuments. While Muslim and Hindu monuments were based on similar value systems, respectively. Indian temples took their design cues from nature. They have access to well-liked topics via the Veda, epics, and Puranas. However, Muslim art was Persian or Arabic in origin and did not originate here. The idea that the Muslim monuments in India constituted a synthesis was not one with which he agreed. Hindu decorations are still present in Muslim structures. In contrast, despite Muslim kings' governmental dominance of Rajasthan, Rajput architecture remained committed to Hindu principles. Ghurye followed the evolution of Indian clothes from antiquity to the present. In order to demonstrate the changes in clothing over history, he took inspiration from Buddhist, Jain, and Hindu creative works.

As was previously mentioned, Radhakamal Mukerjee wrote on Indian art. But he had a different method of approaching art. Mukerjee saw it as a representation of the principles, standards, and values of a civilization that had endured for many years. Ghurye, on the other hand, saw art as having a distinctively Hindu structure. Rajput architecture, according to Ghurye, was an expression of Hindu trust in its own destiny. Mukerjee used a somewhat different perspective while examining the same creative phenomena. He said that the Rajputs were ardently involved in creating monuments because they thought they would serve as their aesthetic legacy long after they were gone. So, despite their ongoing conflicts with Muslim masters, they continued to support the arts [7], [8].

Muslim-Hindu Relations

Hindu-Muslim connections were often explored in Ghurye's writings. Hindus and Muslims, in his opinion, are two distinct communities with little chance of cooperation. The tensions caused by over seven centuries of Islamic dominance in India served as the foundation for Ghurye's pro-Hindu position. The Hindu mentality was undoubtedly harmed by forced conversions, the demolition of sites of worship, etc. Considering Ghurye's opinions critically, it is vital to emphasise that the Koran does not support the oppressive practises of Muslim rulers. Islam forbids using violence. What really occurred was that the Muslim rulers used force against their citizens out of political necessity rather than out of a strong religious

conviction. Additionally, exchanges between Hindus and Muslims have benefited both cultures and society. Sufism sparked the Bhakti movement in India; the development of Urdu literature, Hindustani classical music, and common lifestyle patterns revealed the beneficial aspects of Islamic authority. In reality, colonial control was primarily responsible for intercommunal hostilities. After the 1857 Mutiny, the British used a political tactic to split Indian society, particularly the Hindus and Muslims, so they could not fight them together. The growth of urbanisation as a result of conflicts of interest also gave communalism a boost. Most often, religiously motivated political and economic factors have caused communal riots to occur in India's metropolitan areas. Ghurye's writings mostly dealt with the upheavals that occurred during his lifetime. Actually, the two communities worked well together before the British Empire.

DISCUSSION

Marxist D. P. Mukerji used a dialectical technique to study Indian history. The dialectical interaction between tradition and modernity, colonialism and nationalism, individualism and collectivism, etc. Listed below is a brief biography of D. P. Mukerji. This will aid in putting his main points into correct perspective for you. Dhurjati Prasad Mukerji was most often referred to as "D. P." He was born in Bengal in 1894 to a middle-class Brahmin family. The literary impact of Bankim Chandra, Sarat Chandra Chatterjee, and Rabindranath Tagore peaked during this time. Bengali literature had a resurgence at this period.

D. P. Mukerji graduated from Bengal's Bangbasi College. He first studied history, which at the time included economics, before pursuing a degree in the subject. He was a Bengali man of letters who also produced some fiction, although he didn't stick with it for very long. He was not constrained by the restrictions of any one discipline. He may have chosen to specialise in sociology since it is the most extensive branch of social science for this reason. As a sociologist, he achieved not only national but even worldwide recognition. He began working at the Lucknow University in 1922 as a sociology and economics instructor. He described himself as a Marxologist. His middle-class Brahmin family origins gave him the innate ability to combine Marxism with Indian heritage.

Karl Marx's theories, according to D. P. Mukerji, were always applicable in India when they were adjusted to the circumstances of Indian history and custom. Therefore, he always underlined the need to understand social processes and movements. He was created at the heyday of criticism, and his own work accurately captures this period. He used analytical standards from as many different disciplines as he could to each issue. He has the ability to approach every issue from a different perspective. He was a critic of life as well as of art, music, theatre, and other forms of expression. He embodies a fusion of Bengalee and Anglo cultures.

D. P. Mukerji was a person with strong aesthetic tastes. Even the way he dressed piqued his interest in style. He was a thin guy who detested putting on even a single pound. He detested adding extra space or writing anything redundant or pointless while he was thinking. His writing was incisive, concise, and keen. He was an intelligent guy who seldom showed emotion. He believed that emotions should not be shown but rather should be integrated with thought.

He cherished his role as a teacher and was well-liked by his pupils. He promoted discussion and the sharing of ideas among his pupils. He was a co-student and a lifelong learner as a result. He had such a profound impact on his pupils that even after his passing, they continued to think about him. When the Congress came into power in Uttar Pradesh, D. P. Mukerji temporarily took on the role of director of information. His impact helped public

relations adopt an academic mindset. Additionally, he contributed to the Bureau of Economics and Statistics' establishment. When Congress resigned from power over the war issue at the start of the Second World War, he went back to the Lucknow University. He was chosen to serve on the U. P. Labour Inquiry Committee in 1947. He was appointed a professor in 1951. Despite being late to the party, D. P. never felt resentful [9], [10].

He was asked to lead the Economics Department at Aligarh in 1953, a year before his retirement from Lucknow. There, he remained for five years. As a visiting sociology lecturer at the International Institute of Social Studies, he travelled to The Hague. He was a founding member of the Indian Sociological Association and a member of both the Editorial Board and Managing Committee. Additionally, he represented the group in the International Sociological Association, where he later rose to the position of Vice President.

He published several books and essays on a variety of subjects. He was not a politician in any sense, but he followed political developments after Independence with considerable interest. He was inspired by Jawaharlal Nehru and Rafi Ahmad Kidwai, two prominent national figures. He once exchanged letters with Nehru. He was not a closed-off thinker despite being an academic. He gave his topic sophistication. Although many people had an impact on him, he remained a scholar who had a great deal of influence till the end. 1962 saw his death from throat cancer. But as was already said, he gets by thanks to his pupils.

Marxism, in D. P. Mukerji's opinion, made it easier to comprehend historical trends but was unable to provide adequate solutions to issues affecting people now. The regeneration and reinterpretation of India's national culture held the key to that answer. He disagreed with current social sciences' positivism, which divided people into biological or psychological entities. Individuals had become self-seeking actors as a result of the industrial culture of the West, and society there had adopted an ethnocentric perspective. The social foundations of mankind had been destroyed by positivism's focus on individuation.

CONCLUSION

In summary, G.S. Ghurye's outstanding contributions to the study of Indian society, culture, and history have had a lasting impact on sociology and other fields. Our grasp of India's vast and multidimensional culture has been expanded by his commitment to unravelling the mysteries of the caste system, tribal ethnography, rural-urban migration, religious practises, and Indian art. Scholars and researchers now have a basis on which to examine and appreciate the complexity of Indian civilisation thanks to Ghurye's thorough research and perceptive insights. Ghurye's vast collection of work not only captured the diversity of Indian culture but also helped to shape the conversation on topics like caste dynamics, familial networks, and the interaction between tradition and modernity. His research of Indian architecture and art, as well as religious beliefs and practises, provided a thorough understanding of India's cultural diversity. The continued importance of G.S. Ghurye's work in the continuous study of Indian society, culture, and history as we consider his legacy.

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CHAPTER 6

A SCHOLAR'S JOURNEY THROUGH INDIAN ANTHROPOLOGY AND SOCIOLOGY

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ABSTRACT:

Nirmal Kumar Bose, a well-known person in the anthropology and sociology professions, was instrumental in the development of these studies in India. His broad range of academic interests included social and cultural history, politics, architecture, and human geography. Bose's dedication to anthropological studies was as great as his deep concern for the welfare of others. Generations of anthropologists, sociologists, and academics continue to be influenced by him. This section gives a brief biography of him, emphasises his most important accomplishments, lists some of his most important publications, and offers a summary of the content covered in this chapter. Bose was a renowned anthropologist from India who helped establish an Indian tradition in the field. We were familiar with the social and cultural context that shaped N K Bose's life and thoughts before we started this course. We discovered that he was a disciplined boy who was sensitive to the pain of others. He joined the nation's independence movement. He expressed gratitude to many academics and authors who provided him with intellectual stimulation. He developed his fundamental understanding of social science during the period when he worked to address the nation's sociopolitical issues in the spirit of Gandhi. At the conclusion of the unit, we included some of his significant works. Bose has made very useful and well-received contributions.

KEYWORDS:

Anthropology, Growth, Science, Sociology.

INTRODUCTION

Scholar Nirmal Kumar Bose has a wide range of scholarly interests. Any discussion of the growth of anthropology and sociology in India include him significantly. He published on a variety of topics, including politics, architecture, human geography, and social and cultural history. His intense concern for people's wellbeing always matched his intellectual interest in anthropological research. Generations of anthropologists, sociologists, and many other academics are still motivated by his great achievements. In this section, we'll start with a quick biographical biography of him to help us understand the influences on his thinking. After that, we'll concentrate on his main points, name some of his significant writings, and then wrap off with a summary of this unit's material.

In 1901, Nirmal Kumar Bose was born in Kolkata. His father, Bimanbehari, was a physician by trade. Young Nirmal excelled at sports. Nirmal Kumar respected his father's sage advice, compassion, and sense of duty to his job. Kiranshashi Devi served as his mother. She had a very organised and regulated lifestyle. According to legend, Nirmal Kumar Bose learned self-control from his mother. Kiranshashi Devi lived out her latter years as a widow in Puri. Nirmal Bose would visit his mother regularly so that she wouldn't feel lonely without his father, regardless of how interested in his academics he stayed. He attended several schools in Bihar, Bengal, and Orissa for his schooling. He graduated from the University of Calcutta with a Bachelor of Science in Geology with Honours and a Master of Science in

Anthropology [1], [2]. Early involvement in the national movement gave his literary and scientific work a particular edge. For his nationalist actions during the campaign for India's independence, he was also imprisoned. The one factor that had the most impact on Bose's life was his friendship with Gandhi. Gandhi's ideals for establishing a new society in India piqued Bose's curiosity, so he started by thoroughly studying his works. He was Gandhi's personal friend and secretary. Gandhi's effort to discover truth via experience inspired Bose. Gandhi, in his opinion, was the epitome of a fieldworker always willing to observe and listen, and never quick to judge a human situation before actually experiencing it. Gandhi was the subject of several of his writings, including Selections from Gandhi's Writings. Bose has a multifaceted career and held prestigious positions with distinction. He was a professor at a number of institutions in India and overseas. From 1959 to 1964, he served as the Anthropological Survey of India's director. From 1967 to 1970, he served as the Government of India's Commissioner for Scheduled Castes and Scheduled Tribes.

In 1948, the Asiatic Society of Bengal presented Bose with the Annandale Gold Medal in honour of his outstanding anthropological work. In 1949, he was chosen to lead the Indian Science Congress' Anthropology and Archaeology Section. In 1955, he was chosen as a fellow of India's National Institute of Science. He worked tirelessly as a social worker and contributed in many different ways to charitable organisations. In 1966, he was awarded the Padma Shri. Three Bengali novels by N. K. Bose Maben o Pracbeen, Paribrajaker Diary, and Hindu Samajer Garban are regarded as among his greatest works. The first two are collections of essays and sketches, while the third is an analysis of the fundamental aspects of Hindu social structure that combines the viewpoints of ethnography, indology, and history in a very condensed but extremely brave and innovative way. An outstanding anthropologist, he attempted to integrate the three perspectives of social historians, indologists, and ethnographers into a unified framework.

Approaches and Techniques for Studying Society

Fieldwork was emphasised heavily by Bose. Every notion should, in his opinion, be put to the test via observation and practical application. Nothing pertaining to human civilization should be predetermined or accepted at face value. Bose toured widely around the whole nation, frequently connecting with people and exchanging experiences. He believed that an anthropologist needed to go beyond the practical side of anthropology in order to comprehend Hindu civilisation.

Bose has created his own method for examining social phenomena and cultural characteristics in certain situational circumstances. He believed that there couldn't be a predetermined method for doing genuine fieldwork. The researcher should be guided by the nature of the work at hand when deciding what instruments of investigation to use or even how to approach the topic at hand. He always emphasised the need of attentive and thorough observation.

Bose believed that Indian civilization had a limitless potential for absorbing and transforming ideas and experiences from every imaginable source. He investigated the relationships between tribal and non-tribal populations from a wider social and cultural viewpoint while researching the lives of tribal people in India. Bose had a good understanding that the tribal people in India were not all the same and did not relate to the larger society in the same way. Bose illustrates the characteristics of the tribal populations in Orissa and Chota Nagpur and their interactions with the larger society using ethnographic data. He employs two related criteria to categorise the tribal groups in India: the degree of their social and physical isolation and their technical progress [3], [4].

DISCUSSION

Bose's honours and honours, including the Padma Shri and the Annandale Gold Medal, highlight the importance of his anthropological study. His most significant works, such as "The Structure of Hindu Society" and "Tribal Life in India," demonstrated his interdisciplinary methodology, fusing ethnography, indology, and social history. Our comprehension of the intricacy of Indian civilization has increased as a result of his dedication to meticulous research, the study of tribal groups, and the complicated caste system. The discussion on these topics was further extended by Bose's investigation of Indian civilisation, architecture, and economic structure as well as his critical assessment of the caste system. His understanding of how Indian culture adapts and takes in influences from a variety of sources is especially important. The pioneering work of Nirmal Kumar Bose continues to serve as a source of inspiration for future generations of researchers, leaving behind a lasting legacy. His adherence to Gandhi's trusteeship theory demonstrated his commitment to social justice and equality, and he continues to serve as an inspiration to those working to create a more fair society. In conclusion, Bose's contributions have enriched our knowledge of this complex and dynamic culture and had a lasting impact on the areas of anthropology, sociology, and the more general study of Indian civilization.

Cultural Perspective of Indian Society

Bose provides a civilizational vision of Indian society in his book, The Structure of Hindu Society. He has broken it down into three sections. He gives information based on his own fieldwork in the first half, which mostly falls under the category of ethnography. The majority of fieldwork is conducted in indigenous groups. His explanation of the theory and practise of Hindu social life is presented in the second half, which is mostly indological. Social history is the subject of the third section.

Bose's first independent field study was among the Orissan Juang tribesmen who engaged in shifting farming. Bose was astounded by the fact that even though Juangs were not practising Hinduism, there were obvious signs that Hindu religious concepts had influenced their way of life. The fact that Juang religious practises have been heavily impacted by those of the nearby Brahminical people is shown by the fact that they take morning baths, give offerings of sun-dried rice, and use terminology like satya, devata, and dharama. Nevertheless, they speak their own language, execute their own wedding and burial rituals, consume beef, and are not regarded by Hindus as belonging to one of the Hindu castes. He gained the fundamental understanding of how tribes were assimilated into Hindu caste-based culture during this little period of field investigation.

Bose demonstrates that the Mundas and Oraons have been more deeply and extensively influenced by Aryan or Brahminical civilisation than the Juangs or Savaras. These kind of effects help indigenous cultures communicate more effectively with the rest of civilization. According to Bose, the procedure known as "the Hindu Method of Tribal Absorption" allowed marginalised people to integrate into Hindu culture without having to give up all of their unique traditions. It is noteworthy to note that Hindu castes like Ahir, Lohar, and Midha also participate in the festivals of the tribal people, and unless one is informed who is who, there is no way to tell them apart [5], [6].

He made the observation that there are sometimes fissions within one caste on the nature of cultural change. Also seen is the incorporation of outer tribal groups into the Hindu social structure. It may not quite be accurate to refer to recent recruits like Juang or Mundas as Hindu castes. The explanation for this is because they still practise distinct social rituals that are not governed by Brahmins. But in this instance, we can see how a technique used by the

Hindus to include tribal populations into their own system is in action. Bose conducted field research on the co-existence and interpenetration of two kinds of social organisation, "Brahmanical" and "tribal," demonstrating his skill as a field scientist. These two types of social organisation have coexisted in India for a very long period, according to Bose. The first was more sophisticated technologically, wider in scope, and more intricately organised than the second. Tribal tribes were drawn to it because of its superior technological efficiency and the freedom it gave all communities to maintain their own traditions even when organised in a hierarchical manner.

As an anthropologist, Bose was interested in both exposing a particular cultural pattern and learning the theory behind it. The idea was a crucial tool for comprehending how the society really functioned. In order to validate his theories on the structure of Hindu society, Bose also looks for proof in the field of indology. He has taken ideas from many other places, including the epics, the Smritis, Buddhist writings, etc. He points out that the processes that may be inferred from reading religious texts are much the same as those that an ethnologist can deduce from fieldwork data. He uses a Ramayana tale as an illustration of a lower caste person's desire to follow the twice-born tradition. Bose reads the epics and the Smritis in an effort to determine the 'varna' system's design. He discovers in them the ongoing effort to explain the rankings held by certain groups in light of their purpose and history. He also provides a quick overview of the obligations imposed on the monarch by numerous writings. The multiplicity of traditions that predominated among the several groups, which together made up the wider society, were accommodated under the king's administration. According to Bose, the economic organisation that underpinned these traditions is what gave Hindu society its unique characteristics.

In many aspects, the ancient system's core unit of economic organisation was the village. Bose talks on village life and focuses on the rather complex system of work division. Since the residents generated the majority of what they consumed, the community was essentially self-sufficient. However, the village's independence was really a relative notion. What wasn't produced by the town might be purchased at the weekly markets, fairs, or pilgrimage sites that attracted visitors from all over the world. Bose also provides a few insights of city life, mostly via the writings of the legendary Indian philosopher Vatsyayna.

Indian society saw several modifications throughout the Muslim era. A few new crafts were developed, although these were mostly limited to urban areas. Even after moving into rural regions, they left the core structure of the village's economy untouched. Bose cites Buddhism in the prehistoric era and Chaitanya's Bhakti movement in the mediaeval era as two instances of efforts to question the basic foundation of Hindu social organisation. These movements opposed caste hierarchy and the assignment of status based on birth. They revitalised religion but were unable to significantly alter the pre-existing social structure. They did not lead to any significant modifications in the way that manufacturing is organized [7], [8].

The British introduced significant modifications to the existing economic system. The ancient caste-based division of work was gradually weakened by the new economic pressures that were introduced. By analysing census data, Bose demonstrates that the link between caste and conventional profession started to wane. Bose attempts to pinpoint the new demands advanced by distinct castes via a review of caste journals and other records. The British administration was pressured by the lower castes, who claimed to be of a greater social position. The traditional Hindu society's ideological foundation was eventually questioned.

Bose believed that only a fully scientific approach could be taken in order for the past to be useful to the present and the future. Bose explores some of the ways in which Hindu society's

structure started to relax and shift as a result of the influence of British rule using historical examples. Thus, The Structure of Hindu civilization is a book that explains the principles upon which Hindu civilization was founded. Bose placed a high value on the economic component as a source of social life's both stability and change. He also understood the value of agricultural technology. Anthropology has long shown us that the indigenous people received their agricultural know-how from Hindu castes. The Gandhian battle for liberation gave tribal people the chance to interact more with Hindus from the caste system. Bose said that the liberation struggle's most notable accomplishment was that it reduced the variety of society. Bose was particularly interested in the way the indigenous people ran their economies. He believed that the best method to categorise India's various tribal communities is not by language, religion, or ethnicity, but rather by means of subsistence.

One may more easily understand the link between the "non-tribal" and "tribal" aspects of Hindu civilisation by using this sort of categorization. According to Bose, the relationship between 'tribal' and 'non-tribal' people has been ongoing, and the many forms of productive systems in which they have each lived are the key to comprehending this connection. Bose noted in his book Tribal Life in India that, save from a very tiny portion, there is little distinction between the economic circumstances of tribal people and those of peasant and artisan communities. His knowledge of tribals' absorption to caste is an important aspect to evaluate the unity of Indian culture since it shows how different our rural people and urban classes are from peasants and the tribal groups in terms of their jobs. Bose focuses on how shared material culture unites various regions of India into a single framework. He believed that the tribal people were always under pressure to give up their isolation in favour of being assimilated into larger civilization. Economic factors were the major cause of this strain.

In addition, Bose had a keen interest in the study of caste systems, Indian civilization, and architecture. While living in Puri, Orissa, Bose met a temple builder who introduced him to the orthodox principles of Orissan building. He discovered on the job that a student of civilisation must synthesise knowledge from multiple sources, including texts and artistic output. Bose became so fascinated by the beauty of the old Orissan temples that he began educating Puri tourists about them. Temple architecture, a topic close to Bose's heart, has been the subject of some of his most authoritative writing. He wrote on shifting agriculture technique and other crafts including oil pressing, pottery, and weaving with professional expertise because he had a deep interest in the material culture of the indigenous people [9], [10].

Caste Structure

Bose distinguishes between the varna system of caste and several jatis that function "under specific conditions" of a village or area. He highlights that the caste structure is more malleable than is often believed. The internal process of the production of new jatis as well as the absorption of other groups into its fold caused the varna system to become ever more complicated. When Bose was working with the untouchables in the slums as part of the Gandhian Reconstruction Programme, he developed an interest in studying the Indian caste system. He disregarded the ideas of purity and defilement as well as the myths of divine origin and reincarnation.

The operation of such a system was governed by the basic principle of interethnic cultural tolerance in remote rural communities. According to Bose, recent events point to a shift away from the conventional, non-ascribed system and towards a single one. In other words, new social meaning is being created by combining previous structures in different ways.

Bose acquired an interest in the study of castes as self-regulating corporate groupings that direct the social lives of its members in addition to having an interest in the change-oriented research of the Indian caste system. He started a series of research on the functioning of caste alliances in various parts of India. In a few of them, the functions of monarchs, temples, mathas, etc. in regulating caste standards were also highlighted. Bose disagreed with the claim that the growth of western education contributed to the deterioration of the caste structure in India. He argued that without a significant restructuring of the nation's economic structure, western education would not be able to affect the caste system.

In 1967, N K Bose was chosen to serve as the Scheduled Castes and Scheduled Tribes Commissioner. He was mostly involved in observing people's social and economic circumstances as well as social security in various regions of the nation. His attempts to improve their situation are clear evidence of his commitment to nation building. Bose contrasted the situation of India's scheduled tribes with that of European nations. Due to the deeply ingrained hierarchy and stratification in Indian culture, the two stand in stark contrast to one another. In India, stratification and hierarchy resisted societal transformation. Bose disapproved of India's caste system.

He was firmly dedicated to the notion of caste equality. He believed that Gandhi's approach to achieving social justice and equality was comprehensive. Bose supported the concept of creating a trusteeship of wealth and agreed wholeheartedly with Gandhi's view of trusteeship. By doing this, the poor would be able to share in the prosperity without being obligated to the wealthy.

CONCLUSION

In conclusion, Nirmal Kumar Bose's life and work are examples of how scholarship and social conscience may successfully coexist. Bose, who was born in Kolkata in 1901, was raised with ideals of compassion, responsibility, and discipline, which he kept with him throughout his career. His personal ties to Mahatma Gandhi and his participation in the Indian freedom struggle made a lasting impression on his intellectual development.

Bose made contributions in a variety of fields, including academia, the Anthropological Survey of India, and his position as Commissioner for Scheduled Castes and Scheduled Tribes. In a series of articles titled "Hindu Method of Tribal Absorption," "Caste in India," and "Some Aspects of Caste in Bengal," Bose suggests that the economic and cultural security offered by the non-competitive, hereditary, and vocation-based productive organisation is the cause of the caste system's persistence.

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CHAPTER 7

A LIFE DEVOTED TO PRESERVING TRIBAL IDENTITY AND CULTURE IN INDIA

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ABSTRACT:

In India after independence, Verrier Elwin, a self-made anthropologist, public intellectual, and institution-builder, was instrumental in understanding and promoting indigenous people. The topics covered in this lesson include his contributions to Indian anthropology, his original methods for examining tribal cultures, and the literary strategies and idioms used in his published works. Elwin had a rich and multidimensional life that had a lasting impact on India's knowledge of its tribal communities. He transitioned from being an Anglican missionary to a fervent supporter of tribal customs. Verrier Elwin's impact is still important in a country that seeks to be one despite its diversity. His work is still a useful resource for anthropologists, decision-makers, and anybody else interested in learning about the many tribal cultures of India. Elwin's dedication to defending the legal rights and cultural autonomy of oppressed indigenous people serves as a timely reminder of the value of appreciating and conserving the variety that contributes to a country's character. This lesson examines his significant contributions to Indian anthropology, as well as his methodologies for studying tribal groups, literary devices, and writing styles in his published works.

KEYWORDS:

Indian Anthropology, Cultural Independence, Literary Style, Indian History, Tribal Communities, Tribal Identity.

INTRODUCTION

Verrier Elwin spent the majority of his life interacting with different tribal communities in India. The circumstances of his life and career made Elwin a privileged interpreter of tribal cultures, with a strong political conviction and a sincere concern for their rights. We discovered that Elwin spent so much time interacting with the various tribal people in India that he would accompany them into the jungle and even spend the night there. He had a significant impact on their lives via his administrative roles. Elwin's vivid reports set him apart from other Indian anthropological experts working now. Elwin added to our understanding of India's indigenous peoples. His books on the Baigas, Muria Gonds, Bondos, and Saoras tribes will be highly regarded for a very long time. Verrier Elwin was a "self-made anthropologist" who also served as a public intellectual, iconoclast, and institution-builder in the post-independence India. He was able to translate the true voices of the tribal communities into academic and administrative discourses. Later, he became an Indian citizen. Elwin adopted Indian jungles as his home and considered the local tribal people there as his own family. He actively participated in the process of constructing the country while holding administrative and governmental roles related to the development of tribal tribes scattered across India.

John Verrier Bishop Holman Elwin was an Anglican. At an early age, his father passed away. Elwin's friend and coworker Shamrao Hivale offers a fascinating narrative of Elvin's time as a student, which offers a perceptive look into the mutable potentials concealed in his

demeanour. Verrier received several awards during his senior year of high school, according to Hivale, but he was unable to get a scholarship at St. John's College. Elwin arrived to Merton in 1921 as a Commoner without high expectations for his future in academia. However, after he arrived at Oxford University, he discovered that he really had the ability to explore a variety of academic subjects with a broad sense of curiosity, which was mirrored in his interaction with many social circles among friends. In his third term of study in 1921, Elwin enrolled in English Literature, which had not yet become a recognised academic field at the university and was consequently not eligible for financial aid. He then continued his studies for two years in theology. At Oxford, Elwin received his Anglican priestly ordination. In order to join an Anglican Order in Pune, he travelled to India as a missionary.

Prior to achieving his goal of becoming a monk, Elwin was drawn to Gandhi and became active in the Indian Independence Movement.He became more and more close to Gandhi over time. Gandhi once assured him that he would adopt Elwin as his son. Elwin spent around four years in Gandhi's ashram and became involved in all of his missions and undertakings. After those years of collaboration, he split with Gandhi on a number of dissociation-related topics, with the exception of India's right to independence from colonial domination. Elwin, however, asserts that "contact with Gandhi wedded me to India" and that church authorities in his own nation took seriously his involvement in political activities in India. As a consequence, he was denied permission by the government to go back to India. Finally, however, he was given permission with the caveat that he refrain from participating in Indian politics [1], [2].

Elwin was, in a sense, rejecting his own Christian history by deciding to live among the tribal tribes and establishing a new concept of freedom beyond the bounds of European civilization. For him, being among the forest tribespeople represented an individual sort of independence with roots in pre-modern and pre-capitalist lifestyles. Elwin travelled to a secluded area in the Central Provinces' Mandla region with his buddy Shamrao Hivale in 1932 because he was determined to settle among the Gond tribe. He began seeking a deeper absorption in the anguish, the suffering, and the poverty of the most marginalised people in the woods at this pivotal juncture in his career. He has been a one-man army and completely devoted pressure group for the rights of the tribal people for around twenty years in central India.

Elwin acquired Indian citizenship in January of 1954. He was named the Indian Government's anthropological consultant the same year, with specific administrative responsibility for working with the hill tribes along the north-east boundary. He relocated to Shillong for this administrative effort, and for ten years he led the charge in spreading what he called "Mr. Nehru's gospel" among the indigenous groups who lived there. Elwin, a well respected public anthropologist in his adoptive country, died away in February 1964. Numerous more medals and honours, including the most prestigious Padma Bhushan, were given to him.

Ramachandra Guha, a historian and writer, describes Verrier Elwin's varied participation in various Indian public discourses: "This Englishman, missionary, Gandhian, social worker, activist, bureaucrat and Indian was always and preeminently a writer, a man whose richness of personal experience illuminates an oeuvre of truly staggering proportions. Elwin produced work in a variety of genres. His final work, an autobiography, is usually considered as the greatest of all his publications. He produced and published poetry, religious tracts, polemical pamphlets, novels, anthropological monographs, folklore collections, official reports and manuals, reviews, editorials, and travelogues.

Elwin was eager to have a unified set of principles directing his actions. He writes: "From the time of my arrival there I was doomed. I was visiting Sabarmati for a session of the Inter-Religious Fellowship in January 1928. I had been a sympathetic travel companion for a while, but I suddenly became a devoted follower. Those few days in Sabarmati had an enormous effect. I felt as if I had unexpectedly given birth to an Indian body on Indian land. I don't believe I first realised how seriously serious the new mindset I acquired was or what the ramifications would be because everything just seemed to fall into place. He emphasises that he did not totally see India as the exotic other. I first thought the fight was between two distinct types of people rather than between India and Britain, as he describes. Freedom was my central subject, and it wasn't just limited to India. The winning essay I wrote at Oxford on the poetry of revolution had made me aware of how highly valued liberty had been across Europe, especially among English poets. India's national movement was largely influenced by Western thought. Ruskin and Tolstoy had a significant impact on Gandhi. My initial interaction with him consequently had the effect of adding me to the group of Europeans and Englishmen who found colonialism or imperialism abhorrent [3], [4].

The experience of learning Marathi was one of his first memories after arriving in Poona: "We spent most of my language-lessons discussing Hindu mysticism and philosophy with the result that after six months I knew the Marathi or Sanskrit words for most of the higher spiritual states, yogic postures and exercises, but I was quite incapable of ordering lunch at the railway station." His dedication to India was so strong that Jawaharlal Nehru, the country's first prime minister after independence, chose him to serve as the North Eastern Frontier Agency's tribal affairs advisor.

DISCUSSION

Verrier Elwin is renowned for his in-depth research of aboriginal peoples. His primary texts have a particular interest in tribal identity and existence. Many anthropologists and sociologists have been influenced by his study methodology and attitude. Now let's study more about theses.

Cultural Independence of Tribes

Elwin left politics in 1932 and began studying anthropology and social work after moving in with the Gonds. Elwin was able to experience the world from their perspective during his extended stay among indigenous people. In 1940, he wed a Gond woman; however, in 1949, they divorced. Elwin spent a significant portion of his life interacting with the tribal populations in Central and North-East India that he wrote about. His early ethnographies on the Baiga and the Agaria, which were both closely related to the Mandla Gonds where he lived, were on their neighbourhoods. Elwin spent a lot of time in Bastar and Orissa researching tribal societies. As closely as a stranger could, he assimilated into the community, shared their way of life, and settled down. He aimed to get detailed information from the individuals rather than just relying on simple queries. Elwin supported the cultural sovereignty of tribal culture, which according to its own terminology and references constituted a distinct civilizational order. According to Elwin, there are many aspects of the Gond ethos that should be preserved, including their independence of spirit and freedom from many of the typical oriental restraints. Other aspects of the Gond ethos include their simplicity and freedom, love of children, position of women, and love of children. In fact, the tribe "has a true message for our sophisticated contemporary society that is in danger of disintegrating because to its obsession with material items and its lack of love:

This viewpoint on tribal life, which placed an emphasis on distinctive communal identity, is represented in Elwin's first ethnographic study, The Baiga, which was published in 1939.

This book was a substantial monograph on a tribe whose economy was being destroyed by the state taking away their natural resources and means of subsistence while forcing them to practise farming, which they did not like. Elwin performed fieldwork in several villages across the Madhya Pradesh, Chattisgarh, and Orissa states of modern-day India. He spent 1940–1942 living in Bastar, a vast, remote, forested area with a high concentration of tribal people.His monographs provide in-depth research of tribal life rather than just being descriptive portrayals of 'exotic' groups. He wrote extensively on tribal sovereignty as well as their civil and political rights [5], [6].

Elwin amassed a wealth of information on the myths, poetry, and tales of the Central Indian tribes, which he vividly portrayed in his intriguing monographs.

The Agaria depicts the demise of a village of charcoal iron-smelters that has been severely harmed by taxes, industrial iron, and governmental indifference in a melancholy story. Elwin attempted to examine the circumstances behind murders in a tribal group in "Maria murder and suicide." The socialisation patterns of the Muria and their ghotul among a tribe in Bastar were distinctive, and their sexual orientation was investigated. More specifically, the story centred on the ghotul, or dormitory, where young boys and girls live and learn about sexuality. Elwin attempted to comprehend the character of a highland Orissa tribe in Bondo Highlander. The research focuses on the debate and tension that exists in ordinary communal life between individuality and group collaboration. Another research from Orissa, "The Religion of an Indian Tribe," provides a comprehensive analysis of Saora ceremonies and religious beliefs. The most in-depth description of an Indian tribal religion to have come from an anthropologist's pen was this anthropological endeavour on religion and ritual.

The works on the Baiga and the Muria attracted the most attention and conversation out of all of them. Both investigations demonstrated the close relationship between the author and the communities as a consequence of their extended stays among them. The Aboriginals, Elwin's most well-known booklet, outlined his concerns over the rights and safeguards of aboriginal groups with regard to their economic stability and safety. He fervently argued for the restoration of their ownership rights to forest resources, the defence of tribal lands, and the limitation and restriction of outside interference in their daily life.

In addition to his past ethnographies of the Baiga, the Agaria, the Maria, the Muria, and the Bondo, Verrier Elwin authored The Religion of an Indian Tribe, his sixth book, on a tribe. He paid particular attention to problems of tribal land alienation, loss of forest resources, and exploitation by non-tribal money lenders and authorities because of his concern for the natural and material resources of tribal groups. His involvement in these important tribal-related concerns equipped him to go beyond being an academic chair and become an action-oriented anthropologist.

His works were replete with political passion and intellectual dedication to defending the basic rights and cultural autonomy of marginalised indigenous people and voicing their views.His whole body of work is infused with the desire to "or at least delay, the degradation and exploitation of the tribes," as he puts it. Elwin's own comments on this matter further speak to the importance he gave to his political and moral pursuits.

He thought that anthropologists' writings and actions would work to save the indigenous people against exploitation, intrusion, and repression.Elwin was a fervent supporter of maintaining the distinctiveness of tribal identity and culture. His colleagues disparaged him as a "isolationist" who prevented the tribal people from being brought into the Hindu religious fold because of his political stance on the issue of tribal identity.

Tribal Identity Issue

It is generally known that Elwin has a contentious stance among Indian intellectuals and political activists. Some of them harshly attacked his writings and point of view on the tribal issue in relation to identity. Elwin was able to amass a large following of enthusiasts for his creations, with Jawaharlal Nehru the nation's first prime minister after independence standing out among them. In 1954, Nehru suggested that he be sent as the Indian government's tribal affairs adviser to the north-eastern area. Elwin kept creating policy papers in an effort to safeguard the interests of the indigenous groups. 'A philosophy for NEFA' and 'A new deal for tribal India', two publications written by Elwin when he was living in the north-east, respectively, attracted a lot of reader interest. In terms of argument and substance, Nehru's renowned "tribal panchsheel" has Verrier Elwin's stamp. It will be helpful to place the idea of identity and identity-based movements for political and cultural autonomy within the tribal discourse in order to understand Elwin's involvement in the debates over tribal identity and the problem of national integration in post-Independent India [7], [8].

Manor shows how several sorts of identities have developed in India with reference to ethnic and tribal identity as well as people's propensity to choose one degree of identity over another depending on changing social and political circumstances. Language, ethnicity, religion, gender, sexual preferences, caste, tribe, race, and many more characteristics are among these markers.

Therefore, a set of fundamental characteristics shared by members of a collectivity are linked to identity-based political articulations. These core markers are distinct from associational markers, such as those of workers and labourers, who are characterised more by their shared interests than by specific, mostly attributable group identification traits. The identification of group members based on the possession of shared characteristics based on all or part of the characteristics such as language, gender, religion, caste, ethnicity, etc., supports the presence or construction of identity. Identity movements refer to the mobilisation based on these markers. Modern politics now heavily emphasises identification in general and identity-based political articulations in particular.

A tribal community's identity may be created internally, serving as the group's self-image, or it may be imposed from outside, serving as the group's outward identity. One example of such a proposition is the notion of "tribe," which is reflected in the names of various tribal groups as well as in general words like "aborigins," "adivasis," and "Scheduled Tribe." These propositions may have been imposed by outsiders or developed by the tribal people themselves. Sahay argues that a conversation about identity might begin with the etymological origins of the names of certain tribes or the terms that the tribes use to describe themselves in terms of their tribal self-image.

Another important facet of the study of identity is the leaders, tales, and customs connected to certain tribes' names. Here, we must concentrate on the issue of how tribal groups' sense of self and identity may be identified as the vantage points of political activities and mobilisations.

Since the end of the Colonial era, identity-based movements among tribal people in India have been a topic of controversy. The Anthropological study of India study found a number of changes in central and eastern India, with the development of a Jharkhand state being the most significant of them. Additionally, there were social movements in Chotanagpur among the Kurmi and other tribal populations that aimed to achieve tribal autonomy. The Bhagat movements among the Bhills, many agricultural movements among various tribal tribes, as well as political struggles for autonomy were among the activities that took place in western

India. The Bhagat movements and a Gond political movement were believed to be ongoing in Central India. The migrations in central India's tribal belt may be divided into four main streams, according to the ASI report.

1. Political autonomy movements;
2. Agrarian and environmental movements;
3. Methods for translating sanskrit;
4. Language and script-based movements in culture.

Singh emphasises the many ways that migrations occurred among distinct tribal regions. There are several ways that movements might take place, including movements for political independence, agricultural and forest-based movements, and cultural movements based on script and languages. The Sanskritization process also had a significant impact on how the movements were shaped.

In the early 1940s, the Gonds and Bhils intensified their call for the creation of a separate state. However, these movements did not continue as a concerted effort. Adilabad saw a political uprising in 1941 at the same time period that called for a Gond Raj. The Gond leaders pushed for the creation of a distinct state for the Adibasis in the tribal regions of Chattisgarh, the Rewa region, and Vidarbh in a report they sent to the States Reorganisation Commission in the 1950s. .The most well-known uprising was the Birsa Munda Revolt (1895–1901) in Singhbhum and Ranchi against the businessmen, landowners, landlords, and government officials who were in charge of driving tribal people off their land, increasing the rent, subjecting them to physical violence, treating them as subhumans, and raising interest rates on their debts. These problems sparked a significant uprising that was led by Birsa Munda, a prominent revolutionary in the neighbourhood. People were organised by Munda to oppose the British administration. He had the ability to organise the populace in support of a formalised campaign for tribal sovereignty and was adamant about taking on the powerful Britishers. However, since Birsa Munda was jailed and eventually passed away in 1900, the movement was unable to maintain its momentum.

Even though the majority of these conflicts aimed to resolve the fundamental problem of rights to land and forests, the issue could not be separated from the people's religious and cultural heritage. The lack of access to land and forests ultimately ties to the issue of community and identity because of the relationship between economics and culture. The fight being waged by certain groups to reclaim the tribal status they lost due to Sanskritization initiatives is a manifestation of the identity marker prevalent in such conflicts. An organised campaign to identify and establish tribal identity may be found in the attempts to develop a script and develop an indigenous literature in tribal languages. This practise in Chotanagpur dates back to the 1920s, when the newly emerging tribal middle classes started an initiative to obtain political autonomy and support revivalism in tribal literature, which attempted to conserve and reproduce many of the historical cultural markers.

The post-Independence era saw a shift in the direction of tribal movements, with the problem of cultural identity becoming significant in certain circumstances in addition to the concerns of land and forest. The issues of identity, civil rights, and political rights were raised by tribal communities as they began to organise themselves with the aid of civil society organisations. The ability to identify various tribal communities is also reliant on the various ways in which we can trace their etymological meanings back to their origins. Sahay observes that a number of tribes have two names one that is widely recognised among the tribe's neighbours and another that the tribe uses to identify itself. Both kinds of names often allude to certain traits or features of a particular tribe, yet there are also some monikers that the tribes see as

derogatory. Finally, it should be mentioned that all tribal people are evolving towards the adivasi or vanyajati identity. Additionally, there are certain regional phrases that express their identity in connection to the physical and biological environments they live in.

These several frameworks for conceptualising identity each have a unique place in Indian politics and culture. The majority of tribal societies are often geographically far from most other populations of any kind. In states on the plains, some tribal tribes live in undeveloped areas, yet they often experience intrusions by non-tribal people from those areas that are typically predatory in character. As they adopt specific ethnic identities, Adivasis, who may be found in varying numbers in various Indian states, weaken the cohesiveness of the regional linguistic group. While analysing various identity movements for tribal autonomy, it is important to look at how these movements approach the issue of country and the goal of national unity. In this setting, by organising the systems of power and governance that define and then recognise individuals in terms of certain identities, the state takes on the role of an active supporter of identity-based movements. Roy Burman urges us to explore if the discontent among the tribes is a sign of a larger threat that tribal India poses to the country's modern, non-tribal social and political structures. If such an issue exists, one must also take into account whether it has a worldwide scope. In order to pinpoint the nature and personality of the tribal discontent and movements for autonomy, Burman specifies a number of factors. Verrier Elwin's studies on tribal groups during the two decades before and after India's independence proved essential for the fields of both anthropology and policy making against this background of issues relating to tribal identity. In the 1940s and 1950s, Elwin participated in intense polemics with his detractors in order to engage in critical discussions on the subject of tribal identity. Other sociologists and anthropologists disliked Elwin for his distance from the dominant Indian nationalism and his protective attitude towards the tribal tribes.

With anthropologists, Elwin initially discussed the notion of assimilating indigenous populations into the Hindu faith. G.S. In this discussion, Ghurye was Elwin's major rival. Ghurye aimed to treat and include the tribal people into the greater Hindu religious identity by treating them as a member of the Hindu fold. He berated Elwin for his stance on intentionally dividing tribal people from Hindu culture and on 'isolating' tribal groups in mountains, woods, and other isolated areas, where they remained undeveloped and backward and cut off from the rest of civilization. Elwin's support for purposely distancing tribal tribes from the outlines of Indian nationalism and the rising Indian nation, which is mostly centred on Hinduism, was also criticised by Ghurye. Elwin stated that since there was no caste system in place, tribal societies always retained a strong sense of communal identity. They had gender relations that were generally equitable and a close, communicative tradition with nature [9], [10]. Elwin was accused of being an "anti-reformist" because of his contact with social reformers who wanted to institute prohibition and outlaw tribal dances. Elwin disagreed with the social reformers' position on prohibition. Or him, the ethnocentric inclinations cannot be tolerated in any social reform action. He made a strong case for the maintenance and preservation of distinctive cultural forms since they were essential components and pillars of the communal existence of tribal civilizations. Christian missionaries, who felt that converting tribal cultures to Christianity would bring civilization and progress to the tribal world, were fiercely criticised by Elwin for their ideals. In the latter stages of these debates, Elwin gradually shifted to a middle path between Ghurye's assimilationism and his own notion of isolation of the tribal communities from the rest of India. Elwin equally blamed both the Christian and Hindu reformers for being intolerant of tribal culture, art, rituals, and dance, as well as for disrupting community spirit and hurting "new converts by making them ashamed of their traditions." The destruction of tribal

integrity through violence and abuse brought on by non-tribal outsiders, the state, or other external interventions, as well as their defining institutions and customs, is a recurring topic in Elwin's narratives. In particular, for the preservation of the relative autonomy of tribal culture and identity, Elwin's works have consistently supported the interests of the tribal groups. According to him, official interventions into tribal life to address the issue of development must take into account the aspirations and interests of the locals. His effect on Nehru during the creation of the tribal panchsheel is evident in its substance and articulation, both of which prominently include the voices of the tribal populations.

CONCLUSION

Verrier Elwin's life and work are a rare example of how anthropology, activism, and literature have been combined. He distinguished himself as a fierce defender of the rights of tribal groups in India via his commitment to comprehending and maintaining their cultural independence. Elwin made significant contributions to the academic area of anthropology as well as to the attitudes and policies pertaining to tribal groups in India via his extensive fieldwork and immersive methodology. Elwin was able to eloquently and sympathetically depict the many intricacies of tribal life by bridging the fields of academics and literature. His works inspired as well as enlightened readers, bringing attention to indigenous people' problems and their fight for cultural survival in a world that is changing swiftly.

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CHAPTER 8

IRAWATI KARVE: PIONEERING ANTHROPOLOGIST AND CULTURAL INTERPRETER

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ABSTRACT:

An outline of Irawati Karve's key contributions to anthropology and sociology are given in this paper. It shows her groundbreaking research into familial systems, Hindu civilization, and her original interpretation of the Mahabharata in her book "Yuganta." Karve's interdisciplinary approach, which included anthropology and indology, enabled her to provide remarkable insights into the social structures and cultural complexity of India. Her biography, manner, and the effects of her work in numerous sectors are all covered in this debate. We now have a far deeper grasp of Indian society and culture because to Irawati Karve's ground-breaking contributions to anthropology and sociology. She distinguishes herself as a visionary researcher by her painstaking fieldwork, thorough analysis, and multidisciplinary approach. Karve shed light on the complexities of Hindu civilisation via her investigation of caste, kinship, family, and her translation of the Mahabharata. Her focus on tolerance and variety as fundamental cultural virtues challenged established beliefs and has had an ongoing impact on debates about Indian culture. The fact that Irawati Karve's work is still relevant today and that she is still dedicated to comprehending the intricate web of human cultures is evidence of her legacy.

KEYWORDS:

Cultural, Interpreter, Legacy, Sociology.

INTRODUCTION

Irawati Karve established sociology at Pune University and was the country's first female anthropologist. Her body of work included surveys on the current situation of women as well as maps of family and caste. She correlated Hindu mythology with contemporary practises to explain how Hindu civilization is internally integrated. The Marathi-language book "Yuganta" included the same enterprise once again. As the best novel of the year, it was awarded the Sahitya Academy Prize. Irawati Karve Karve researched the people and culture of the Mahabharata for her book Yuganta: The End of an Epoch. The book's theme is secular, scientific, and broadly anthropological. This lesson starts with a brief biography of Irawati Karve. The explanation of some of her main points will come after this.

Irawati Karve was an anthropologist from India. She was raised in Pune, India after being born in Mynjan, Burma. Her father sent Irawati to India from Burma. She resided with the Paranjpyes, a Brahmin family, in this area. The family placed a high priority on education. Irawati accepted their principles. Later, she married into the social reformers and educators known as the Karvés. She earned a B.A. both M.A. and philosophy. Before moving on to Germany for further study, he received his BA in Sociology from Bombay University. She received a D from the Berlin University for her excellent anthropological study. She earned her Ph.D. in 1930, beginning a long and illustrious career in anthropological study. Eugene Fischer, a professor at the University of Berlin, oversaw her professional training. She learned about anthropology, both social and physical.

Buddhist Society

Hindu Society - An Interpretation is a study of Hindu society that is based on information that Karve gathered via her fieldwork and her examination of relevant writings in Hindi, Marathi, Sanskrit, Pali, and Prakrit. She addressed the pre-Aryan origins of Hinduism's caste system and tracked its evolution to its current form in the book. "The Indian caste society is a society made of semi-independent units, each having its own traditional pattern of behaviour," claims Irawati Karve. As a consequence, there are many different conventions and behaviours. Karve opens her work on Hindu culture by pointing out the intricate patterns present there. As a result, the Hindu religion is essential in the peculiar stratification seen in caste. She refers to caste as an endogamous kinship group that is unique from one another. According to Karve, castes are really caste-clusters made up of smaller endogamous groups, called Jatis. In various parts of India, there are varied numbers of Jatis in a cluster. Karve discusses the "loose" and "very elastic" nature of caste society's structural elements. Each Jati is functional on its own and has a nearly autonomous internal structure. According to her, Hinduism's fundamental belief in unity in variety is shown in the lack of standardisation and the strong tolerance of difference, which are both expressions and results of this belief. Based on anthropometric and blood group questionnaires she did for her caste studies, she formed her opinions about caste [1], [2].

She describes Hindu society as a loose fusion of several disparate cultural elements. Her dissertation on the Chitpavan Brahmins was based on physical anthropological research as well as an Indianist examination of the roots of caste as found in the Puranas, the Mahabharata, and other legends. She saw castes as a patchwork in Indian culture, distinct from one another both physically and culturally. Karve cited the social writings of Ranade, Tilak, and Gokhale as the ancestors of sociology and anthropology on Maharasthra, which were then followed by Russell and Hiralal's works on "Tribes and castes in Central Provinces." Her primary anthropological studies focus on the following topics:

1. Anthropometric studies are the major focus of physical anthropology and archaeology;
2. Kinship, caste, village life, and tribes that merged indological studies of folk songs, epics, and oral traditions are all part of cultural anthropology;
3. Weekly markets, dam displacement, urbanisation, pastoralists, and spatial organisation are all topics included in socioeconomic surveys.
4. Modern social commentary on language, racism, and gender.

Karve believed that geography, caste, and family are at the heart of India's cultural issues. She believed it was challenging to develop a single language, a standardised civil code, and to remove caste. She believed that the effort to unify the subcontinent via uniformity would obliterate important cultural aspects of the previous way of life. According to Karve, these desirable qualities include tolerance and an appreciation of diversity. .Karve maintained a strong Marathi nationalism on social issues like education and language, and she refused to grant Hindi the position of the superior national language or allow English to predominate in the public service. She maintained that there should be no English-medium schools and that all basic education be provided in one of the regional languages.

Organisation for Kinship

The study of many social structures in India may be found in Karve's book Kinship Organisation in India. Karve created the following modifications by mapping Indian kinship patterns onto linguistic zones:

1. Sanskritic or Indo-European organisation in the northern zone;
2. Kinship among Dravidians in the southern region;
3. A mixed-pattern centre zone; and
4. Eastern Mundari kinship structures.

There are differences between castes and subcastes within each linguistic area. The Sruti literature and the epics, like the Mahabharata and the Ramayana, which she interprets as sociological and psychological studies of the joint family in ancient North India, supplied the unity in all this variety. The study of kinship terminology in the Mahabharata, kinship practises found in Sanskrit and Pali writings, and a comparable collection of modern terms for kin in various languages are used to understand North Indian Indo-European kinship. This Indian kinship arrangement makes no mention of the kinship customs of the Muslim, Christian, or any other community.

According to Karve, women in the north are transported away from their families at a young age to live with unknown in-laws who live far away, but in the south, a girl remains with her family even after marriage. In contrast to the north, the centre zone's kinship system has more internal variance, with certain castes permitting cross-cousin marriage in one direction as in the south. According to Karve, it is forbidden to marry cousins in practically all castes in the northern zone. Irawati Karve defines a joint family as "a group of people who live under one roof, eat food prepared at one hearth, hold property in common, participate in common worship, and are related to each other as some particular type of kindred." Through her analysis of the organisation of the kingship system, Karve offers insight into the structure of Indian society and its variety of social arrangements. According to Uberoi, Karve is a pioneer of a native "feminist" viewpoint on the Indian family. She also assessed contemporary trends in family life in light of any implications for women's lives. Her article on the predicted condition of Indian women in 1975, in which she evaluates the long-term patterns on women's employment or education, might be used to infer her empathy for women [3], [4]. The Kinship Map of India by Irawati Karve contrasts the practises of close kin marriage in South India with the notion of wider exchange in North India, which allows women to visit their natal relatives and lessens the stress experienced by married women. Karve doesn't appear to have wanted to identify as a feminist, according to Sundar, since her opinions weren't very extreme. For instance, Karve defended the nuclear family unit as a necessary component of life, complete with all of its challenges and rewards, and he did not address issues of sexism or oppression.

DISCUSSION

Karve focused primarily on two issues when discussing caste: the genesis of caste and the unit of analysis, and secondly, the idea that the smallest endogamous unit, or jati, was a result of a larger group disintegrating due to occupational diversification. Karve disagrees with Ghurye, who said that caste in India is an Indo-Aryan cultural byproduct that has diffused to other regions of India. Karve, on the other hand, gathered anthropometric evidence such as blood samples and eye color to support his claim that the Maharastrian Brahman sub-caste, as opposed to the larger group, should be referred to as a "caste-cluster." Her justifications include the fact that Madhyandin Brahmans, Karhadas, Saraswats, Deshasthas, and Chitpavans did not intermarry and that they had separate marriage laws and ethnic backgrounds. Karve defines a caste as a group that engages in endogamy, has a certain geographic distribution or dispersion, may have one or more traditional vocations, has a more or less fixed or flexible place in a hierarchy, and exhibits historically prescribed behaviours towards other castes.

Karve has made important contributions in the shape of policy studies or socioeconomic surveys. In her latter writings, she mostly uses descriptive language and plenty of tables. The Bhils of West Khandesh were the subject of her first study. She stated that tribal people are not distinct from other Indians and that it would be incorrect to define them as a separate group based only on their "primitiveness." In her opinion, indigenous people should be assisted to progress and integrate rather than having outside rules forced on them.

Karve noted that the caste system affects and strengthens familial organisation, and both of these follow specific patterns common to many linguistic areas. She claims that it is important to determine how tolerant a social system is of deviations and aberrations. The nature of a specific social structure or the whole cultural fabric of a society may determine how flexible or inflexible a social structure is. The Brahmanical legal texts forbid divorce, and priests do not support it either. She said that, with the exception of a few castes that believe themselves to be the top castes, such as Brahmins and Kshatriyas, divorce is a social institution that is firmly entrenched across India. The unwillingness to acknowledge divorce has profound implications on caste and familial organisations. She pointed out that certain social structures could be more accepting of deviations than others. Numerous differences might be caused by external sources like cultural interactions [5], [6].

In the vast majority of Indian areas, the family is an independent institution with its own customs. In turn, the caste is a closed autonomous unit that regulates some aspects of family activity and has restricted interactions with other units that are comparable to it. separate castes residing in the same area follow separate marriage laws, have different inherited jobs, and worship various deities. Families and castes are examples of social groupings whose members are aware of their group membership. The combined family offered social and economic stability. The village, where individuals lived their whole lives, served as everyone's main source of support. Joint family connections and village community ties have loosened as a consequence of the growth of industrial cities and work options.

Yuganta

Yuganta, a retelling of The Mahabharata by Irawati Karve, is a literary and social work that combines ancient history, culture, and philosophy. This work is exceptional as literature, a sociological study, an anthropological and cultural record, and it acts as a mirror reflecting universal human wants and reactions in both ancient and modern times. The main characters in the Mahabharata, according to Irawati Karve, are a mix of both good and evil. She delves into each character's backstory and reveals how a variety of good and bad human emotions operate. She uses a matter-of-fact tone in her presentation and avoids analysing the characters' good and bad traits. She conducts a parallel analysis of the literary work and the social, cultural, and historical facets of the society.

Sutas, or travelling minstrels, performed the poetry aloud. Regarding the style of storytelling, Karve sees the structure as being made up of internal and outside originated tales. Never lose sight of the primary plot's thread. Sanjaya, the Suta narrator, is one of the many narrators who tell the Mahabharata's tale, and he tells Dhridarashtra about the events of the 18-day conflict. The poem was stitched together into a cohesive form from the many translations of the several Sutas. The Bhagavad Gita is the most read book both within and outside of India. The Mahabharata has appeal to several faiths in India, including Buddhists due to its outstanding moral code, Jains due to the account of Krishna, and Marathis because to its attractiveness. The tale also caught on among the tribes, who saw Bhima as a folkloric example of the Strong Man. Thus, The Mahabharata has varied degrees of significance and applicability to its readers.

Sociologist Irawati Karve knows that the younger generation is unaware of this magnificent epic, so she retells it to help them understand that their difficulties are the same as those of the characters in the epic. The Mahabharata addresses topics that are fundamentally human in nature. The Mahabharata's main premise is a well-known tale of a land dispute. The princes of the Pandavas and the Kauravas, sons of Dhritarashtra and Pandu, are at odds over the throne of Hastinapura in this instance.

Irawati depicts many personalities and their deeds objectively via the circumstances that affected and moulded the fate of various individuals rather than subjectively through a moral prism. The characters therefore exist in the liminal space between good and evil, and their deeds result in a sad conclusion. The Mahabharata by Irawati Karve discusses "the difficulty of being good". Bhishma has spent his whole life making pointless sacrifices. However justified his acts may have been from a political standpoint, according to Karve, they are unquestionably wrong from a human one. She worries how morally sound many of his choices are. Irawati's interpretation of the Mahabharata is far from a naïve adoration of ideals like courage, selflessness, and devotion to one's own righteousness. Her account of the narrative includes a humanitarian perspective that goes beyond the perspective of the characters, which often has terrible effects on other living things. Similar to how Karna's generosity and Yudhishtra's devoted adherence to the dharma lead to tragedy with its tremendous squandering of human potential. Irawati does research on human social behaviour in his capacity as a sociolog. She conducts a perceptive analysis of human physical, social, and cultural evolution in her capacity as an anthropologist. We studied Irawati Karve's life and career in this course. We started by learning about the social and intellectual context in which her views were developed. Then we spoke about her main points. We discovered that she combined her knowledge of indology with ideas from anthropology. This set her work apart from other people's [7], [8]. Her writing offers a comprehensive and in-depth grasp of the culture of the period.

Methods and Fieldwork

The tactics and techniques used by Verrier Elwin to communicate his thoughts and arguments in a variety of literary genres are covered in this section. Elwin conducted study on Indian tribal tribes using unusual techniques and procedures. Elwin's fieldwork skills are unmatched since he didn't approach a community or woodland on purpose to do research there. He really became a part of the communities he wrote about by living there for extended periods of time. Elwin replicated in his books the experience of living among the communities, in their own voices and interests, as opposed to using formulaic procedures and techniques of anthropological study.

In his autobiography, Elwin declares, "For me, anthropology did not imply 'field work': it meant my entire existence," or that "the core of anthropology is love. He was attempting to depict the occupational endeavour in terms that transcend the boundaries and norms of the professional discourse when he said, "Without it, nothing is fertile, nothing is true." In the introduction to his book, Elwin claims that the early lessons he learned as a kid, which were then reinforced by his future study of English literary classics and Western philosophy, have calmly helped him accept the literariness of life and culture. His works' commitment to an artistic sense-making elevated him to literary status and obscured his status as an anthropological. The tribal world of Verrier Elwin, his autobiography, won the most prestigious Sahitya Akademi award for the finest English-language book. According to the citation, it was written "with sincerity, courage, and charm, revealing a mind in which Western and Indian idealism were uniquely blended," and it made a "outstanding contribution to contemporary Indian writing in English." Elwin became "a marvellously evocative but

undisciplined writer," immersed in the world of metaphors, poetics, and polemics, rather than evoking scientific rigour and structured analysis, Guha continues, because he did not employ conventional field methods in his research.

Commentators claim that Elwin's empathy and intuition for tribal existence were sometimes overwhelmed by a linguistic style where discourses on the celebration of "nature" and the aesthetic categories of "poetry" and "beauty" predominate.

It was challenging for an anthropologist who "came to anthropology through poetry" to elevate a scientific reasoning formulation above his artistic sensitivities. Elwin's two most well-known novels, when seen only as literary works, are Leaves from the Jungle and The Tribal World of Verrier Elwin. The author's experience is highlighted in each of these pieces, and he takes on a character of his own. His ethnographic reports, which depict diverse cultures and circumstances, include a wealth of information and description, but they are presented less coherently and with a less scientific slant.

Elwin once proclaimed himself to be a "devoted disciple" of the Malinowski school of functionalism, but his adoption of the theoretical method was only half-hearted since the writer in him harboured his covert literary desires. Before he became an anthropologist, he was a writer and poet. After finishing his final significant research on the Saora and other anthropological chores allotted to him, he returned to writing. Elwin is described as a "man of letters who is fundamentally interested in human beings" rather than "not an anthropologist in the academic sense of the term" in a newspaper article. According to a British weekly, Elwin was "primarily a lover rather than a student of mankind" and an anthropologist "by grace" rather than "by profession." This ambiguous space that Elwin occupied between literature and science can be interpreted in some ways as an attempt at methodological pluralism.

Elwin never attempted to portray tribal societies only in terms of religion and ritual, which was a reductionist perspective shared by many of his contemporaries. On the contrary, his works revealed an unusual concern in capturing the tribal way of life's material culture. This covers a thorough explanation of things like attire, housing, utensils, agricultural tools, food and cuisine, hunting and fishing equipment, and more. By focusing on the subjects of clothes, food, and sexuality, Verrier Elwin was the one who for the first time in Indian anthropology made women's lives apparent. Elwin focused on women and environment, but he also looked at crime, illness, and art all hitherto unresearched areas in Indian anthropology [9], [10].

His unique literary ability to convey the intricate ethnographic nuances of tribal people's daily lives led to the creation of thick descriptions in the true meaning of the word. Elwin was able to go above the limitations of conducting anthropology and, more specifically, to practise it in a more meaningful manner because of his concurrent engagement with several realms of experience, including west and east, literature and science, religion and social work, contemporary and the pre-modern.

CONCLUSION

Irawati Karve emerges as a trailblazer in the anthropology and cultural interpretation sectors, having a lasting impression on our comprehension of Indian society and culture. She shed light on India's complicated network of human civilizations by her painstaking study, multidisciplinary approach, and astute analysis. Her contributions included research on kinship, caste, and family dynamics as well as her ground-breaking reading of the Mahabharata in her book "Yuganta." Karve's writing questioned conventional wisdom and emphasised the Indian culture's principles of tolerance and variety. Her commitment to the preservation of cultural variety and regional languages was shown by her efforts to promote

education in these languages. She has made anthropological advances by emphasising the importance of taking into account women's life, material culture, and food in order to comprehend tribal communities.

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CHAPTER 9

A MARXIST SOCIOLOGIST'S JOURNEY THROUGH INDIAN SOCIETY

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ABSTRACT:

This essay explores the life and intellectual development of eminent sociologist Akshay Ramanlal Desai, who was instrumental in comprehending and influencing India's sociopolitical environment. Desai's father, Ramanlal Vasantlal Desai, a government officer and well-known novelist, had a significant impact on him growing up. He was born in 2015 in Nadiad, Gujarat. His strong interest in society concerns and desire for change were fostered by this impact. Desai's academic career started at the University of Bombay's Sociology Department, where he later rose to the positions of professor and department chair. His travels brought him into contact with communist and Marxist groups, where he took part in the nationalist fight in India. We learned about A R Desai's life story in this lesson. We discovered that the themes that dominated his thinking were nationalism, development, peasants, and social and political change. Marx and Gandhi both had an impact on his thoughts and strategy for comprehending Indian society, as was evident. Finally, we may draw the conclusion that A R Desai was a sociologist who also participated in labour union activism. We commemorate Desai's enormous contributions to Indian sociology by following his scholarly and active career. Scholars and activists alike are still motivated by his legacy to use critical thinking skills in the fight for social justice and fairness. In the history of Indian sociology, Akshay Ramanlal Desai continues to be a unique figure, demonstrating the ongoing value of sociological research in addressing contemporary issues.

KEYWORDS:

Development, Indian Society, Nationalism, Peasants.

INTRODUCTION

In the Gujarati city of Nadiad on April 16, 2015, Akshay Ramanlal Desai was born. In the 1920s and 1930s, his father Ramanlal Vasantlal Desai worked as a government official in the princely state of Baroda. He was a famous litterateur who encouraged young people in the 1930s. The journey across the state of Baroda with this father made a lasting imprint on his impressionable mind. In addition to serving as an official for the Baroda kingdom, Ramanlal Desai was a well-known author of books that portrayed the life of the peasants and motivated young people to make social changes. His books often addressed issues such as the exploitation of peasants owing to high rent, a biting criticism of colonialism, and the responsibility of people in creating a new India. Additionally, he held Gandhi in high regard and had some leanings towards Fabian socialism. All of these influences were assimilated by the young Akshay Desai. He adopted his father's philosophy of having an active interest in the world and intending to act to change it. This was going to follow him until the very end. His father introduced him to a variety of influential writers and musicians when he was a little boy. His upbringing in a household environment that was very sensitive to social injustice shaped his strong political conscience. He married Neera Desai in 1947, who was a trailblazing figure in the development of women's studies in India. Mihir Desai, who represents clients in Mumbai, is one of the city's top human rights attorneys [1], [2].

He entered the Department of Sociology at the University of Bombay in 1951 and started his teaching career there as a lecturer. He later rose to the position of professor and department head in 1969 before leaving the department in 1976. In the Indian Council of Social Science Research, Desai held the positions of Senior Fellow and National Fellow from 1973 to 1975 and 1981 to 1985, respectively. Although he briefly belonged to the Communist Party of India during his early years in the 1930s, he was the only Indian sociologist who was involved in politics and was a member of various non-mainstream left political parties at various points in time. He served as president of the Indian Sociological Society in 1980–81 and the Gujarat Sociological Society in 1988–1990. Since his first years as a college student, he had been a dedicated Marxist, and he remained so until his death in 1994.

During his undergraduate studies, he tended to veer towards radical politics. A left-wing opposition to the mainstream nationalism represented by the Congress also began to emerge in the 1930s. Between the right-leaning elements of the Congress and the somewhat more left-leaning sections, there were ideological disagreements. However, a definite challenge to the Congress was also plainly forming from the left, which was separate from the Congress. In Gujarat, the kisan movement had its beginnings in the 1930s. The radical and left-leaning political community, including the early Communist Party militants, had a significant presence in Baroda. According to rumours, Akshay Desai's college in Baroda suspended him due to his actions. To further his education and his interests, he relocated to Surat and later to Bombay. Bombay served as the epicentre of both the developing communist movement and trade union activities.

This whole time period was intriguing since there were several political currents occurring both nationally and in Gujarat. There was a competition among the many intellectual and political currents for control of the anti-colonial movement. Workers in mines, jute mills, and textile factories in Bombay and Calcutta were fighting against unjust labour practises, long hours, and little pay. Both the workers' fight and the nationalist movement were led by the trade union movement. In addition, the Great Depression was happening at this time. Major industries were affected by the subsequent economic slump, which increased labour movement militancy further. During this time, communist influence and labour movement leadership became stronger.

People's groups began to proliferate, including labour unions, Kisan Sabhas, student federations, women's associations, and forums for culture and literature. All of these organisations had a strong anti-colonial conscience. Various political parties and movements, including the Congress, socialists, and communists, collaborated in all of these venues at various times throughout time. It goes without saying that the endeavour to collaborate across numerous entities was difficult given the varied and sometimes even opposing opinions. In spite of divergent separatist tendencies, the national movement has stood out for its inclusivity. The nation, however, began to feel the shadow of the impending partition towards the end of the 1930s and the beginning of the 1940s. This shade would soon become a terrifying reality, one that was accompanied by mutual killing in Bengal and Punjab.

Every sensitive young person found these times to be difficult. In 1934, Desai became active in the communist cause and joined the Communist Party. He did, however, leave the Communist Party after just five years because he considered the bureaucratic system to be oppressive. More crucially, when Nazi Germany invaded the Soviet Union in 1939, he rejected the Party's decision to shift its position on supporting British war activities in India. In 1939, he gave his party resignation [3], [4]. Throughout his whole teaching career, Desai continued to work on his research and advocacy, which eventually led to an abundance of publications in both Gujarati and English.

DISCUSSION

Desai was engaged in leftist and Marxist organisations that were involved in the nationalist struggle in Surat and afterwards in Mumbai, where he went on to pursue his academic education, as you would have seen from the preceding part. The state's role in social and political change, development, and a Marxist view on Indian society were therefore to be expected as his main points of contention. Let's talk about each of his concepts in the subsections that follow.

A Nationalism in India

In India, nationalism served as both the foreground and background against which social sciences emerged. His social inquiries were a result of the concerns and problems that Indian society and the Indian people were experiencing, as well as the difficulties that he was personally involved in. This is the most important fact that should be considered while evaluating his body of work. His work was mostly based on the historical materialism school of thought. The Social Background of Indian Nationalism is a book that he wrote as part of his dissertation study. Later, he published a second book titled Recent Trends in Indian Nationalism. The former, which was originally his PhD dissertation, was published in 1946 and has gone through multiple editions. This work, which has a vast historical scope and was written during the height of the anti-colonial struggle, portrays the many contrasts that the nation was experiencing, including the impending division of the nation.

Desai examines the different factors at play at the period as well as the alterations colonial policies made to the fundamental components of Indian society. He sees nationalism as a historical category, a contemporary phenomenon that emerges at a particular time in history. When the Indian people were political subjects of the British Empire, it developed in India as a consequence of a mix of objective and subjective reasons. Although Indian nationalism had its first beginnings in the early nineteenth century, it wasn't until the later half of the century that it really came into its own. The new country was not uniform; it was made up of many social strata that had developed as a result of colonial influence.

The introduction of western education, the establishment of a centralised state, the introduction of new forms of administration, and even limited forms of self rule at the provincial levels were all brought about by British colonial rule, which caused a deep structural transformation in Indian society that paved the way for capitalist development. These changes affected nearly every aspect of Indian social life. Although it did so to further its own agenda, which was the colonial exploitation of India, it disrupted the previous order and unleashed many powerful new forces that transformed Indian society. Desai examines the contradictions that existed within colonialism. Marx had suggested that capitalism will play a revolutionary role in changing the nature of the creative forces in caste-based Indian society, but his own views on this matter have since evolved. However, Desai made it very evident that colonial authority did not play a revolutionary role since it destroyed the same institutions that might have aided in the expansion of capitalism, namely the industries of the pre-capitalist era.

Desai also wanted to draw attention to the uniqueness of the caste system in pre-capitalist India. He emphasises how the 'self-sufficient' village community, which was a crucial element of the agricultural economy in pre-British India, lacks private property in land. He describes the social repercussions of changing agricultural practises, the demise of local handcraft businesses, and the decline and eradication of village artisan enterprises. He said that the self-sufficient village agriculture and the village's artisan enterprises together made up the industrial pillar of the community's economic autarchy [5], [6].

Over time, the newly formed social groups and forces clashed with British colonial-imperialist control, giving birth to Indian nationalism. What is amazing is that Indian nationalism developed despite the subcontinent's huge size, the complexity of its social and religious diversity, and its strong institutional and cultural traditions. Numerous movements that touched on the intellectual, political, economic, social, religious, and cultural realms came to be as a result of the interaction between Indian society and British colonial authority. These attempts made by different classes and strata to absorb or combat the various consequences of British rule led to "various complex movements which created a new, exciting, interesting, heroic and unique history for the Indian people." Although Indian nationalism went through many stages, Gandhi's leadership during the last phase, which began in 1918, was crucial for the nationalist cause. Although some Indian capitalists had given the Indian National Congress support starting in the 1920s, the national movement at this time was characterised by a strong mass base, with numerous classes and groups taking an active role. As they gained independence, their dominance over the national movement only became stronger.

With an unusual level of insight, the many facets of colonial exploitation under British control have been examined. Thus, the demise of the previous social order founded on the integration of agriculture and handicrafts is discussed along with the emergence of new social forces, the development of new social classes, the importance of education, the issue of caste, the various social reform movements against caste, the issue of political representation, and the issue of nationalities and minorities. It is amazing that the book includes all of the important issues that were being discussed at the time, whether they were intellectual or political. For instance, it is examined whether pre-colonial Indian society might have adopted a capitalist route and the potentialities of capitalism growth in India are carefully considered.

Desai evaluates the trajectory of growth and enumerates the key features of the post-independence trajectory in Recent Trends in Indian Nationalism. He draws attention to the uneven growth of capitalism and a bourgeoisie with roots in feudal and semi-feudal societies. The Indian bourgeoisie's feudal social roots and makeup prevented it from carrying out the objectives of a bourgeois democratic revolution, namely the abolition of feudalism, the structuring of the national economy, and a general democratisation of society. Additionally, because independence was not a true independence but rather a transfer of power in which the Indian National Congress, which was greatly influenced by commercial and capitalist interests, played a significant role, the state apparatus acquired at independence was almost a clone of the colonial state apparatus. For Desai, there was no question as to which industrialization route to choose: bourgeois industrialisation or socialist industrialization. He contends that making a meaningful difference between the two is essential since failing to do so would lead to fundamentally different social, institutional, ideological, and cultural patterns, and ultimately, a different sort of structural pattern for the society. Desai's intellectual and political involvement was centred on colonialism and nationalism in the years before independence, but in the years after independence, it was the nature of the State and the course of development.

State's Function in India's Capitalist Transformation

The State and its vital role in social and political change, particularly in rural transformation, as well as the issue of the road of development are the two ideas that resurface again when discussing the post-Independence era. Contrary to what the nationalist movement anticipated, the state begins a capitalist makeover throughout the post-independence era. His work was always focused on the historical approach. His later works, where he concentrated on the class character of the State and the types of classes that characterise the society and their

relationships to the State, show continuity with his earlier work, Social Background of Indian Nationalism, where he developed Marxian historical methodology. Importantly, he links the trajectory of the nationalist movement, the dominance and influence of the capitalist class over the movement, and the decisions taken during the national struggle to the causes of the post-independence path of development.

Desai has compiled a comprehensive collection of essays and reports that track the changes in rural life over many decades in the two edited volumes, Rural Sociology in India and Peasant Struggles in India. He has critically evaluated the peasantry's function in the collection on peasant struggles in India in an essay titled "Unconventional Anthropology of the 'Traditional' Peasantry" that highlights Eric Wolf's influential study, Peasant Wars in the Twentieth Century. Desai has masterfully combined the information from different eras and geographical areas to illustrate the key socioeconomic initiatives of the State, paying particular emphasis to the effects on the peasants. The State gave the rural society's change its primary emphasis throughout the first three decades after independence. Desai examines the state-enacted policies, the major goal of which has been to transition the agricultural structure from a pre-capitalist to a capitalist one. Conscious state intervention has changed agrarian culture and relationships. The main goal of agrarian policy was to eliminate absentee middlemen and parasitic landlordism, or Zamindari, and to replace them with a class of agricultural entrepreneurs, wealthy farmers, and middle-class landowners who were closely tied to the State. A stratum of agricultural capitalists, wealthy peasants, and a pauperized, hungry, landless rural proletariat concurrently emerged as a result of "development" schemes and land regulations, resulting in difference among the peasantry [7], [8].

Development Path

The route of growth is one of Desai's primary concerns that appears again in all of his writing. He connects this query to a number of problems the nation had after gaining independence. His main criticisms have been of the "modernization syndrome," or the capitalist road of growth, as well as those who support it, particularly academics and social scientists who see this as a "desirable value premise."

His articles on the nature of the social revolution in India are included in two of the volumes: State and Society in India and India's Path of Development: A Marxist Approach. He critically analyses the underlying assumptions of the modernization thesis, which was advanced by the academic community and influenced the curriculum in the developing educational system, in the book State and Society in India. The well-known "tradition-modernity" thesis was a crucial part of the modernization thesis that predominated among mainstream academics and successfully concealed the State's capitalist growth strategy. Such intellectual pursuits were aided in pursuing capitalist growth by the State's financial assistance. This assisted in producing relevant data that was helpful in developing specific policy solutions. In order to administer the administration, services, and other professions, it also aided in the development and consolidation of an educated strata. More significantly, it served as a good ideological weapon for forming the younger generation into a certain kind.

His research primarily focuses on India's transition to capitalism and the State's role as a driving force behind it. The relationship between the capitalist class and the state, the development of various institutions, such as the legal and administrative framework and administrative apparatus for facilitating capitalist development, along with the major policy initiatives, the public sector, planning as a major instrument, the mixed economy, and even the welfare state, are all designed to facilitate capitalist development.

He takes a significant interest in both the theory and practise of the Communist parties as well as the practise of Marxism in India in the second book, India's Path of Development: A Marxist Approach. His criticism of the two-stage revolution—a democratic stage in which the bourgeois democratic duties would be finished and a socialist stage that would come after—is the major focus of his attack on the Communist Parties. This would need proportionally diverse social force alignments, with the former envisioning an alliance with a portion of a "progressive national bourgeoisie." In addition, he vehemently refutes the notion of a "peaceful and parliamentary road to socialism."

According to Desai, the crucial issue is: What should the character of the revolution be in a backward nation with a majority of peasants during the imperialist era of capitalism, particularly after the October revolution? He was certain that the bourgeoisie in a nation like India lacked the strength to advance the economy and society from a state of colonial underdevelopment to even a bourgeois stage of development. Therefore, a socialist revolution is required to finish the bourgeois democratic tasks, led by the working class in cooperation with portions of the rural proletariat who have been marginalised.

His focus in studying the post-independence developments in India was the kind and direction of growth that the Indian State was taking. The State that arose in India after independence was a capitalist State and was pursuing the capitalist road of growth, and Indian society was being moulded along capitalist lines. Therefore, in order to comprehend the processes at play and their effects on the Indian people, sociologists and social scientists need to address the issue of the route of development and evaluate the class character of the Indian state. Thus, in an effort to comprehend the social dynamics at play in Indian society, class and the state serve as the two key notions. He found the Marxist method to be the most useful in his quest to comprehend Indian society, the social, economic, and political forces at play in post-Independence India, as well as the influence these processes have on the Indian people.

Looking at Indian Society via a Marxist Lens

Desai's main goal was to analyse Indian society from a Marxist perspective and use the Marxian approach to identify the many social conflicts with the intention of changing the society. Contradictions refers to structural and systemic conflicts that define the fundamental components of society, such as those between the working class and the bourgeoisie or the peasants and landlordism, rather than just conflict or tensions. He believed that the Marxist approach and perspective were essential to the fields of sociology and social anthropology, as well as being important and vital for comprehending Indian society.

The Relevance of the Marxist Approach to the Study of Indian Society was the topic of his presidential presentation to the Indian Sociological Conference in Meerut in 1980. There are a lot of arguments being made here. Desai emphasises the crucial advancements that must be noted during the 1950s, one of which is the enormous growth of higher education. His statement that "knowledge generators and knowledge transmitters in the social sciences are operating on a big scale on the national scene" alludes to the extraordinary rise of institutions of higher learning like universities and colleges as well as the rising prominence of social sciences. There are quite a few skilled individuals in the fields of sociology and social anthropology. He compares the institutional structure for sociology training and research to a massive knowledge factory that produces micro surveys and micro field reports on a massive scale. The whole speech is directed at his professional peers, in part addressing the grave concerns of social scientists and, in a way, starting a conversation about the societal importance of the research being produced. The following list of significant topics may be

used to summarise some of them: The colonial mould in which sociological study is imprisoned limits its scope, stifles originality, and operates generally within a framework of reliance using ideas and techniques taken from "high prestige centres of learning" in the US and the UK. The evolution of Indian sociology has been stifled by this naive embrace of external theories without evaluating their applicability to Indian circumstances and culture. A segmented view results from the hardening of disciplinary borders, and this is connected to the hesitation to use both indology and history. The crucial concern of the purported impartiality and value-free posture while yet accepting blindly the values embraced by policymakers is connected to the larger issue of sociology's ethical component, which has turned it into "a discipline without human meaning purpose."

Despite the significant social transition that Indian society is experiencing, social science assessments mostly take an ahistoric, static, and synchronic stance while following a structural-functional equilibrium model. Sociology is not actively addressing the important issues that Indian society is grappling with, and as a result, it is unable to make a significant contribution to the development challenges. What is noteworthy is that the majority of the topics were presented by the top sociologists and social anthropologists in the field.

CONCLUSION

The main ideas of Desai are examined in this essay, including Indian nationalism, the state's function in social change, and India's post-independence course of growth. Desai's critique of the Indian state's capitalist development plan demonstrates his dedication to comprehending the class dynamics of Indian society and how they relate to the state. He supported using a Marxist perspective to understand and resolve the societal tensions and contradictions present in India's intricate social structure.

This study highlights Desai's lasting influence on Indian sociology and his crucial position as a sociologist and activist via an evaluation of his scientific accomplishments and sociopolitical activity. It demonstrates his dedication to understanding the complex social processes of Indian society and pursuing significant social change. The legacy of Akshay Ramanlal Desai's life and work is a testimony to the lasting influence of social activity and intellectual curiosity.

Desai's life path took him from humble beginnings to become a well-known sociologist and devoted campaigner. He was born into a family with strong literary and social conscience roots. His exposure to Marxist and leftist ideals influenced how he saw Indian society and its problems.

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CHAPTER 10

EXPLORING INDIAN SOCIETY, CASTE DYNAMICS AND SOCIAL CHANGE

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ABSTRACT:

This essay explores the life and work of renowned Indian social anthropologist and sociologist M. N. Srinivas. It gives a general account of his upbringing, schooling, and major inspirations while emphasizing how his encounters with prominent academics like Radcliffe-Brown and Evans-Pritchard influenced his intellectual development. In-depth consideration is given to Srinivas' contributions to the area, which include his formulation of structural-functionalism, his study of Indian villages, and his examination of the caste system and societal transformation. The article also explores Srinivas' viewpoint on the value of understanding one's own culture as well as the intricate workings of Indian society. The ultimate goal of this investigation is to clarify the significance of Srinivas' theories today as well as their influence on sociology and social anthropology. We studied M. N. Srinivas's life and career in this section. We started by learning about the social and intellectual context in which he formed his beliefs. His views on the person, society, and culture are clearly influenced by his schooling under G. S. Ghurye, Radcliffe-Brown, and Evans Pritchard. In order to comprehend Indian social realities, he emphasised the need of developing local notions. We spoke about his key points, which mostly dealt with structural-functionalism, Indian villages, the caste system, and social mobility. His writings demonstrate a comprehensive and in-depth awareness of the culture of the time.

KEYWORDS:

Caste, Community, Development, Structural-Functionalism, Social Change, Sociological.

INTRODUCTION

The works and lectures of Srinivas have inspired a number of generations of social anthropologists and sociologists. Many years after he made his observations and predictions regarding the future of Indian society in writing and in person, they seem to have received fresh significance. Even at this time of uncertainty and change, generalisations from Srinivas's meticulous and in-depth research of the subject matter are still relevant to many areas of life. We start this Unit by gaining an overview of the sociocultural context that shaped M N Srinivas' beliefs before examining some of his key concepts. Here is a list of some of his most significant works.

Mysore Narasimhachar On November 16, 1916, Srinivas was born in Mysore into the Narasimhachar family, a typical Brahmin household. His father was a resident of the Arakere village. He worked for the government. Narasimhachar was forced to leave the village in order to send his kids to school. As you've probably guessed by now, Srinivas' family placed a high priority on education.His older brother began by working as an English teacher in a school and eventually accepted a position as an assistant professor of English at the University of Mysore. His brother persuaded Srinivas to work on his writing. The well-known author R.K. Narayan revised Srinivas' manuscripts as part of his efforts to hone his writing abilities.

The three universities that Srinivas attended affected his intellectual perspectives. The first place he went to to study social philosophy was Mysore University, where he was taught by A R Wadia and M H Krishna. The second was Bombay University, where G S Ghurye fostered him. Oxford University came in third, where he received training from A R Radcliffe Brown and E E Evans- Pritchard. In his post-graduate studies, Srinivas actively cooperated with G S Ghurye. Ghurye encouraged Srinivas to carry out a brief field research on marriage and family among the Kannada caste in the state of Mysore. The research was completed as a dissertation and eventually turned into the book Marriage and Family in Mysore. Srinivas went to Oxford to pursue a D. Phil. Radcliffe-Brown oversaw the beginning of his research. He reexamined the Coorg material using the structural-functional methodology at Radcliffe-Brown's urging.

Anyhow, between October 1945 and October 1946, I had worked out the form of the thesis and I had specifically addressed the notion of ritual idiom with Radcliffe-Brown, according to Srinivas in an interview with Fuller. At that point, I spoke about purity and contamination as the framework, and I travelled to the Andaman Islanders to analyse the Coorg wedding rite, which was really beneficial to me. I spoke with him about how Coorg rituals are connected to groups, the okka, the community, and other things. The concept of "spread" as a whole is also something I owe to Radcliffe-Brown; the concepts of Sanskritization and Westernisation were not forced on the material. When Radcliffe-Brown left Oxford in 1946, he later collaborated with E. E. Evans-Pritchard. Religion and Society among the Coorgs of South India is the title of the book that this research was turned into.

Srinivas went back to India in 1951. At Baroda University, he established the sociology department. He was given the opportunity to take the newly created sociology chair at the Delhi School of Economics at Delhi University in 1959. He held the position of President of the Indian Sociological Society from 1966 to 1969. The Sociological Bulletin, the society's periodical, was reorganised by him. Srinivas returned to his native Karnataka in the year 1972. He took a dual directorship at the recently established Institute for Social and Economic Change. His main goal was to raise the bar for sociology in south India. After leaving the ISEC after seven years, he joined Bangalore's National Institute for Advanced Studies. On November 30, 1999, he died. Srinivas is renowned for his publications on a variety of subjects, including caste, nation-building, villages in India, sociological research techniques and prospects, and many other topics. Let's examine a few of his important points [1], [2].

Structural-Functionalism

Radcliffe-Brown taught Srinivas about the notion of social structure. Later, he was persuaded of its importance in the investigation of social life. Along with A. R. Radcliffe-Brown, E. E. Evans-Pritchard oversaw Srinivas' work. When Radcliffe-Brown left his position and Evans-Pritchard took over, this happened. Evans-Pritchard did not wish to become involved in Srinivas' work despite the fact that he believed Srinivas' fundamental approach had an excessive dependence on Durkheim, which he found to be undesirable. While Evans-Pritchard provided the inspiration for his method, Radcliffe-Brown moulded it.

Srinivas' interactions with Radcliffe-Brown and Evans Pritchard helped him develop his thought processes. Evans-Pritchard questioned Radcliffe-Brown's structural-functionalism and his treatment of social anthropology as a natural science. Radcliffe-Brown's assertion that societies are like natural systems that are guided by rules was criticised by Evans-Pritchard. He suggested that interpretations were more crucial for comprehending social reality. A historical perspective, according to Evans- Pritchard, is also necessary for a comprehensive

comprehension of social life. Srinivas adopted the functionalist philosophy of examining social institutions in connection to the whole system, following Evans-Pritchard.

Srinivas endorsed Brown's Radcliffe-structural-functionalism strategy. But he admits that by the time he received his Oxford degree in 1951, his viewpoint had changed. He grasped how important historical evidence was to how civilisation worked. He also came to the conclusion that it was useless to compare social rules to scientific laws. Srinivas started to see the necessity for historical information in social functioning as well as the fallacy of structural-functionalism's guiding assumptions. Srinivas expanded beyond the structural-functional approach. He aimed to investigate meanings both inside and outside of settings. In the course of evaluating important social circumstances and processes like the ruling caste, sanskritization, and westernisation, he attempted to include meanings.

According to Srinivas, issues facing Indian society, such as agricultural disputes, inequality, ethnicity, communalism, and regionalism, should be viewed in the context of the interconnections that link them to other facets of daily life. Politicians and administrators would be able to view a variety of solutions for solving the issues with the help of this strategy. Srinivas emphasised the need of systematically contrasting the issues, procedures, and institutions of a society with those of both bordering and emerging nations.

Sociological Studies' "Other"

The widespread belief among anthropologists and sociologists is that they should focus on 'other' cultures rather than their own. The familiarity with one's own culture may cause one to ignore certain crucial characteristics of that culture, and one's own bias may affect the research, are the first two key causes. Srinivas was aware of the variety of lifestyles present in the nation and how they interact. He focused his studies on his own country's civilizations because of this. His reinterpretation of anthropological and sociological studies' use of the term "other" According to Srinivas, "Indian anthropologists confront differences of language, dialect, religion, sect, caste, class, and ethnicity at every turn, so they can find "the other" in adjacent village, tribe, or underdeveloped slum."

Srinivas thinks that the study of one's own family and existence should be included in the application of the anthropological method. Since his early years, Srinivas had been sensitive to changes in people's lives, which led him to travel about the College Road and Bandikeri neighbourhoods. Brahmins from different regions of South India predominated on College Road, while Kunubas, who were shepherds/wearers by caste, predominated in the Bandikere neighbourhood.Srinivas initially saw cultural variety in the diverse population of College Road and Bandikeri. Srinivas spent a lot of time learning about the south Indian Coorg area and the Rampura hamlet. The study of one's own society necessitates the application of every ethical and intellectual tool at the sociologist's disposal. Indian culture has been enhanced by the country's ethnic, regional, linguistic, and religious variety as well as migration from one area to another [3], [4].

DISCUSSION

In the Indian context, Srinivas was eager to draw a distinction between a book-view of society and a field-view of society. In India, reading has remained an integral component of daily life. They established the normative code of conduct and gave the norms. Rulers established rules and a normative code of conduct in urban areas. However, in rural regions, dominating castes or the councils of certain castes imposed standards and a normative code of conduct. Not only do different locations have noticeably different cultures, but so do different castes and ethnic groupings. Between the book-view of society and the field-view of society,

he saw a substantial divide. In actuality, the contrast between the two offered a unique perspective on comprehending how caste controls social ties across time. Dumont's Homo Hierarchicus popularised the book-view in academia at the same time as Srinivas was striving to prove the value of the field-view for the study of Indian society and culture. The effects were so profound that many sociologists began to place more value on the book perspective than the field view.

Rural Areas of India

Srinivas thought that the greatest approach to understand Indian society, culture, and civilisation was via village research. They marked a shift in the focus of social anthropology from tribal studies to investigations of the way of life, social movements, and societal transformation of peasants. Srinivas significantly aided in developing a practical knowledge of communities. He dispelled the misconceptions about Indian villages right away. The hamlet was presented as if it were a mini-republic, a passive, unchanging, and static entity, in the Fifth Report of the Select Committee on the Affairs of the East Indian Company. By highlighting the realities of Indian villages, Srinivas refuted this too simple viewpoint. He brought to light issues such as poverty, sickness, illiteracy, and local resources. Srinivas made the point that communities were not egalitarian, but rather were governed by hierarchy and political power. He highlighted the discrepancy between the reality experienced in communities and the reality that policymakers see or fantasise.

Srinivas emphasised the function of self-defense, group combat, and local administration in the matrix of village life while outlining the regular or ongoing linkages between the village and the state, as well as specific instances of interaction. state and economic considerations worked together in the pre-British era to prevent the development of horizontal relationships across state borders. Everyone found it challenging to come together across political differences, but individuals from lower castes particularly struggled. Additionally, benefactors with political ambitions needed to recruit and keep local allies. For this, they required their politically astute customers to provide food and beverages, particularly during weddings and wakes. As required, they had to provide loans and other forms of support. The leader who gave or lent food to his tenants and workmen gained their favour and guaranteed their loyalty in the future. Again, meanderings via established arrangements in landowner-labourer and patron-client relationships characterise the essential dynamics of village life. When labour was in short supply, society was divided into a number of "production pyramids," with the landowner at the top, the service castes and craftsmen below, and the landless workers at the bottom. Patron rivalry and disputes were controlled by institutionalised relationships and dangers to village community. Political power in such a situation could only be acquired by establishing institutional agreements [5], [6].

Caste

Srinivas spoke on the value of caste in regulating social ties. This was shown first in the particular setting of the hamlet of Rampura and then in the overall context of the Indian subcontinent. Srinivas attempted to project caste as natives do in his criticism of Dumont's ideas on caste, subverting western sociocentrism onto an Indian social structure. The basic viewpoint switch has broad ramifications. Srinivas demonstrated that the rigid social stratification of caste hierarchy was one of several that was inimical to individuality. There were many connections between the different castes historically. People from one caste were constantly dependent on the goods and services that people from other castes offered. Conflict sometimes occurred as a consequence of competition between members of one caste for the goods and services provided by members of another caste.

Peasants made up the overwhelming portion of the population in Rampura village. The village's headman was a commoner. All of this strengthened their status in the village's social, economic, and political spheres. In spite of the fact that peasants are members of the shudra varna, Brahmins and Lingayats valued them as well. Only the ceremonial sphere continued to be dominated by Brahmins and Lingayats. They were entirely dependent on peasants for all other areas of sustenance. It's interesting to note that peasants mediated conflicts between members of upper castes and untouchables. You may already be aware of the fact that the most powerful villagers are contacted for arbitration.

Srinivas was motivated to create the dominant caste hypothesis by the Rampura investigation. According to him, a caste is considered "dominant" when it outnumbers the other castes numerically and when it also controls the majority of the economic and political power. If the position of a big and strong caste group is not too low in the local caste hierarchy, dominance is more likely to occur. The number of educated men and their occupation have also been important factors in determining dominance. Western and conventional education frequently determines supremacy. Srinivas thus refers to this feature of western culture. People's shared goal is to educate younger members of their caste group so they may later get jobs in government institutions.

The inhabitants in the lower-ranking village attempt to identify with those in higher ranks in order to advance in the local hierarchy when the status of a caste changes in various villages. The ruling caste enjoys social security because it gives them the assurance that others who are ritually or otherwise superior to them won't treat them with contempt or abuse. Males who are physically capable and eager to fight are more secure in their position. Understanding Indian rural society requires research on the locally dominant caste and the kind of domination it enjoys. The most important aspects of dominance, in Srinivas' opinion, are numerical strength, economic and political power, ritual prestige, and employment in the west. The many forms of authority in a society are often divided among several castes. When a caste holds all or the majority of the components of dominance, it is considered to be dominant [5], [7].

Social Change

Srinivas places a strong focus on mobility within the caste system. He lists two factors that contributed to movement in pre-British times: the political system's flexibility, especially at lower levels, and the availability of marginal land that could be farmed. Prior to the British administration, leaders of strong castes who could engage in conflict and often switch allegiances were generally in positions of political authority.They are well-positioned to take political power because to their sheer size, prestige, and power that come with property ownership. because there were several castes within the Kshatriya varna. The Kshatriya varna was made up of many castes, each of which had political authority. For this reason, when a member of a dominating caste attained the position of king, he claimed to be a Kshatriya. He served as an inspiration to others and a means of upward mobility. According to Baines, the monarch had to have a specified number of Brahmins working for him. A monarch might elevate members of a lower caste to the position of Brahmins if he lacked the necessary number of Brahmins to serve him. New avenues for movement appeared as a consequence of British control. Srinivas asserts that the British promoted the following as major sources of mobility in modern India:

The idea of land ownership and the economic possibilities in capitals and port cities. This encouraged people from all castes to buy land. When the economy was bad, high caste residents of cities sold their land to peasants and members of other castes in the countryside.

They gained rank and distinction by owning land. With the advancement of contemporary knowledge came new ideals with an emphasis on equality, the assertion of one's rights, and the freedom to practise one's religion. The newly westernised Indians were prepared to change the social structure. Untouchability, animal sacrifice, idolatry, complex rites, polytheism, polygyny, child marriage, and other similar practises were all condemned by missionary propaganda.The missionaries created a printing press in addition to hospitals, orphanages, and schools, which helped spread local literature. They produced dictionaries and English translations of local literature.

a brand-new economic structure and a growth of the nation's communication infrastructure that linked it to the rest of the world. The preponderance of opportunities in school and the economy went to the higher castes. The gap between the high and poorer classes became wider as a result. The Backward Class Movement was eventually established in an effort to seize opportunities and resources for the higher castes. Those who were oppressed or underprivileged were inspired by those who were successful. The "demonstration effect," in Srinivas's words, enlarged societal horizons and gave the Backward Class Movement vitality and vigour. New commerce and job options, including as the building of roads, railways, and canals that helped castes like the Kolis of Gujarat's Surat Coast and the Noniyas of eastern Uttar Pradesh,

Having the freedom to adopt upper caste rites and symbols that encouraged lower castes to wear the holy thread was rejected by the geographically dominating castes, who often resorted to violence and economic boycott. However, these initiatives are not always effective since victims submit police reports, file legal cases, and conversion to sects like Sikhism and the Arya Samaj as well as to Islam and Christianity. Many converts discovered that the stigma followed them into the new group.

In an independent India, new paths for movement have been made possible by adult franchise and the possibility of achieving power. Leaders of both the dominant and non-dominant castes have a significant amount of power. The leaders struggle to maintain relationships with the grassroots as the gulf between them and the rest of the people widens. In Srinivas' typical example of mobility, caste and class are contrasted among well-educated, wealthy individuals in large cities. They engage in activities that are hardly related to the traditional caste jobs they have in the hamlet. Such individuals may readily disobey environmental regulations, mix with non-caste-compliant people, and even get married to them. In these situations, class emerges as the structuring factor in interpersonal interactions and lifestyle as opposed to caste.

The economic factor balances the negative effects of the ruling caste on the people's social lives. The following quote from Joshi criticises Srinivas' analysis of the Rampura situation: "However, with the pace of change accelerating, the village and the town getting reintegrated, new opportunities, apart from broadening the scope of upward mobility, also enlarged the scope of economic disparity between members of the dominant caste." In this situation, the new affluent, who belonged to both the rural and urban worlds, emerged as the new class, losing the characteristics of a ruling caste. The dominant caste could no longer function as a meaningful notion, not even as a means of self-identifying or of identification by other villagers. Joshi claims that The Remembered Village fails to provide people's economic organisation an acceptable setting.

Upper caste aspirations for upward social mobility serve as an inspiration to lower castes. Sanskritization is one of the main methods used by lower castes to advance up the social hierarchy. A low caste was able to ascend to a higher place in the hierarchy by embracing

vegetarianism and teetotalism as well as by sanskritizing its ritual and pantheon, according to Srinivas, who describes the process in the following lines. In other words, it attempted to embrace as many of the Brahmins' practises, rituals, and beliefs as possible, and while it was ostensibly against the law, it seems that low caste members often adopted the Brahminic way of life. Sanskritization has been chosen over "Brahminization" since some Vedic ceremonies are only performed by the Brahmin caste and the other two twice-born castes. They lived according to the Brahminical way of life, which included severe marriage laws, obedience to pollution-purity regulations, taking vows, and reading Sanskrit literature.

Srinivas claims that in the past, a jati would assume the name and traits of a prominent caste that was revered in the area but was not heavily sanskritized. A jaticould start to identify as a Brahmin, Kshatriya, or Vaishya by making simple adjustments to its nutrition, manner of life, and rituals. Frequently, this might take place over the course of one or two generations. This suggests that within a generation or two, those from the jati might be distinguished from those from the Brahmin, Kshatriya, or Vaishya varna. Many Lingayats who assert their equality with Brahmins refuse to consume food prepared by Brahmins, which is an intriguing case in point. Srinivas also used the Smiths of south India as an example, who stand out in sharp contrast to the Lingayats. They identify as Brahmins of the Vishwakarma order. They practise sanskritized and wear the holy thread. However, some of them continue to consume meat and alcohol. They were compelled to marry in communities where a temple dedicated to their caste god was present. The Right Hand castes' neighbourhoods will not be traversed by the bridal procession. The Smiths' situation was different from the Lingayats'. Smith's case stood out because the castes attempted to reject the hierarchy provided by their structural neighbours by claiming equality with Brahmins.

According to Srinivas, higher caste people are affected by western modes of life and ideas, as well as the opportunities for economic growth they provide, whilst lower caste people attempt to improve their social position by mimicking the upper castes. Prior to independence, Brahmins dominated the literacy culture and occupied the top rung of the rural economic pyramid. After the establishment of British administration, they made the most of the opportunities offered by the Western way of life. The westernised Brahmins served as the British's intermediaries with the general public. As a consequence, the old system was replaced with a modern, secular caste system. Surprisingly, the British and the new Kshatriya were at the top of the pyramid under the new, secular caste system, followed by Brahmins and Sudras. The British were revered by the Brahmins, and so were the British themselves. This system was difficult because it included certain British values and traditions that were completely at odds with Brahmin culture. Westernisation and Sanskritization are two distinct, often conflicting influences on modern social life. Lower caste members acquire these practises as Brahmins westernise and give up others as if to improve their own way of life and gain favour with their significant others.

Development of the Community and Nation

Indian elites who have become more westernised maintain western ideas and values. These are utilised to comprehend the situation in our own nation. With an emphasis on nation-building in Independent India, Srinivas criticised social scientists there for failing to consider the complexities of political and social stability consistently while making generalisations about the nation. He argued that findings made by social scientists were based on insufficient and unclear evidence. Given the reality of the country's size and diversity, they chose not to celebrate the nation-building achievements. He emphasises the value of elites who have assimilated to western culture and their dedication to societal improvement. Additionally,

they work to make parliamentary democracy the nation's system of governance. They aid in the development of the country in this manner.

Srinivas describes key components of India's nation-building process, such asensuring that those from socially and racially disadvantaged backgrounds may access chances for growth and development by protecting discrimination against Scheduled Castes, Scheduled Tribes, and other Backward Classes.

Democracy is a system of information where individuals in authority are made aware of the wants and requirements of persons living in various areas as well as the results of administrative activity in the execution of policies. A free but responsible press is necessary for democracy to work effectively; political education and decentralisation in all spheres of life, including government and business; a pluralistic approach to issues of religion, language, and culture; Bringing together members of hereditary groups, sub-nationalism takes the form of ethnicity communalism, linguistic consciousness, and regionalism. Many of these groups act as pressure groups at the regional and state levels, giving their leaders access to political and economic advantages. Sub-nationalism and extreme nationalism are persistent threats; and Secularism ensures that everyone is treated equally regardless of their religion on the one hand and that everyone has the freedom to express, practise, and spread their beliefs on the other.

In the broader context of Indian society, Srinivas highlights a variety of cultures that are concentrated on the urban middle class and the rural poor. The connection between them is the main focus. This connection affects the people's politics, society, economics, and worldview in India. High and medium castes as well as the top tier of minority groups make up the urban middle class. Many members of the upper middle class work as public servants, experts in many disciplines, and in other occupations. Notwithstanding their might, they serve the political establishment. The political elite works hard to maintain the satisfaction of the urban middle class. This guarantees that the administrative machinery runs efficiently. On the other hand, most of the rural poor are peasants. The majority of them use local languages to communicate. They continue to be in awe of English-speaking metropolitan middle class individuals. Politicians target rural residents because they have a greater voter base despite their poverty and lack of the influence the urban middle class has. The dominating and upper caste landowning families hold a key position between the two groups. They have sway in both politics and business, and they are fairly represented in the government and other professions. They are the underprivileged, landless, and lower caste people who are oppressed. They primarily want to manage village activities while also rising to the upper middle class [8], [9].

When elections are tight, politicians notably turn to their rural supporters for support. Rural customers are now demanding places in medical and technical universities for their kin as well as licences for buses, rice mills, and other companies. Shah argues that once middle-class status is attained, people who have attained it work hard to keep it as well as advance. This entails searching out holy persons who can work miracles, visiting temples, making pilgrimages, and consulting astrologers as a way to deal with fresh worries and fears. The Sanskritized way of life incorporates vegetarianism, yoga, and meditation in addition to more complicated life cycle rituals. Birthdays and wedding anniversaries are also celebrated concurrently in the West, complete with parties, booze, cake cutting, etc. On the secular front, obtaining entrance to professional programmes of study, enrolling children in reputable institutions, and conspicuous consumption become significant objectives.

Srinivas saw a rise in hostility and strife between the dalits and the ruling castes. Dalits have been able to challenge the supremacy of higher castes thanks to favourable policies of the government. In order to construct vote banks, politicians try to win over both the dalits and the higher castes. The idea of a vote bank, introduced by Srinivas, is still relevant today even many years after it was first introduced. While the helpless wait, the dominating rural elite reaps the benefits of community development initiatives. The gap between the two groups widens as a result. As more rural poor people became aware that they are not benefitting from development schemes intended to improve their lot, conflict, according to Srinivas, will worsen. He continues by saying that tensions between harijans and upper castes are probably going to become worse in the future. The Panchayati Raj has bolstered the status of dominating castes. The dominating castes have utilised this to further oppress those who have long deferred to them but are now looking for independence. The urban elite may not notice these shifts until they reach a tipping point, according to Srinivas. An increase in education might be related to a shift in peoples' views and beliefs. By easing the shift from an agricultural to an industrial culture with a greater focus on logic, punctuality, and discipline, education fosters economic success. He said that social anthropologists and sociologists couldn't ignore China and India because of their size, population, and cultural diversity as well as the fact that they are establishing themselves as global powers. Social scientists from all around the globe are interested in India's twin phenomena of decentralization of power and reservation for women and disadvantaged groups in local self-government.

CONCLUSION

Srinivas' study of Indian villages upended preconceived notions and exposed the complex power structures and social hierarchies that exist there. His investigation of the caste system, in especially the idea of Sanskritization, provided fresh perspectives on social development and cultural evolution. Additionally, he underlined the possibilities and problems that modernity presents as well as the changing interactions between various caste groups in his study of social development in post-independence India. One of Srinivas's most lasting contributions may be his insistence on the value of learning about one's own culture. He thought anthropologists and sociologists should be fully involved in the complexity and nuanced aspects of their own communities rather than ignoring them. This viewpoint has continued to motivate academics to critically and compassionately examine their own communities. In conclusion, M. N. Srinivas's work is still significant and relevant in modern sociology and social anthropology. Scholars and students alike continue to be inspired by his devotion to thorough study, capacity to connect Western ideas with Indian reality, and commitment to comprehending the complex structure of Indian culture. The legacy of Srinivas serves as a reminder of the pervasive value of cultural context and historical comprehension in the investigation of human cultures.

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CHAPTER 11

INFLUENCE AND IMPACT OF RAMKRISHNA MUKHERJEE IN INDIAN SOCIOLOGY

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ABSTRACT:

This explores the life and legacy of Ramkrishna Mukherjee, a significant but sometimes underappreciated person in sociology. Despite making important contributions to sociology both domestically and internationally, Mukherjee is still not included in textbooks or other forms of formal academic discourse. This essay aims to offer light on his intellectual development, main ideas, and publications. Mukherjee's biography is thoroughly examined, from his early schooling through his membership in the Communist Party, his work at the Indian Statistical Institute, and his contributions to comprehending the development and fall of the East India Company as well as rural culture and economics. We also look at his views on sociology, society, and the necessity for a unified social science. Through this investigation, we want to highlight the important contributions Mukherjee has made to the study of sociology and highlight how crucial it is to include his writing in sociological discourse. He is constrained in his study area by Ramkrishna Mukherjee. He hasn't regularly spoken at colleges or universities. Both in India and internationally, he has a large following. But he hasn't amassed a group of devotees in India's scholarly community. Perhaps this explains why Mukherjee is not included in sociological textbooks or in-class lectures. He made important contributions to sociology both in India and abroad, which is hard to dispute. We learned about the intellectual and social contexts that shaped his works in this lesson. We spoke about his main points and named some of his key works.

KEYWORDS:

Company, Communist Party, Legacy, Social.

INTRODUCTION

Mukherjee was one of the few social scientists in India who continuously and productively evaluate social reality using Marxist principles and methodology. He exposed the harsh truth of western colonial powers' exploitation of the oppressed populations in India and Africa. He provided insight into how classes and class disparities emerged in Indian and other countries. He fervently argued that when examining social structure and process, the conflict method should be used rather than the consensual approach. All of Mukherjee's paintings have a great sense of history. This unit starts out with a look at his life. The key concepts that define his work will next be covered. Some of his most significant publications will be identified in the section that follows.

On November 7, 1917, Ramkrishna Mukherjee was born in Jessore, then part of Bangladesh. His mother was Sati Rani Devi, and his father was Satindranath Mukherjee. Self-made engineer Satindranath was employed by the Indian Railways. Ramkrishna Mukherjee inherited his father's belief in self-reliance and arduous effort. He held the view that man should learn to stand on his own two feet in addition to relying on ancestry. Mukherjee's mother, Sati Rani Devi, comes from a well-known Bengali landed aristocratic family. It is stated that Sati Rani Devi had a haughty demeanour. In a letter to her father, Mukherjee's

daughter states: "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 attended Mitra Institution and Ripon Collegiate School for his studies. He received his M.Sc. in Anthropology with a specialisation in Human Genetics from the University of Calcutta. Under the guidance of Professor J.C. Trevor, he completed his Ph.D. on the Physical Features of the Ancient Inhabitants of Jebel Moya, Sudan, in 1955. This research focused on biology, not anthropology.

Marx and Engels' dialectics and Professor Prasanta Chandra Mahalanobis' statistical data were the key sources of Mukherjee's inspiration. Mukherjee has always been heavily influenced by Marxian dialectics, especially in his early essays on hamlet and famine. Mukherjee joined the Bangiya Provincial Kishan Sabha of the Communist Party, notwithstanding his short involvement with the Ramkrishna Mission earlier in his life. As a result of the CPI's induction into the Krishak Andolan, he actively took part in the peasant struggle in Bagura, now in Bangladesh, from 1941 until 1946. In CPI Mukherjee got in touch with several persons among whom P.C. Joshi was key. In 1944, P.C. Joshi introduced P.C. Mahalanobis to Mukherjee. At that time, Professor Mahalanobis was looking for enthusiastic young people to assemble a team for the Indian Statistical Institute. In 1944, Mukherjee began working for the ISI, and he stayed there until 1979, when he retired [1], [2].

Under the direction of Mukherjee, training in the use of statistical methods and procedures for large-scale sample surveys was received at ISI. in the investigation of societal issues. The study of the repercussions of the Bengal Famine of 1943 was the climax of this training. There were two papers: "A Plan for the Rehabilitation of Bengal" and "An Assessment of the After-Effects of a Famine in Bengal." The two papers were both released in 1946. In 1946, the book Famine and Rehabilitation of Bengal was based on these two pieces. The research of rural indebtedness and rural stratification was conducted by Mukherjee using a large-scale sample survey methodology.

When Mukherjee met Henry Wellcome of the Burroughs Wellcome Foundation, his name began to spread beyond of Bengal. Many skulls and bones have been discovered during Henry Wellcome's excavations at Jebel Moya in Sudan. Cambridge University received a research funding from the Burroughs Foundation to examine and catalogue the skulls and bones. Professor Mahalanobis was called by the Cambridge University to send researchers who would analyse the bones discovered at Jebel Moya using Mahalanobis' D2 statistics on the remains from Egypt and Sudan. Ramkrishna Mukherjee and C.R. Rao were sent to Cambridge by Professor Mahalanobis. The core of Mukherjee's doctoral thesis, The Physical Characteristics of the Ancient Inhabitants of Jebel Moya, Sudan, which was published in 1955, was based on the findings of this investigation.

Ramkrishna Mukherjee had frequent interactions with French Communist Party members in the years 1948–1949. Mukherjee took Maurice Dobb's economic history courses at Cambridge. Mukherjee reconnected with Rajni Palme Dutt of the Communist Party of Great Britain at Cambridge. Mukherjee had been shaped into the Marxist mindset by Dobb and Dutt. Therefore, his writing always had a leftist slant, whether it was about peasants, village stratification, or families in India or anywhere else in the world, especially in the communist nations. Additionally, he was working on projects for former colonies like Uganda. Between 1953 to 1957, he served as the Professor of Indian Studies at Humboldt University in East Berlin, where he wrote three books: The Rise and Fall of the East India Company, Dynamics of Rural Society, and The Problem of Uganda.

In 1957, Mukherjee made his way back to his own country to work as a sociology professor at the Indian Statistical Institute. At ISI, he was attempting to establish the Sociological Research Unit. He wrote a much and often. And from 1960 to 1975, we discover that he published The Sociologist and Social Change in Today's India, West Bengal Family Structure, and Social Indicators. He released Sociology of Indian Sociology and What Will It Be? between 1977 and 1980. Since the 1980s, his scholarly activities have seen several adjustments. He first sought to establish that there was just one social science. Second, he studied subjective factors alongside those of the objective variables rather than only using his quantification to investigate the objective variables. The construction of a uniform or unified social science, according to Mukherjee, should take the place of the compartmentalization of the social sciences.

Underlying social forces East India Company's rise and decline

East India Company Mukherjee examined historical information on alterations to India's society and economy brought on by the East India Company's rule using the Marxist idea of primitive accumulation. The Company rose as a consequence of mercantile capitalism's expansion, and it fell as a result of mercantile capitalism's fall and the emergence of industrial capitalism in Britain. The whole process was connected to India's political and economic decay. Mukherjee demonstrates how the British colonised India through the East India Company with the hidden goal of exploitation India for their own financial gain. After that, the British government seized control of the Indian government and cheated the Indians. They were deplorable liars when they claimed to be carrying the "white man's burden" to civilise India, which they depicted as a stagnant, culturally and economically backward culture. The whole process was linked to the British people's early capitalization during the period of Company rule.

Mukherjee did not clarify what he meant by "primitive accumulation of capital." Abstinence and primitive accumulation are connected, and if capitalist conditions of production are already in place, abstinence may result in the accumulation of capital. Prior to that, two processes work together to create excess, which then sets the path for the early stages of capital accumulation. First, the eviction of the peasants from their land would change the production relations that are centred on it. The exodus of the peasants from the land provides both agricultural capital and industry with wage labour. The second and related phase included merchants taking use of both the domestic and foreign markets in order to increase their profits. This was done by encouraging the interchange of goods produced by less developed countries in terms of trade and other economic indicators [3], [4].

Mukherjee used the operations of several European merchants' firms to assess how the second step operated. The East India Company similarly followed the main periods of primitive accumulation. The Company was given a royal charter at home, triumphed in battles with other European traders with connections to India, won favour with the divided Indian rulers through flattery, bribery, and cunning, and ultimately won a military victory over them and their subjects. Mukherjee demonstrates the extent of the looting and pillage of India that the Company and its officers started and carried out using a wealth of historical evidence.

DISCUSSION

Contrary to the propaganda that claimed the English were promoting justice, freedom, and good governance in India, the British Parliament, government, and people as a whole participated in the Company's game of trickery and bribery, coercion, and treachery, revealing the worst aspects of human nature. The Company rigorously adhered to the maxim

"buy cheap, sell expensive." In order to fulfil this aim, the Company took away the rights of Indian merchants, wiped out their thriving textile and other businesses, and wreaked havoc on the lives of the craftsmen and peasants. The decrepit feudal structure was an obstacle to the commercial bourgeoise's ability to prosper. The merchant bourgeoisie continued to be firmly subordinate to Indian society's feudal rule. The ultimate political power's ability to negotiate trade deals with other nations was limited by the lack of a robust fleet. For international commerce, the class of merchants was reliant on foreign merchants. To gain influence over the Indians, European traders, especially the English, took advantage of their helplessness.

After the Company used deceit to defeat Siraj-ud-daula, the Nawab of Bengal, in battle, the path for the British to completely subjugate the Indian people became extremely well secured. The Company secured its future geographical growth into further regions of the Indian subcontinent and, with the creation of the banya and gomasta classes, established a "colonial merchant bourgeois" class. It also rented racks. The Company's rule caused the peasants, including various types of landowners, to bleed white. There were famines, diseases, and droughts throughout the countryside. Towns fell into disrepair as a result of the willful destruction of local businesses and craftspeople to meet the demand for items produced by Britain's developing industries in the eighteenth century. The colonised people's lives and possessions were destroyed in order to achieve the goal. They lacked the tools necessary to get justice anyplace.

The "Raj" that the foreign force imposed showed callousness by utterly disregarding "public works" like building and maintaining irrigation systems. Even when the British Government directly removed the Company's control and ended its monopoly over trade in India, the same strategy persisted. The cause was the consolidation of England's emerging industrial bourgeoise, which benefitted from the merchant bourgeoisie's primitive capital accumulation, of which the East India Company was a major exemplar. The strategy of forcing British manufacturers into India via the Governor-General and Commercial Residents, while keeping Indian manufacturers out of England due to high tariffs, was advantageous to the emerging industrial bourgeoisie.

It's true that England saw a lot of industrial advances. However, they lack active innovation; many of the most significant ones have lay dormant for many years, awaiting the right amount of force to activate them. Money, and not just hoarded money, must constantly be present at that shop. Because of the Company's exploitation of India, Indians will continue to "supply the British industrialists with raw materials and to consume the British goods dumped in India." The commercial bourgeoisie paved the way for industrial capital to successfully enter the colony. The East India Company's monopoly over commerce with India was no longer acceptable to the industrial class. They raised their voices in their condemnation of the Company's "excesses," which they had previously tolerated in silence, and thus broke the monopoly of the Company [5], [6].

Rural society and economy

The interaction that exists between the village and the larger economic system is examined in Mukherjee's Six Villages of Bengal. The book has four chapters in total. The six villages are all from what was once known as East Pakistan. Five of the six settlements were in the interior, while the sixth was close to the town. Arable land, cottages, tanks, and other comparable physical features were shared by the villages, and both Hindu and Muslim populations made up the population. Mukherjee talks on the governmental structures and religious organisations in the countryside. In his description of the various caste groupings in the villages, he highlights their interactions, any inter-caste marriages, the form of families,

and the connections between the village and the local union boards, police station, and district board. He also provides a thorough description of the people' diet, attire, sicknesses, and celebrations that take place inside and around the hamlet. He talks about the source of the communities' water supply and observes that drunkenness is nearly nonexistent there.

Mukherjee gives a thorough breakdown of the various jobs that the villagers engage in. Although farming is the main activity, villages also have various occupations including weaving, oil pressing, tinkering, tailoring, shopkeeping, peddling, money-lending, fishing, begging, etc. Due to Silimpur's closeness to the town, service is sought for by the locals in this area. After that, Mukherjee provides a thorough description of the types of soil, climate, and irrigation systems present in the communities. He illustrates the various forms of agriculture practised by the inhabitants throughout the year in the six communities using tables. Using data on land ownership and cultivation, Mukherjee later discovers that Silimpur has a cultivable holdings percentage of 76%, compared to 50% in the villages in the interior. He also provides a rough estimate of the assistance provided by the bullocks and other agricultural tools. All of this data is presented in tables and by month.

Mukherjee's initial justification for economic distinction is that in 1941–1942, there is a significant asymmetry in the way that families are distributed according to their per capita income. According to Mukherjee's research, although if the per capita income ranges from Rs. 11 to over Rs. 500, the vast majority of individuals have an income that is only between Rs. 11 and Rs. 150, or more particularly between Rs. 11 and Rs. 50. Now, Mukherjee conducts a thorough investigation into home finances. Mukherjee also refers to three classes in the economic structure Class I, Class II, and Class III based on the hierarchical distribution of households under various types of household budgets and under the mean living indices. Class I is made up of professional groups and service-holders, jotdars, zamindars, and wealthy farmers. Class II ryot members include artisans, small business owners, non-cultivating landowners, and class III ryot members such as bargadars, agricultural labourers, beggars, and others. He says that those in Class I have affluent, carefree lives, those in Class III make do with little, and those in Class II fall somewhere in the middle.

These three groups underwent changes throughout time, and from 1921 to 1941 there was a decline due to war and hunger. Mukherjee demonstrates via statistical application and the use of tables how the rural economy is characterised by the concentration of money in the hands of a small number of individuals at the top and the impoverishment of the great majority of those at the bottom. A middle layer of around one-third of the population connects the individuals at the bottom with those at the top. Additionally, individuals in the intermediate layer are more closely related to the base than those at the top. The hierarchical structure becomes worse as circumstances change, with Class I modestly expanding, Class II depressed, and Class III significantly expanding and deteriorating. The primary cause of this decline was the usufructuary mortgage of land by members of Classes II and III. According to Mukherjee, this ongoing destitution has divided society into two opposing groups: the haves and the have-nots. Finally, Mukherjee illustrates how these economic shifts have affected the two cultures' kinship systems, caste divisions, marriage patterns, and family structures.

These fundamental ideas are mentioned in his work:

In India, and notably in Bengal, the village community was not a static social structure. Even if the pace may have been modest, it never stopped evolving. By studying history, it becomes clear that it has its own dynamics. Bengali villages did not have a "undifferentiated" or "egalitarian" social structure. Both the hierarchical caste structure and the egalitarian system

of production and distribution of resources particularly those connected to land ownership and other means of subsistence in Bengali village economies showed differences and inequality [7], [8].

In fact, the social part of caste distinction and the economic side of production relations are interwoven, as shown by various groups' uneven access to land and other economic resources. The egalitarian economic system included the social system. Additionally, the philosophy of the caste system, which drew degrading distinctions between individuals and groups, fostered and maintained inequality.

Mukherjee discovered the presence of the three groups that have previously been mentioned in Six Villages based on a sample survey of the rural population. The results of the analysis of the data from the sample survey revealed a connection between the economic structure and the social hierarchy of caste. Mukherjee further demonstrated how the caste hierarchy has been integrated into the economic structure that has developed in Bengal under British rule, showing that Brahmins are more represented in Class I than Muslims, Muslims are more prevalent in Class II, and the "others" are concentrated in Class III.Finally, the old socio-cultural structure was unaffected by the British colonial government. For in their exploitation of the populace, they found a friend in the upper classes. The advent of the railroads and other British technologies caused the rural economy to change from one of subsistence to one of commodity production. However, it opened the door for greater exploitation of the vast majority of people via the link between higher caste landowners and sharecroppers.

The measures adopted by the colonial administration caused the conventional economic structure to collapse. A bigger portion of the disintegrating peasants was made up of members of the lowest socioeconomic classes. The castes and classes who owned land nevertheless benefited socially and economically. The caste system also enthralled the lower socioeconomic classes, who kept trying to move up the caste ladder. Muslims were also impacted by the caste system. It widened the gulf in social status between Muslims and Hindus. The oppressed people were never able to unify against the ruling and exploitation sectors. The legacy of the segregationist ideology fostered and exploited by the British is still prevalent today in Bengal rather than rural India. It had a "peculiarly retrogressive character which dissipated the energy of the people."

The Sociologist and Social Change in India Today by Mukherjee demonstrates how planning and development are related. He discusses the issue of development and social transformation, which should be people-centric, meaning that the issue of development will be taken up by the people themselves. Here, he demonstrates how development that is often driven from "above" does not always result in societal transformation. He makes the argument that high order material culture may not cause major changes to the way society is organised or its citizens' ideological perspectives from what is customarily prescribed for India as a whole. Mukherjee uses Jamshedpur, an Indian steel town that has been around for 50 years, as an example. He draws attention to the fact that the area around the materially advanced Jamshedpur shows no evidence of a substantial change in the way people are arranged socially and how they see the world.

According to Mukherjee, a preliminary but necessary attempt to understand the development of Indian sociology is to have knowledge of facts and fallacies, a sense of the pertinent focus of attention, and an orientation to further research. This work also aims to study the development of sociology in India from a methodological perspective. The book begins with the statement that "people of every society, as well as those concerned with it but not belonging to it, feel the need from time to time to learn about the previous, present, and future

operations of that society. Indian society is no exception in this respect." Studying Indian society began in the Vedic period, and the book attempts to give an account of the entire history of Indian sociology. The two stages of this development's history are the pre-sociological and sociological periods.

The pre-sociological and sociological reference groups, respectively, stand in for these two eras. The pre-sociological reference group consists of i) Social Philosophers, ii) Policy Makers, iii) Policy Promoters, and iv) Proto-Sociologists. Pioneers, Modernizers, Insiders, Pace-makers, and Non-Conformists are some examples of sociological reference groups. Social philosophers were a constant presence in Indian culture. The social reformers are part of the policy-makers, who are solely focused on the society in issue. Their attention to social issues is constrained, like that of social philosophers, by the society's representation of the place-time-people aspects of variation. The administrators and information gatherers are those who advocate for policies. In contrast to social philosophers or policymakers, their attention on social issues was more restricted to society. The first generations of social scientists, known as proto-sociologists, approach social problems from a viewpoint distinct from those of the other three groups.

The Republic of India saw the emergence of modernizers. They chose the structural-functional approach and criticised the historical approach as being pseudoscientific. The Insiders were interested in the development of behavioural sciences at the time, which were popular in the US. The cognitive-historical and Marxist trends that already existed during the era of the pioneers and modernizers were also something they were attempting to consolidate. The Modernizers and the Insiders and the nonconformists and pacesetters differed in their ideologies, conceptualizations of social research, and research methodologies [9], [10].

Society and Sociology

The term "sociology" means the study of society. A complex system of people and groups that are systematically integrated in terms of their activities and interactions, social behaviour, and social connections may be thought of as society. The creation ofsocial institutions' motivating agencies is the result of this system's well-organized and maintained aims. Social institutions organise people into a system of tangible and intangible elements. Additionally, they give them a character that goes beyond individuality. The institutions are run by collectives of people who are grouped together into social groupings. In line with the institutions that create one or the other kind of grouping, the groups are established in a variety of ways. The institution of family, for instance, is connected to kin-groups like nuclear families, matrilocal families, etc.

People's lives are governed by society, which also permits minor individual differences within the bounds of casualness. But if the distinct variants end up being developed, they are institutionalised through the current institutions or by creating new ones. The social environment is still one of dynamic balance. That is, different social structures or configurations both keep their identities at a given moment in time and undergo long-term internal and external change. Within and between every arrangement of global society, there are group interactions that are both complimentary and incompatible. The location, time, and object dimensions of variation are used to distinguish amongst social configurations.

Mukherjee uses the evolution of the Indian joint family and the emergence of Bangladesh society and nation-state from Pakistan, both of which came from India, to show the aforementioned characteristics of society and how they function. The political, psychological, and cultural factors, followed by the economic element, may all be used to explain how Bangladesh came to be. Explanation based on a single component would result in a biassed

and inaccurate view of the phenomena and process of Bangladesh's nation-state's development and operation. The solution to this problem is found in the sociology's appropriate epistemology, which calls for the integration of all social scientific specialisations at the top of the social framework. All social science specialisations will be unified in order to get a thorough understanding of how society functions. The field of sociology as a specialisation is a complicated component of the social sciences as a system, which is mutually exclusive. Thus, Mukherjee emphasised the need of integrating all social science disciplines on a similar basis, much like two pioneers of Indian sociology, Radhakamal Mukerjee and D.P. Mukherji. Sociology is cognizant of this necessity. The specialisation of sociology taking on a general character eventually integrates the circumstances for all scientific specialisations.

Mukherjee urges "sciencing" society to grasp the social truth. "Sciencing" refers to a methodical analysis and evaluation of a phenomena. Five questions must be jointly researched in order to understand the social phenomena. These five inquiries deal with evaluating any system of variety. The first query concerns any system's description. The categorization of it is the subject of the second query. The third query concerns an explanation or its causality, i.e., the causality of the system's operation and change. It is particularly crucial in situations involving supra-systemic transformations, such as the justification of the replacement of feudalism with capitalism. The fourth query relates to the future predictability of the system of variation's structure, function, and process. The fifth question asks if the recommended or planned adjustments are desirable. The goal of systemic sociology is to coordinate

1. evaluation of the elite-expert assessments of what the masses need in order to realise the fundamental principles
2. evaluation of how each group's assessment of what the public desire themselves and
3. Inferences to be made based on how these two sets of social reality assessment interact in a context that is particular to location, time, and individuals.
4. Diagnostic studies are necessary for systemic sociology. It won't work until quantifiable data is provided for testing theories, updating indicators, etc.

Scientific Process

Why Unitary Social Science is the result of Mukherjee's lifelong concern with epistemological difficulties. as well as Time Measurement in the Evaluation of Social Reality. These two books' primary arguments may be summarised as follows:

First, Mukherjee criticises the fragmentation of knowledge about reality caused by the separation of social and scientific sciences in academia and the growing specialisation of social sciences. He thinks that efforts should be made to create a "unitary social science." The possibility exists for sociology to become this unified social science. Its proper technique would be to define rationality in terms of giving up positivism's "deterministic stance" and switching to a "indeterminacy"-based, methodical investigation of how reality manifests itself as a "probability" science. All of the "natural biological and earth sciences" investigate how probability works. The promotion of the unification of all knowledge will be assisted by the pursuit of this suitable technique. A "seemingly inevitable barrier in the quest for knowledge to appraise reality...planted under labels Science and Arts" will be removed.

Mukherjee strongly advises using statistics to obtain and examine data pertaining to social issues. Making assessments of the nature of phenomena is the responsibility of science, particularly social science. However, the scientist would continue to be dedicated to overcoming subjectivity in order to make sure that "objectivity rules the world of

knowledge." He will probe the "what," "how," and "why" of the phenomenal world in addition to the "what will it be" and "what should it be" questions.

CONCLUSION

Even though they are sometimes underappreciated, Ramkrishna Mukherjee's contributions to sociology are unquestionably important. The numerous facets of his life and career—from his early inspirations and schooling to his membership in the Communist Party and his work for the Indian Statistical Institute have been emphasised in this research. Sociologists and academics may learn a lot from Mukherjee's meticulous use of Marxist methodology and ideas in analysing social realities like the East India Company's exploitation of India and the dynamics of rural life. When analysing social structures and processes, Mukherjee emphasises the conflict technique above the consensual approach, which is one of his major contributions. He illuminated the intricate interaction of economics, politics, and imperialism by showing how the growth and collapse of the East India Company were inextricably related to the capitalist exploitation of India. His research on rural life exposed Bengal's complex network of social structures, economic inequalities, and caste systems. Additionally, Mukherjee's support for a unified social science is a demand to dissolve the academic barriers that often obstruct a comprehensive knowledge of society. He opened the path for a more thorough approach to analysing social phenomena by advocating the fusion of several social science fields and highlighting the value of probabilistic reasoning.

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CHAPTER 12

PIONEERING ANTHROPOLOGIST AND FEMINIST SCHOLAR

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ABSTRACT:

Leela Dube was profoundly inspired by her background and the nationalist atmosphere of her day since she was born in India right before independence. Her ground-breaking work combined anthropology with women's studies, using the comparative method to look at the cultural background of women's roles. Through publications like "Sociology of Kinship, Matriliny, and Islam: Religion and Society in the Laccadives" and "Anthropological Explorations in Gender: Intersecting Fields," she investigated caste, gender relations, and cultural norms that upheld female inferiority. Her path from growing up in a Brahmin household to becoming a trailblazing anthropologist and feminist illustrates her dedication to gender studies and women's emancipation. By bridging the gap between these disciplines and advocating for women's rights, Leela Dube's contributions to anthropology and gender studies have had a lasting impression.

KEYWORDS:

Anthropology, Feminist, Independence, Sociology.

INTRODUCTION

The biographical description of Leela Dube and the socio-historical context of her upbringing served as the introduction to this section. The main concepts of her work are discussed, demonstrating how her upbringing has influenced her writing. In her dissertation, she focused on female concerns before moving on to kinship networks. She didn't really query or consider the status of women in the early years. After contributing to the "Towards Equality" study, she started talking more on problems of hierarchy and power, as well as the status given to women in various countries and kinship systems. Her work contributed to the gendering of anthropology and sociology and gave women's studies anthropological perspectives.

 Leela Dube was born in India just before independence. Both her upbringing and the nationalist climate of the period had an influence on her socialisation. Her work was groundbreaking because she integrated women's studies with anthropological views. She used the 'comparative technique' of anthropology to include cultural ideas into her explanation of the role of women. Sociology of Kinship, Matriliny, and Islam: Religion and Society in the Laccadives are only a few of the works she has written. Anthropological Explorations in Gender: Intersecting Fields was one of the publications that included many of her academic and field research findings. This book examines caste and gender relations as well as the numerous ways that prevailing societal mores, such as stereotypes and poetry, have a significant and long-lasting effect on establishing and perpetuating female inferiority in the social order.

On March 27, 1923, Leela Dube was born in Maharashtra to a typical Brahmin family. Her father was a state judge in the Central Provinces, and because of his job, the family moved around a lot. She has a brother and three sisters. It is crucial to comprehend her biography since, as she has acknowledged in several places, the various phases of family life had a significant influence on her writing. In her family, females were raised with love and were

expected to attend school; based on each individual's interests and inclinations, going to college and attending university were also viable options. Education was valued more than a successful independent profession since it may help one advance socially and in case of emergency. For women, marriage was seen as being of utmost importance. By the age of 20, the majority of the women were married. Leela Dube grew up at a period when the nationalist movement was at its height, and the women who stayed single were either in charge of raising their families or were active in it. She was embarrassed by the fact that many of her family members, including her father, were in the British armed forces because she had been lured to the movement. She did not actively engage in the movement, but she did adhere to some of its principles, such as "India made," and she did attend some of its meetings [1], [2].

Leela Dube was exposed to the frequent reading of Hindu writings like the Ramacharitmanas as well as Marathi and Bengali literature in the form of novels and tales, as well as its translations of Western classics pertaining to Marxism, in her household. Her capacity to read widely and the variety of books that was available to her at home helped her develop analytical and critical thinking abilities that would later be useful in her profession. The literature she read and heard about discussed women in a variety of ways, including the challenges they faced, their place in marriages, the duties they should do, and so forth. She began to wonder about how some of these tales portrayed women at an early age, and she also grew to admire the courage some of these ladies had. Understanding of "women's vulnerability, deprivation, and oppression" was also acquired via reading. At the time, Marathi periodicals published articles on topics including economic inequality, dowry, child marriage, widows' conditions, and caste-based oppression.

Her upbringing left her unsure of her own ambitions, and she saw marriage to a "superior" guy as her salvation since it would enable her to define them. The way she did it demonstrates her unwavering commitment to achieving independence and maintaining her right to make choices about her life. She learned about Shyama Charan Dube while completing her M.A. in Political Science at Nagpur University. He shared her ideals of what a potential spouse should be like and belonged to the same caste. Through her family members, she made a proposal. Both families approved it, and they were married in a straightforward civil ceremony.

It doesn't seem like much now, but in 1945, it demonstrated her capacity to preserve her independence. Given that she claims she was raised in a loving household and had no tendency to rebel, it was crucial to choose a caste that was comparable to her own. Instead, she decided to strike a compromise between her goals and the requirements of the family. This persisted throughout her marriage as well, which is why she was interested in issues of gender, kinship, and women's roles in the home.

She first learned about anthropology via her marriage. She gathered information for her S.C. spouse. Prior to doing it alone, Dube assisted other researchers in their studies. Her work path paralleled India's independence and the country's subsequent expansion. Because she grew up in a time when anti-colonialism predominated, it is not unexpected that the anthropology she practised and wrote about was anti-imperial and focused on marginalised communities.

Her involvement with her husband's work with the Kamars led to her first foray into anthropology, where she tried to gather data from Kamar women mostly on "feminine matters." She then began working on her dissertation, which was on women among the Gonds in South Chattisgarh. The subsequent parts go into further depth about her work.

From 1957 until 1975, she was employed at Sagar University. She formally began teaching at the institution in 1960. Through her several spells as a research fellow and visiting professor

at universities and institutes all around India, she engaged in a significant amount of research, publishing, and academic outreach efforts. She worked with ICSSR in a variety of roles, including Senior Fellow, Director, and National Fellow. Her career in women's studies began with her appointment to the Government of India's National Committee on the Status of Women, which resulted in the groundbreaking report Towards Equality. The Tenth International Congress of Anthropological and Ethnological Sciences was also chaired by her. She sponsored a symposium with other key office holders, which was ultimately collected in the book Visibility and Power: Essays on Women in Society and Development, which was released in 1986. Her work with the Indian Association of Women's Studies and her leadership of a significant IAWS conference on Women and the Household in Asia allowed her to continue in the area, producing five edited volumes that served as early milestones in the field. As vice president of the International Women's Anthropology Conference, chair of the Commission on Women of the International Union of Anthropological and Ethnological Sciences, and other honorary roles, she was a member of the international community for women's studies [3], [4].

Madan claims that Leela Dube started off and continued to be an anthropologist who studied women from the standpoint of culture and society. She remained committed to the qualitative method, fusing attentive attention to ethnographic details with perceptive interpretations of the same to 'bring to life' the nuanced richness of interpersonal relations in the context of the household, the family, and the larger kinship and descent groups. In the latter two decades of her life, she considered gender studies to be her major. She was inspired by Irawati Karve's work in the fields of gender, family, and kinship. She was also motivated by the research on family systems done by Malinknowski and Katherine Gough. Over the course of her career, she received several honours, including the Lifetime Achievement Award from the Indian Sociological Society and the Swami Pranavananda Saraswati Award from the UGC in 2007.

DISCUSSION

The intersection of gender and kinship was highlighted in Leela Dube's work. Women's studies scholars of the 1960s and 1970s did not consider anthropological or ethnographic materials, and anthropology simply described family and female roles without challenging them. Leela Dube was the link between these disciplines, igniting the growth of gender and kinship studies in India. She made anthropology's theories and techniques more accessible to women's studies study, as well as the other way around, exposing anthropology to the potential of women's studies scholarship. She argued that in order to avoid being pigeonholed and marginalised, feminists must also participate in the basic arguments of their own major disciplines in the early discussion over multi- and inter-disciplinarity in women's studies.

Despite variances across caste, class, tribe, and area, Dube's study and fieldwork experiences among moving farmers, established agriculturists, and in a multi-caste hamlet with Rajputs as the dominating caste gave her a sense of the sweep of patrilineal kinship. Her research on matriliny and Islam inspired her to challenge conventional anthropological explanations of the "matrilineal puzzle" and gave her a glimpse of a new set of life paths for women living under a different kinship structure. Her comparative study of kinship in different South and South-East Asian nations solidified her belief that kinship systems had tangible effects on the wellbeing of its members in addition to being symbolic and esoteric. She used non-judgmental stories from daily life to highlight concerns of hierarchy and power. The work of Leela Dube is presented in this lesson within a historical context. We examine her early explorations into anthropology and studies of kinship, her growing emphasis on gender in her work, and her subsequent efforts to ensure the structural "feminization of anthropology" by presenting the topic of gender in various national and international forums [5], [6].

Aiming for equality

A significant trigger in Leela Dube's life and career was receiving the invitation to join the Committee on the Status of Women, which was engaged in authoring the "Towards Equality" report. In 1974, this report was sent to the Indian government. Women's oppression and the cultural construction of gender were hot topics at the time she was asked to work on the study, and social scientists needed to address these concerns. The 'anthropology of women' has seen the debut of significant publications. These essays questioned the stereotypes and misrepresentations of women in the field and beyond and argued that it is urgently necessary to acknowledge women's lives and circumstances as a valid subject of ethnographic inquiry.

A lot of studies were commissioned that focused on women in relation to religion, kinship, marriage, and marriage because Towards Equality highlighted the vulnerable position of girls within the household, particularly the natal household which discriminates against the girl child in terms of nutrition and health needs. Dube had also highlighted these facts in another book on Women and Kinship. The CSWI exercise also connected Indian feminist activists and scholars with a worldwide network of "second-wave" feminists, whose common goals emerged at the 1975 U.N. year-long celebration of women. In 1978, Delhi hosted the Tenth International Congress of Anthropological and Ethnological Sciences, which gave Leela Dube the chance to speak out against the underrepresentation of women in anthropology.

Her work undertook yet another significant change when she oversaw A.R. Kutty's research on matriliny in Lakshadweep. She found the marriage of Islam with matrilineal ancestry to be fascinating. She personally went to Lakshadweep and conducted study there. This piece investigated a civilization that adhered to two sets of regulations at once. Through in-depth examination of property and its devolution, her study in Kalpeni revealed intriguing insights about a unique society. This study shed light on how women rose to greater positions of authority within a patriarchal religious structure. Additionally, it serves as a demonstration of Islam's adaptability and emphasis on practise. Based on ethnographic research and interviews, she created a detailed and intricate picture of a matrilineal system within the context of Islam and how both systems coexist in her article Conflict and Compromise: Devolution and Disposal of Property in a Matrilineal Muslim Society, which was published in 1994. This study becomes significant in the current environment because it demonstrates how local settings might reinterpret an already-existing institution. Together, these factors stoked her interest in researching gender and understanding how it relates to family relationships. In a way, this transformation gave her work, which now included ideas from anthropology and women's studies, a distinctiveness.

Women and Family

Given that it offered a suitable background for comprehending gender in society, Leela Dube believed that the study of kinship was crucial to the field of gender. Due to the importance of sex as "one of the important organising principles of society" and anthropology's "special emphases on the study of kinship, family, and marriage in "other cultures,"" according to Dube, women have always been more "visible" in anthropology than in other social sciences. In this way, the kinship-gender relationship that she thought was at the heart of feminist anthropology was essentially predetermined.The anthropology-based comparative technique, which Dube preferred, was utilised in the UNESCO-sponsored survey report, Studies of Women in Southeast Asia. This study was specifically created with the twin goals of critically evaluating the amount of information already available on the situation of women in Southeast Asia and concurrently laying the groundwork for the development of women's studies as an academic field, both locally and internationally. It is also possible to say that

this research was a component of the anthropologist's long-term goal to address the 'invisibility' of women un anthropological discourse.

Her book Women and Kinship: Perspectives on gender in South and South-East Asia furthered her interest in utilising the comparative technique to analyse women in South Asia. She looks at kinship structures in South and South East Asia and how they affect women's status and rights in this article. She contends that researching kinship is really researching gender. She explains in detail the differences and similarities between the daily lives of women who live in these regions by examining kinship systems and family organisations and their impact on inheritance and resource distribution, female sexuality, seclusion of women, bodily processes, living spaces, marriage, nutrition, and education. She comes to the conclusion that South-East Asia's idea of bilaterality, which embraces hierarchies based on age, seniority, and class rather than gender, enshrines the principle of flexibility. As a result, women in South-East Asia are in a stronger position [7], [8].

Development of Gender

Dube examines the rituals and rites, language, and practises of families to uncover the processes by which girls establish a gendered identity in his significant paper, "On the Construction of Gender: Hindu Girls in Patrilineal India." She looked at her own socialisation while concentrating on Hindu females. She starts out by pointing out that culturally created gender disparities are always seen as having biological roots. She uses the "Seed and Earth" analogy to illustrate this. She has investigated this similarity in a number of previous studies, and it is crucial to comprehending gender relations. This idea is quite strong and has been thoroughly addressed in numerous Women's Studies locations.

Women are assigned a secondary rank since it is believed that they are passive containers. "Man gives the seed with its essential components, while woman provides the field that receives and nurtures the seed. A kid is related to the father via blood. A woman's transferability and non-functional character is understood in her natal group, while her instrumentality is emphasised in her marriage family. This uneven social structure is thought of as a natural system that offers men and women differing responsibilities in reproduction. She goes on to describe how family structures and kinship create regulations for hiring, where people may live after being married, and how families can be rearranged. The institution of caste has an effect on these in turn. She illustrates how females are made aware of their secondary position via the use of various terms and idioms from various languages. For instance, a Telugu proverb says that raising a daughter is similar to caring for a plant in someone else's courtyard. She provides various instances of how females are appreciated when they become "objects of worship" before to menarche in her article, avoiding a stereotypical portrayal. She notes how different Puja around the nation, such as emphasise the girls' transient position in their birth families and their brief stays home after marriage. Bengal has Durga Puja, while Karnataka has Gauri Puja. Once again, the widespread practise of adoring and feeding virgin girls emphasises the feminine role for women and contrasts it with the more perilous period that follows menarche. She says that the fact that women's futures are related to becoming wives and mothers is one of the reasons why restrictions are imposed on their sexuality. The pinnacle of a woman's accomplishments is becoming a mother. The path to parenthood is via marriage. These two objectives take precedence above everything else [9], [10]. The notion of women being caste boundary markers and gatekeepers had an influence on how girls were socialised. She was one of the first academics to present this concept, and she also used it to explain violence against women. She said that since women served as "repositories of honour" and boundary markers, when social hierarchies were endangered, violence against women resulted. Leela Dube strongly debated

the issue of sex-selective abortions as the other component of violence against women. Her articles in this field came together as a reaction to Dharma Kumar's piece concerning the ethical and political ramifications of amniocentesis in Economic and Political Weekly. Her comments revealed intriguing insights into a specific child's taste along with examples from several South Asian nations. She discussed the practise of female infanticide in many countries and its effects, including polyandry, the kidnapping of women, and other things. This discussion furthered her earlier claims that various regions of South Asia awarded women varied statuses.

CONCLUSION

Leela Dube is a prime example of how deeply personal experiences and historical situations affect academic endeavours through her life and work. Her multidisciplinary approach to anthropology and women's studies was made possible by her early exposure to various literature and the nationalist movement. She improved our knowledge of women's responsibilities within cultural settings and posed a challenge to established social conventions by adopting the comparative approach. Dube established herself as a pioneer in the area thanks to her dedication to gender studies and her role in influencing the conversation around women's rights in India. Scholars and activists alike continue to be inspired by her contributions, which include her work on kinship, matrilineality, and the confluence of gender. The legacy of Leela Dube emphasises the value of multidisciplinary cooperation in promoting gender equality and eradicating ingrained preconceptions in society.

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