

SOCIOLOGY OF INDIAN SOCIETY

(SOC1C03)



STUDY MATERIAL

I SEMESTER

CORE COURSE

M.A. SOCIOLOGY

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SCHOOL OF DISTANCE EDUCATION
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**School of Distance Education
University of Calicut**

Study Material

First Semester

M.A. SOCIOLOGY

Core Course:

SOC1C03 : SOCIOLOGY OF INDIAN SOCIETY

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MODULE 1

INDIAN SOCIETY: HISTORICAL EMERGENCE

This paper will introduce to learners the historical emergence of sociology in India and how the various approaches help to develop sociology in its mature form. Sociology emerged in West and therefore the sociological approaches of the West expanded to other parts of the globe. However, many Indian scholars began to realize that there are various social aspects that are peculiar to Indian society which need to be studied through Indian perspective as against the western approaches that had been universally applied to. This leads to the emergence of Indian sociology. This paper constituted by four modules, first module discusses the emergence of modern India or Indian society. Society is the subject of analysis of sociology so this module familiarizes Indian society and its development in present form. Second module discusses various approaches which help to the development of sociology for India. It mainly highlights the realization of emergence of sociology fully based on the Indian resources and thinkers criticize the application of Western theories in Indian context. The module gives an idea about the vast Indian resources which influence the development of sociology of India. Third module analyses the approaches helps to the study of Indian society. It deeply analyses the Indian society and the Indian resources which helps to develop an intellectual tradition for India. Fourth module mainly concentrates on the current issues in Indian society. This paper provides a clear picture about Indian society, Indian social

resources and the social problems in India.

Historical context and emergence of Modern India- British rule and its impact

The influence of various foreign powers can be seen in the formation and cultural integration of India. India has been invaded and ruled by many foreign powers. Therefore, the evolution of Indian society is a complex process. An amalgamation of different cultures can be seen in the culture of India. To understand the cultural, political and economic tradition of modern society, it is necessary to know about the ancient society. The direct and indirect effects of British rule caused the formation of a national consciousness among Indians and it led to the formation of a new nation.

To understand the historical background and rise of modern India, it is necessary to understand the influence of foreign powers, especially the British rule. This section is mainly divided into two, the first on the social, economic and cultural spheres of pre-British India and the second, on British rule and its impact.

Nature of village in pre-British India

The village is considered as the chief unit of the rural society. The emergence of villages is closely related with the agricultural economy in history. Beginning of agriculture caused the end of nomadic mode of collective life and started to permanent settlement. Subsequently it caused the emergence of organized life in a particular territory and agriculture is fixed as their occupation. The structure of agricultural

production in Indian villages has continued uninterrupted for centuries. The village community has not challenged the ritual rights of the villagers by any rulers. The rural people have for centuries led an economic life based on self-sufficient rural agriculture. Each village is a closed system with very little social, economic and intellectual exchange with the outside world. Within the village, the economic life based on the primitive agricultural and handicraft industry was at a low and almost stagnant level.

Rural agriculture produces for the needs of the village. All the products were used locally by the rural people, both farmers and non-farmers. If you trace out the history of agriculture, we could find out three major types of agricultural production techniques, such as Hoe culture, plough culture and the higher technical cultural phase of tractors and fertilizers. Most of the part agriculture is mainly based on plough and limited division of labour. The entire agricultural works carried by the peasant family on the basis of simple division of labour. The technique of production caused division of labour among the members. It provides a particular function in production to some group of people. In addition to farming families, the rural population included industrial workers - smiths, carpenters, potters, weavers, a copper miner, a washer man, an oilman, a barber, and so on. They all worked almost to meet the needs of the rural people.

Rural handicrafts men locally secured the raw materials for their handicrafts such as wood, clay and covering. Firewood was available from the forest on the outskirts of the

village. Cotton is grown in almost all parts of the country. The village was self-sufficient in raw materials required for the rural handicraft industry. Local products prepared mainly by local workers and resources are used locally. There was very little exchange between the village and the outside world. Small trade took place on a particular day of the week.

Family is one of the significant institutions in rural society and plays a vital role in the material or cultural life of the people. Primarily which was a collection of families organized for community and the second was the integration of families united by law in relation to marriage, diet, occupation, and interaction with others in the community. Professor Rivers identified four types of institutions that are related to the term family, such as the clan, Matrilocal joint family, the Patrilocal joint family and the individual family. The rural family includes not only family members but also distant relatives in the urban community. The members of the rural family form a single economic unit and co-operate with each other in agricultural activities. The interrelationships of the various families were governed by the rural community and the caste. Caste system is one of the social groupings found in India. Castes have a dominant role in the determining function, status and available opportunity of an individual. The caste and ethnic social organization of the rural people was not conducive to individual venture, adventure and stepping out of new paths. The villagers considered the caste system to be divinely judged, submitted to all its prohibitions and restrictions and passively accepted the 'God-created', caste

system given to them in the social and economic structure of rural life.

The village is generally divided into regions, each inhabited by members of a particular caste. Furthermore, when certain members of a caste cease to pursue occupations determined by caste, they generally remain in the same area and socialize with other members of their caste. The attitude of the rural man towards education is also importantly determined by the caste, and even by the nature of the education he wishes to receive.

Education in pre-British India was caste-segregated in Hindu society, with the Brahmin caste having the sole right to preach religious teachings, to be ordained as priests and to be entitled to a caste system in which each caste was assigned a specific social function. Brahmins mainly worked as a teacher and priest. Therefore, they alone had the privilege of studying all higher religious and secular knowledge. Other castes were barred from all higher studies by religious orders issued by the Hindu government. The Brahmins who studied in special seminaries started school. The medium of instruction was the sacred Sanskrit of the Hindus, in which only all religious and higher secular knowledge was expressed.

For the common people, there were local schools in every village and town, mainly teaching the reading, writing and basics of mathematics. These schools also provided religious instruction to the students. These schools generally benefited the children of the merchants. Women, lower castes and farmers were not educated. In British East Indian society,

except in the early periods of the Vedic period, women were given subordination to men. It is true that in the history of India there have been cases of great women like Gargi, Chandrabi, Noor Jahan, Rasya Begum, Queen Ansani, Mirabai and Ahilyabai who have made great achievements in the fields of literature, art, philosophy, governance and war. But these women were descended from the ruling ancestral section of society. Equality and equal rights for men and women were not recognized by law and religion. Society allowed men to achieve rights and freedoms that excluded women. Different criteria were adopted to assess the personal and social behavior of men and women. Therefore, Indian women, who lived enmasse, were therefore free from the conditions of social subordination which had no freedom or opportunity to express them. Thus education among the Hindus in British Pre-India was extremely limited and the educational opportunity was very poor for all except the Brahmins. The Brahmin enjoyed the monopoly of all higher education.

Higher education was not monopolized by a section of Muslims in British Pre-India. This was due to the democratic nature of Islam. Any Muslim can study in a Madrasa. However, since the Qur'an was written in that language, all higher education was imparted in Arabic, a foreign language in India. However, in addition to the Qur'an, there were schools that taught local languages, Persian, 'the language of Islamic culture and governance', and other subjects.

Awareness of a common political existence does not exist as the state has not exercised fundamental influence even

in the social, ideological, economic and administrative life of the rural community. Rulers in a particular region do not penetrate the social and economic structure of rural life. Not only has the village's self-sufficient economy not been affected by such political changes, but the social and legal processes of rural life have continued as before, with the ancient caste and village (Panchayath) committees and codes governing them.

Village administration is carried out by the Gram Panchayath, which consists of elected or representatives of the various castes, generally the elders of the castes, or the head of the village. The Gram Panchayath was the link between the villagers and the higher authorities. The Panchayath and the headman worked to maintain peace in the village. He was also involved in resolving disputes among the villagers, deciding the tax to be levied on the farming family and collecting it for the State.

As mentioned above, the administrative, judicial, policing and economic activities of the village were carried out by the Gram Panchayath and Headman. It regulates the personal, social and religious life of the villagers by various caste councils and regulates behaviour of the castes.

The rural religions have a significant role in the formation of social and cultural life of rural people. They have greater predisposition towards religion than urban people. "Their family life, caste life, general social life, economic and even recreational life are more or less governed by a religious approach and religious norms". Rituals are associated with most of the life activities of the rural people. Different rituals

have emerged for various religious and non-religious activities and have been followed by the rural people as part of their lives. Temples were not just a place of worship. The temple has also served as an important center for rural activities.

Hindu and Muslim cultures, religiously, flourished in the cities under the protection of kings, nobles and wealthy merchants. Large Hindu temples in many Hindu places of worship were built by Hindu kings, nobles or wealthy merchants. The Muslim kings had no special patronage of art and culture. The large Mosques in main cities like Delhi, Agra, Lahore, Ahmadabad and in many other cities built by Muslim kings. In those days, cities were also centers of learning. Hindu and later Muslim seminaries operated in various cities. Thus the pre-British city had a rich and complex cultural life.

The villager does not feel the urge to freely explore that structure and the ideology that sustains it. In fact, his constant social frustration with the forces of nature, such as floods and droughts, and the religious philosophy that gripped the caste system and the authoritarian joint family, strengthened his isolated social existence in the village.

At the same time, only a small section of population lived in urban areas. The urban economy was more developed and diverse as it had to meet the very complex and many needs of social strata such as the king and his nobles, wealthy merchants, and high court dignitaries. Cities of political importance were the capitals of nations and empires and the seats of government headquarters of nobles or emperors, courts of nobles, military chiefs, and state officials of various grades.

They were the main cantonments as most of the army was stationed in the capitals. A good portion of the land acquired by the State from the village was spent on the towns. The business community used its profits in the cities.

Urban industries that meet the various needs of different groups can be broadly divided into three categories. There was the first group of industries of a luxury or semi-luxury type, which produced luxury articles for the aristocracy and the rich in the community, both Indian and foreign. These industries are an important part of the overall urban industry. There was a group of industries that met the needs of the State and other public institutions. Urban industrial workers are broadly divided into two groups, those who work independently, those who are hired by the State and other corporations or private individuals on a wage basis.

There was a great and constant movement out of these cities for military, political, trade or cultural reasons. People came to the city not only from other Indian cities but also from other countries where India developed and expanded with travelers, merchants, philosophers, artists or propagandists of other faiths. It caused economic and cultural exchange between cities but also other countries.

Due to the almost invisible balanced economic status of the self-sufficient village, the industrial and trade sectors of the towns could not bring the rural sector into the orbit of any significant trade activity. This not only controlled the growth of industry and trade in British pre-India, but also made the classes financially and therefore politically dependent and

served the feudal prince and his nobles. They could not conquer the countryside economically, mobilize the support of the rural masses against Indian feudalism and seize power. There were cities of commercial importance because they were located on the shores of seas or on the banks of navigable rivers or at the confluence of strategic commercial routes. Intricate and diverse handicraft industries flourished in these towns.

Capitalist economic forms have brought modern nations into existence in different societies, creating the Indian nation by uniting a loose society economically and socially. Capitalist society, like its predecessor, has a class structure. The bourgeois nation also included classes, and in India, the aristocracy was mixed with the reactionary feudal mixture of the semi-feudal. The new social classes, that is, the progressive sections of the bourgeoisie and the petty bourgeoisie, the peasants and the working class, were the byproduct of the new national economy, an integral part of the new national society.

The nation, at various stages of its unification, expresses the consciousness of a single economy and the impetus for the existence of an independent nation. It further develops a culture that expresses the needs of the development of national society and the aspirations of individuals, groups and classes for a free, unhindered and prosperous society through song, sculpture, painting, drama, novel or sociological literature, Economic and cultural life. The consciousness of the towns-people, the king, the nobles, the merchants, and the merchants was not a national consciousness. National culture

did not exist in British pre-India.

British rule and its impact

The political situation and economic prosperity in India helped the foreign powers to seize power. There have been many unfamiliar incursions, military attacks, violent uprisings and wars in India. As a result, India was ruled by various foreign powers. It has influenced a social, political, rigid and philosophical structure of Indian culture, yet not made a profound impact on the economic base.

The British pre-Indian economy was an Asiatic feudal economy with some distinct features from the European feudal economy. One feature of this economic system was the lack of private property on land. Britain could not use colonial India for its own capitalist economic purposes without uprooting the feudal base of Indian society and the introduction of capitalist economic forms in India. In other words, the conquest of India by the British was of different kinds. The British conquered the Indian economy by destroying the self-sufficiency of the villages and laying the foundation for modern bourgeois society.

The new states that arose among the remainders of the Mughal Empire were economically controlled by the merchants, despite the fact that their political structure stayed feudal nature. Before the developing industry class in India, it seized political power from the feudal classes to build economic and social power and used that power for capitalist development. British feudal economy of pre-India is being

transformed into a progressive capitalist economy. Therefore, it is related to the decay of the old classes related to the old industries and the land system and the rise of the new classes which depend on the new land relations and the new modern industries.

Impact on Agriculture and land relations

British conquest of India led to a revolution within the existing land system. The new financial gain system introduced by the British in India created two varieties of property on land, the first is that, standard rights of the agricultural community over rural land and second is, Land possession and individual farmer ownership.

In 1793, Lord Cornwallis created the primary landowners in India by establishing permanent land settlements in Bengal province and Orissa. These landlords were created from the tax farmers of the selected provinces. The British authorities commissioned revenue collectors to collect revenue from these provinces. The permanent land settlement turned these revenue collectors into several landowners. But the revenue collectors/landowners were not able to make quick payments to the government under this land system.

There are three main reasons that led British rulers to ascertain a landholder system in India. First, the East India Company in India adopted British legal-economic ideas on land. Within the last feudal period, the landlord system was formed by the attitude of the heritage of personal property on

the land. Second, from an administrative point of view, in the early stages of British rule, it was found that acquiring land revenue from thousands of landowners was easy and highly economical. Third, for political-strategic reasons, the British dominion in India wants social support in the country to sustain itself. It had been hoped that the new form of landowners who owed British government its survival would naturally support it.

The village was slowly and steadily transformed from an autonomous society into a unit of the centralized State and an economic half keen about the national economy, even of the global economy. The economic and autocracy of the standard village has disappeared.

While experts prove that critical economic gains from landowners have adversely affected the government financially, new land settlements based on revenue are being introduced on an experimental basis. As a part of it British government introduced two methods for collection of land revenue, i.e. Zamindari and Ryotwari.

Zamindari settlements were implemented in a large part of the United Provinces and Punjab. British administration caused large scale land ownership in some parts of the country, whereas in others it created individual peasant ownership. The second was referred to as Ryotwari, in this system; the individual farmer became the owner of the land he farmed.

Private holding toward land came into existence in India. Land becomes personal property, an artifact within the

market, which may be mortgaged, bought or sold. It set the precedents for the agrarian capitalism by introducing individual ownership of land, i.e., peasant ownership and large-scale land ownership. The new land system eliminated the village as a unit of land. The income previously received by the king or its intermediary is a fixed part of the actual production of the year. It has now been replaced by a fixed payment system, which has to assess the land and forced farmers to pay it regularly. This system didn't consider the production or harvest of the year. It forced farmers to sell their land to others.

With the establishment of private property in land and new social and economic settings affected the family system in the rural area. The centralized tendencies emerged inside the joint family, with members antecedently holding put together assigned land assigned by the village. This led to the division of family land between different claimants that augmented the subdivision of land.

The new land relations in the agricultural sector led to the emergence of some problems in agricultural sector such as Technical and economic issues, the formation of compact economic holdings, the introduction of recent agricultural machinery, the reorganization of agricultural technology, scientific fertilizers and alternative scientific farming strategies became national issues. The consequences of subdivision and land fragmentation are terribly damaging to the agricultural sector and also the economic standing of the agronomist. Due to the lack of money for investment in the agriculture sector,

the farmer was forced to follow old methods for means of production. They couldn't use scientific manure and trendy agricultural machinery and will not keep the cattle healthy and strong. This led to the progressive collapse of the agricultural sector.

Land tax/rent is one of the main causes of debt. Farmers' incomes have dropped by more than half, and the tax burden on farmers remains the same. The inability to pay rent on the part of the tenants led to a large accumulation of their territory by the money lenders. Due to the increasing debt of the peasants, the transfer of land from the hands of the peasants to the moneylenders took place in the Ryotwari areas and the tenants were evicted enmasse from the land they held in the Zamindari zones. The moneylender took advantage of the farmer's financial helplessness.

The class of landlords, moneylenders, merchants, or rich men in urban occupations, as within the old class Zamindars, typically didn't play a helpful progressive role in agricultural development. Each of these old and new landlords showed no real interest in the agricultural sector, but was interested in collecting rent from their tenants.

It also contributed to the expansion of impoverishment among farmers. Additionally to economic abruption like agricultural crises that occur from time to time, non-social causes such as drought or devastating rains additionally caused economic distress to farmers. Real fact is that Indian farmers didn't have an economical reserve. An oversized range of Indian farmers are in debt as they're unable to pay land income

as a result of bad monsoon. The land use system established by the British was one amongst the foremost factors contributory to the poverty and financial obligation of the agricultural population. We could see the emergence of serfs in some areas of the country. It was the consequences of higher debt of the farmer. Serf guaranteed to do all the services needed by them in exchange for the loan received and also the interest on the loan.

With the increase of industries in England, the demand for raw materials for these industries augmented. British government in India introduced land policies, which increased the realm of growth of raw materials needed by British industries. Farmers began to produce for the market and the agro-commercialization resulting from the development of reasonable advances in British standard means of transportation and elements of exchange capital forced farmers to discontinue their own crops and produce new crops. Thereby it caused the exploitation and specialization of Indian agriculture. The diversion of rural agricultural production from meeting the individual wants of farmers and rural to the upkeep of the Indian and world markets hindered not solely the exploitation and specialization of crops, but also unity of traditional agricultural systems.

The arrival of cheap British and non-British machine tools in India was the foundation reason for the decline of rural artisans. The introduction of the railways and later buses expedited the delivery of goods of merchandise to the villages. Railways and steamships created it attainable for European

power producers to supply Indian farmer's higher products than Indian rural artisans. In short, they transformed India into an agricultural colony, producing raw materials primarily for British industries. In addition, their main goal was to sell the goods produced in the British factories to the Indian colonies. It destroyed the self-sufficient economy of the village and made the rural economy an integral part of the unified Indian economy.

The deindustrialization of India is the destruction of the old handicraft industry without the commensurate growth of modern industry. As a result, congestion on land is increasing and fragmentation accelerated the process. However, the most crucial factor accelerating the process of subdivision of land is the destruction of millions of urban and rural artisans industry and excessive economic depression in the agricultural sector. This extreme disintegration of land made it very difficult for the farmer to carry out agricultural activities efficiently. Capital is required to open new agricultural activities and Indian farmers with all the burden of debt cannot afford the initial investment required to start new agriculture. The government is extraordinarily indifferent to the current issue and doesn't offer the other sort of subsidies or simple monetary assistance.

British administration caused the emergence of new institutions in the society. The new land system, the village now not closely-held the land, therefore there was no agricultural superintendent. Previously villager's social, economic and political matters were principally regulated by

members of the village community. Village committees (Panchayaths) controlled relations between the villagers. After the British conquest, the legal codes and legal courts established by the new government, so all land disputes are currently settled not by the Gram Panchayaths but by the Courts established by the Central State. The new land system not only deprived the village of its agro-economic activities, but also its judicial activities.

Rise of New Social Classes in India

Primarily, the new classes came into existence as a result of the basic economic transformation brought about by various acts of the British government, the penetration of Indian society by commercial and other forces from the outside capitalist world, and the establishment of modern industries in India. These classes were unknown to past Indian society, since they were primarily the result of the new capitalist economic structure which developed in India as a result of the British conquest and the impact on the British and world economy. The Indian people were reshuffled into new social groupings, new classes, as a result of the basic capitalist economic transformation of Indian society.

We will next enumerate the new social classes which evolved in the Indian society during the British rule. In agrarian areas these were principally (1) Zamindars created by the British government; (2) Absentee landlords; (3) Tenants under Zamindars and absentee landlords; (4) The class of peasant proprietors divided into upper, middle and lower strata; (5) Agricultural labourers; (6) The modern class of

merchants and (7) The modern class of money-lenders.

We will now refer to another new social class which came into being in the Indian society, the modern working class. It was a class which grew in proportion as plantations, modern factories, mining industry, and transport developed in India. The Indian proletariat was formed predominantly out of the pauperized peasants and ruined artisans, who became wage earners.

In the urban areas, these were principally (1) The modern class of capitalists, industrial, commercial and financial; (2) The modern working class engaged in industrial, transport, mining, and such other enterprises; (3) The class of the petty traders and shopkeepers bound up with modern capitalist economy; (4) The professional classes such as technicians, doctors, lawyers, professors, journalists, managers, clerks and others, comprising the intelligentsia and the educated middle class.

The establishment of railways and accumulation of profits and savings in the hands of the Indian trading class, a section of Zamindars and wealthy members of the professional classes, which could serve as capital, led to the rise of Indian-owned textile, mining, and other industries caused the growth of the new class of industrial bourgeoisie in the country. As a result of the enormous expansion of internal and foreign trade, the establishment, in course of time, and subsequent growth of modern industries, during the period of the British rule, a new class developed, the class of modern commercial, industrial and financial bourgeoisie. This class was, as in other countries,

economically and socially perhaps the strongest class in India.

The workers operate modern power-driven machinery and are not dependent on the capricious forces of Nature like rain for the fruition of the labour they invest in the production process. This has a tendency to make the worker self-confident, logical and clear headed, in contrast to the peasant who develops self-diffidence and defeatism. Moreover, the labour process in which the worker is engaged is based on a more complex and extensive division of labour. The daily necessity of cooperating with other workers in the production process itself slowly engenders in the worker a collective urge and a capacity to co-operate.

Development of Transportation and Communication

Until the middle of the nineteenth century, India's transportation system was exceptionally poor. By the middle of the nineteenth century, there was a genuine focus on improving the methods for transportation and communication. For social and economic growth, far reaching and proficient methods for transportation are required. In addition to building roads, it introduced new modes of transport and communication, especially railways and the telegraph. Indians requested that the railroads should give more consideration to the economic requirements of the nation than to unfamiliar interests. The railroads were making enormous benefits and a huge bit of these benefits left the nation. Despite the fact that the railroads were generally claimed by the public authority, they were kept up by different British organizations. The effect of Railways on the Indian economy and public life is

numerous and significant. They made the development of people and products quicker, less expensive and more secure. Railways helped to deliver food grains to remote areas of the country. It should be remembered that the transport advancement that occurred was not expected to advance India's economic development.

The advent of the transport and communication system has also adversely affected the agricultural sector. This modification is delineated because the transition from home-to-home farming to market-based farming. Because the growth of transport facilities began to erode the compact nature of the village, subsequently it caused a profound impact on the agricultural economy.

The advancement of the railroad made new class in the transportation sector. These were workers required for the establishment and maintenance work of railroad lines. The vast majority of those workers came from agriculture sectors or landless agrarian labourers.

The condition of women

The British conquest of India transformed the social setting in India. It released objective and subjective forces which kindled democratic urges among the people. The social reform movement, which arose out of the new conditions of social existence, set itself the task of removing the social and legal injustices and inequalities from which the Indian women suffered.

The capitalist economy, which the British conquest

inaugurated in India and the legal and political regime established in the country, was based on the principles of the recognition of individual equality and contractual freedom of the individual. It did not admit, on principle, all inequalities based on birth, sex distinction, caste or community. Though they were the enlightened individuals of the male section who launched initial efforts to abolish laws and customs which suppressed womanhood, in course of time, the victims of those injustices bestirred themselves and organized the movement for their emancipation under their own leadership.

The destruction of the old society and the emergence of the new, after the British conquest of India, were paralleled by the growth of a new outlook among the Indian people. Authoritarian conceptions were increasingly replaced by libertarian ones which affirmed that all individuals should have equal rights and freedom irrespective of sex, caste, race or creed. The hundred and fifty years of the British rule were years of effort on the part of the progressive section of the Indian people to realize the democratic principle in politics, religion, education and the social sphere. It was in the name of this principle that Swaraj was demanded, abolition of caste distinctions and inequalities was advocated, monopoly rights of hereditary priesthood in the sphere of religion were attacked, as also equal rights of men and women in economic, political, social and educational fields were proclaimed.

Caste system

Religious and caste hegemony began to change during the British rule. The increased prevalence of modern means of

communication and the British rule and laws caused the weakening of the functional base of the caste system. The law such as, the Caste Disabilities Removal Act of 1850, the Special Marriage Act of 1872 and Special Marriage Amendment Act of 1923 contributed to undermine the domination of caste.

The destruction of rural dictatorship, the creation of private property on land, the sustainable industrialization of the country, the creation of new jobs and the creation of modern cities have led to the abolition of many caste restrictions. In addition to these, for the first time in the history of India, the expansion of a network of railways and buses led to mass contact and a blow to the caste system.

The British government made education secular. It is accessible to anyone, regardless of race or community. Despite its flaws and limitations, this education remained generous in content. It propagated the principles of equality before the law, equal rights of all citizens of the state, and equal freedom to pursue any occupation.

The Indian people were divided into capitalists, workers, peasants, merchants, tenants, landlords, doctors, lawyers and technicians. Newly emerging organizations such as Mill owners Association, All India trade Union congress, the all India Kisan Sabha, workers tried to protect their interests and develop a new consciousness and vision. This led to the elimination of the caste consciousness of the members of that organization.

Political movements such as the Non-Cooperation

Movement of 1921-2 and the Non-Cooperation Movement of 1930-3 played a major role in strengthening national consciousness among the Indian people. The Brahmosamaj, formed under the leadership of Raja Ram Mohan Roy, was an outspoken critic of the caste system and sought to eradicate the caste problems that existed in the society. In addition, the social and religious reform movements that emerged during that period had a significant impact on the caste system.

Introduction of Western education

The influence of the West and Britain normally led to the rise of modern society in India, subsequently it caused the rampant modern education among our people. The new education was basically lay and customarily liberal in perspective and content. It marks the transition from spiritual and authoritarian to secular and liberal character education. The spread of modern education was terribly slow, primarily confined to the center and higher echelons of urban society.

Three major agencies were accountable for the spread of modern education in India. They were foreign Christian missionaries, British government and progressive Indians. The introduction of modern education in India was primarily galvanized by the political, administrative and economic interests of England in India. For sustainable political governance, British's need a large number of educated persons. The serving of educated people from the British itself couldn't be possible. Therefore, it's necessary to establish colleges and schools in India to switch the educated folks that handle the executive tools of British rule.

Important posts in the British Government were held by the British and posts below them were given to educated Indians. The British rulers argued that if the whole world was culturally Englishized it would lead to social and political change and that the most liberal and effective culture in the world belonged to the British. British were galvanized by nearly missionary activities to unfold British education and culture.

Indians were the third strongest agency for the promotion of modern education in India. Raja Ram Mohan Roy was the pioneer of progressive modern education in India. He praised English education as the key to the treasures of scientific and democratic thought in the modern West. Subsequently, several organizations including Brahma Samaj, Arya Samaj, Ramakrishna Mission, Aligarh Movement, Deshmukh, Chiplunkar, Agarkar, MaganbhaiKaramchand, Karve, Tilak, Gokhale, Malaviya and Gandhi worked for the establishment. Educational institutions that provide modern education across the country, for both men and women.

Rise of Modern Indian Intelligentsia

The role of the intelligentsia in the history of modern Indian nationalism was decisive. They integrated, to a great extent, the Indian people into a modern nation and organized various progressive social-reform and religious-reform movements in the country. Raja Ram Mohan Roy and his group constituted the first group of intelligentsia who studied western culture and imbibed its rationalist and democratic doctrines, conceptions, and spirit. The number of educated

Indians was small in the first decades of the nineteenth century. It was only after the British government established more and more schools and colleges, private effort of the missionary groups and enlightened.

With the establishment of Universities in the country after 1857, the numerical strength of the educated Indians rapidly increased. The educated Indians were the first to acquire national consciousness in India. Outstanding members of the Indian intelligentsia backed up by a commercial and incipient industrial bourgeoisie founded in 1885 the first national political organization of the Indian people, the Indian National Congress. They were the pioneers, organizers and leaders of political national movements. They brought ideas of nationalism and freedom to wider sections of the Indian people, through educational and propaganda work.

The educated Indian tried to inculcate the spirit of nationalism and democracy through their literature. They produced great scientists, poets, historians, sociologists, literateurs, philosophers and economists. In fact the progressive intelligentsia, which assimilated modern western democratic culture and comprehended the complex problems of the incipient Indian nation, were the makers of modern India.

The subsequent history of the nationalist movement in India, which developed mainly under the leadership of the Indian National Congress, a broad middle class basis in the first decade of the twentieth century. The various social reform and religious reform movements among the Hindus, the

Muslims and other communities, were organized by the members of the intelligentsia of those communities. In fact, almost all progressive social, political, and cultural movements which took place during the British rule were the work of the intelligentsia who had imbibed the new western education and culture.

Emergence of Printing press

The introduction of the printing press in India was an event of revolutionary significance in the life of the Indian people. In modern times, the Press has become a powerful social institution. The printing press played a big role, in the history of a number of peoples, in their national awakening, in their imbibing progressive ideas, and in their being drawn as active forces into great social, political and cultural movements. It facilitates the exchange of thought on a mass scale in the shortest time. The Press was a formidable weapon in the hands of the Europeans in the seventeenth, eighteenth, and nineteenth centuries; in integrating themselves as nations, in organizing struggles against feudal disunity maintained by the feudal nobility, in establishing the modern national state, society, and culture. It thereby helps to establish popular democratic control over them. The awakening and growth of national consciousness among them gave rise to the nationalist press. This is proved by the fact that the Press has been glorified as the Fourth Estate. The Press moulds as well as mirrors all complex processes of modern life.

Indian society underwent the greatest transformation in history after British rule. Its technological base, economic

structure, social institutional framework based on caste system and joint family, political organization, ideological direction and cultural value systems have undergone qualitative transformation. These changes were not attractive or acceptable to all, as the British rulers fundamentally created changes in Indian society to serve their own interests, thus creating a particular kind of contradictions and animosities in Indian society. Gradually Indian society began to work against the exploitation of the British and it led to the independence of the country.

1.1- Freedom Movement and the emergence of the Indian Nation

The rise of Indian nationalism was the product of the action and interaction of the numerous objective and subjective social forces during the British period. The emotion of nationalism did not evolve among the Indian people in pre-British India. During the British rule, India underwent many changes in the socio-cultural, economic and political spheres. Many programmes and policies devised by the British to fulfill their vested interests later paved the way for the creation of a sense of national consciousness among the Indian people. The different factors like modern transport, new education, press, and others, caused contributing towards the unification of the Indian people.

Growing national consciousness and its causes

As India got unified and joined as a country during the nineteenth and twentieth century, national sentiment

effortlessly developed among the individuals. The British gradually presented and officially bound together an alluring and modern government all through the nation. The demolition of the rural and local self-sufficient economy and the massive introduction of modern trade and industry have united the economic life of India as a whole and linked the economic fate of the people living in different parts of the country.

The basis of the Indian national movement was that the growing British rule had become a major cause of India's economic backwardness. It has become a major obstacle to India's further economic, social, cultural, intellectual and political development. Moreover, this fact was increasingly accepted by Indians. The various sections of Indian society were zamindars, landlords and princes, whose interests were aligned with those of foreign rulers, and thus supported foreign rule until the end. But over time many individuals even from these classes joined the national movement.

As a result of the spread of modern Western education and thought in the nineteenth century, many Indians were able to understand modern rational, secular, democratic and national political perspectives. By becoming modern in their thinking, they gained the ability to study the advantages and disadvantages of foreign rule. Educational system enabled educated Indians to immerse themselves in Western thought, to take the lead in the national movement and to provide a democratic and modern sense of direction. Modern education has created a unified vision and interest among educated Indians in a society.

The press was the main tool by which nationalist Indians spread the message of patriotism, economic, social and political ideas and created an all-India consciousness. During the second half of the nineteenth century, many national newspapers appeared. The newspaper was used to urge the people to unite and work for national welfare and to spread the ideas of autonomy, democracy and industrialization among the people. The press also enabled national workers living in different parts of the country to exchange views with each other.

National literature in the form of novels, essays and patriotic poems also played an important role in generating national awareness. The Railways, the Telegraph and a unified postal system bring together different parts of the country and helped to foster interaction between people, especially leaders.

The various social-reform and religious-reform movements that took place in India during the British rule were a result of the growing national awareness and the spread of Western liberal thought among the Indian people. These movements had a greater scope for national expansion and reconstruction in the social and religious spheres. In the social sphere, there were moves for caste reform or caste abolition, equivalent rights for women, campaign against child marriage, prohibition of remarriage of widows, and campaign against social and legal inequalities. In the field of religion, movements arose that opposed religious superstitions and attacked idolatry, polytheism, and traditional priesthood. These movements emphasized and fought for the principles of

individual freedom and social equality and stood for nationalism. The socio-change and religio-change developments were the declarations of the public arousing in India and focused on a modification of the medieval social structure and strict attitude toward a pretty much just premise, for example on the standard of individual freedom and human equality.

Nationalism- Different phases

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

First Phase

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

Raja Ram Mohan Roy and enlightened Indians were the pioneers of Indian nationalism. They were advocates of the concept of Indian nation propagated among the people. They initiated social-reform and religious-reform movements that represented efforts to reconstruct Indian society and religion in the spirit of the new principles of democracy, rationalism and nationalism. In fact, these movements were a manifestation of the rising national democratic consciousness among a section of the Indian people.

These founders and the first fighters of Indian nationalism stood for democratic rights such as freedom of the press and raised demands such as the right of the country to have a voice in governing the country.

Second Phase

The first phase lasted until 1885, which culminated in the rise of the Indian National Congress that year. The second phase covers the period from 1885 to 1905. In the second phase, the leaders of the Indian national movement were the liberal intellectuals at the helm of the Congress. Their ideology and methods determined the program and forms of the movement that reflected the interests of the development of the new bourgeois society in India. During this period the social base of the movement extended to the educated middle class, which by the end of the nineteenth century had grown tremendously as a result of the development of modern education, and this period as a result of the growth of Indian and international trade into a section of the developed merchant class. During this period modern industries also

gradually grew and as a result the class of industrialists emerged. They started targeting the Congress, which had adopted the industrialization program of the country, and in 1905 actively organized the swadeshi campaign.

The Indian National Congress, led by the Liberals, mainly raised the demands of the educated and the trading bourgeoisie. The Indian Congress included resolutions regarding the Indianisation of services, the connection of Indians with state equipment, and the elimination of economic drain. It also put forward democratic demands such as representative institutions and civil liberties.

Unable to integrate socio-state systems, unemployment among educated middle- class youth increased, and at the end of the nineteenth century economic devastation among the people due to devastating epidemics and famines created favorable conditions for growth. Various unpopular measures, such as the Indian University Act and the Partition of Bengal, alienated the people from the government and led to a politically conscious middle class rally as a result of the influence of a new group of extremists (leaders as Bal Gangadhar Tilak, Aurobindo Ghose, Bipin Chandra Pal, and Lala Lajpat Rai)

Political dissatisfaction was also evident in the growth of the terrorist movement in the second phase. A small section of nationalists organized into extremist groups and relied on methods such as assassinating individual officials and fomenting riots in the military to gain political independence.

Third phase

The third phase of the development of the national movement was extended from 1905 to 1918. At this point the Liberals became the leaders of the national movement. The national movement registered an advance despite strong government repression. The political propaganda of the extremists instilled in the people a sense of national self-esteem and self-confidence, and instead of looking to the British for political freedom as advised by the Liberals, they began to rely on their own strength to achieve it.

In the third phase, the Indian national movement became extremist and challenging, gaining a broader social base involving the lower and middle classes. The agitation for wartime home rule further strengthened the political consciousness of the people.

It was during this period that the upper caste Muslims developed political awareness and in 1906 formed their All India Political Organization, the Muslim League. For a number of reasons, the growing political awareness of the Muslim elite and the educated middle class led to the formation of a community and the formation of their organization on a community basis.

Fourth Phase

The fourth phase of the evolution of the Indian national movement began in 1918 and spread to the Non-Cooperation Movement around 1930-34. A notable development at this stage was that the national movement gained a broad popular

base. The national movement, which had hitherto been confined to the upper and middle classes, extended to the Indian people at this stage. There were many factors that created a national awakening among the Indian people. The post-war economic crisis, frustration over government promises and increased repression by the state have severely affected the people, including the peasantry and the working class. Congress raised, the boycott slogans objectively served the interests of financially supported it. Gandhi's ideology of class unity and social peace supported the Indigenous resolution of the Congress in Kolkata. It was from 1918 that the Indian industrial bourgeoisie began to exert a strong influence in determining the plans, policies, tactics and forms of struggle of the Indian National Movement led by the leader of Gandhi.

Another development at this stage was the growth of socialist and communist groups in the country. By 1928, these groups had succeeded in initiating independent political and trade union movements of the working class based on the theory of class struggle. They stood for a socialist nation that proclaimed itself the goal of the Indian national movement. After 1926, the Indian working class entered the national movement as an independent political unit. This was a new phenomenon in the history of the national movement.

It was during this period that the Congress defined its political goal as independence from the term Swaraj. The various youth-freedom leagues that have sprung up in the country have also embraced independence as their political

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

Fifth Phase

Phase II covers the period from 1934 to 1939, the year of the outbreak of World War II. Many new developments took place during this period. A section of Congressmen lost faith in Gandhi's ideology, programs and methods and formed the Congress Socialist Party, which stood for the organizational section from the working class and the peasantry and made them the driving force of the national movement. Other dissident tendencies from Gandhism, such as the Forward Bloc led by Subhash Chandra Bose, also grew.

Another development was the steady growth of the movements of the depressed sections. Organizationally and politically, the Muslim League became even stronger in the last years of this period. In addition, many Muslim organizations of national and communal political colors flourished.

The rapid growth of the Communist Party is increasing its influence among students, workers and Kisans. The rapid growth of the peasant movement was one of the notable developments of this period. Large sections of the peasantry developed national and class consciousness.

The All India Kisan Sabha, an organization of the conscious section of Indian farmers, was formed for its purpose by the Socialist Nation of India. It organized the independent struggles of the Kisans and joined the national movement as an independent unit. Another notable development at this stage was the growth of the democratic struggle of the people of the Indian states with a program that included demands for the abolition of Indian monopolies, representative institutions, and civil liberties. The popular movement in the states was largely controlled by the merchants of these states. The Indian National Congress supported and aided the struggle of the people of these states.

Another development during this period was the growing revival among the nationalities comprising the Indian people. This awakening was reflected in their demand for reorganizing the provinces on a linguistic basis. This new development revealed the advances of nationalities such as Andhra Pradesh, Oriya and Karnataka, which had awakened life and felt the urge to integrate into distinct regions of political governance based on common language.

However, new forces and movements began to put some pressure on the Indian National Congress, and as a result included in its program a charter of fundamental rights that guarantees civil liberties and economic measures that mitigate workers and peasants. The Indian National Congress, the country's leading national organization, recognized the cultural and other aspirations of the awakened nationalities, advocated for cultural autonomy and linguistic provinces and even

recognized the rights of the population in the provinces.

The second half of the nineteenth century, India witnessed the full development of national consciousness and the growth of the organized national movement. Consequences of Foreign Domination Basically, modern Indian nationalism emerged to face the challenge of foreign domination. The conditions of British rule led to the growth of nationalism among the Indian people. Material assets and the direct and indirect consequences of British rule provided the moral and intellectual conditions for the development of a national movement in India. The national movement was able to inform people about the exploitation of the British rule. This led to organized agitations and subsequently led to freedom struggle.

1.2- Indian society in the post Independent era

After independence, Indian society witnessed many stages with complex realities. Indian society confronted several significant aspects such as "modernity, nationhood, Hindu nationalism, caste inequality, the middle class and globalization" after the rule of colonial countries. The development of a country is primarily related to the historical process. The various stages of the historical process shape and define the nature of society. After the domination of the colonial rule, the development of economic development gave impetus and the process of "nation building" led to the emergence of a new nation with the backing of various programs. The emerging academic-intellectual sector paved the way for the strengthening of the nation-building process.

Indian Society- Post independent Period

For communalism or economies are not by any means the only powers endeavoring to reshape the country: a few other factors are also work. Of these different powers, five appear to be vital: the New Economic Policy set up since 1991; the scope of process approximately named 'globalization'; the resurgence of caste issues; the rise of the 'new working, middle, classes' and their changed role; and, as the consolidated impact of the initial four, a new rationalization of the Indian nation.

The decolonization process, which matched with the start of the Cold War, caused the birth of 'Third World' comprising a large group of new African and Asian countries. These countries acquired freedom between the last part of the 1940s and the 1960s. From one perspective, decolonization delivered new expectations and energies in the new countries over the globe, when vast confidence was being put into the possibility of boundless material advancement dependent on scientific and technological advancement. But on the other side, there was no principal change in the socio-political, and especially in the economy, as well as it caused the emergence of disparities between different countries. Deshpande points out that “Nationalism and independence awakened in the middle class elites of the third world an intense interest in the development and modernization of their own society”.

The Nation State acts as the central institution that provides the nation-geo- economic network and ideological harmony to a people. It was here that we see varying

ideologies strive for their expression in what would constitute the popular public imagination and also what kind of development this nation would take. Advancement in ideology helps to explain state, country and economy, and play a vital function in making sure about the soundness of the new post-colonial countries. Development obtained a ground-breaking emotive-nationalist charge in India and need to track one of the significant methods for defeating the diffusive powers of culture, language, religion, caste and ethnicity. We can see a bifurcation of roughly two potential options post-self-governance. One of the views by Gandhian Panchayath system and other perspectives associated with Nehruvian.

Ideas of Gandhi and Nehru

After independence, and uniquely with the coming of socialist planning, the recently freed economy comes to be cherished as the very quintessence of the rising country. This is the Nehruvian era, socialism, secularism and non-arrangement, a period when the undertaking of nation building with the objective of state policy. These three pillars gradually. India adopted the Nehruvian model in terms of the "socialist pattern" of society.

Gandhi's vision is in reality more revolutionary – of having a culture oversee an economy, yet its wistfulness for certain social relations carries with it a doubt for innovation and large scale manufacturing – fundamental highlights of any creating country. The genuine victory of the Nehruvian vision over the Gandhian nostalgic ideal is found in its capacity to mix this modernizing cycle with a practically strict criticalness,

an advising sign concerning how this undertaking came to step into the spot of what religion and convention were once envisioned to be in the nation. The way that people were eager to react to the desire of this undertaking is an indication of their coercion to the power of its course during the post-autonomy period.

Further, the mainstream accreditations of the Nehruvian working class are met with a level of doubt given the way that Deshpande's exact discoveries show that its commonness aside, it was fundamentally the upper positions Hindus who had the option to establish themselves as the heroes of the modernizing cycle and receive the rewards of its undertakings.

Hence forth the allure of the Gandhian model, with its accentuation on social relations and shared responsibility in disobedience of the indifferent laws of the market. Gandhi's endeavor to imbue the possibility of a non-modern day economy with a positive and progressive interpretation of the patriot worldview. This notion of economy based on just and humane centred. Additionally the ideological worldview of Nehruvian socialism which cherishes the economy as the exemplification of the country, and introduced the major figures such as producers and patriots as its central.

Nehruvian view about modern economy is paired with a modernized culture that has left behind most of its conservative traditional beliefs and attitudes. Gandhi's vision is the more radical and novel one: he wishes not only to revitalize traditional culture but also to have it govern the

economy. The Nehruvian model can improve the ideological effect of the possibility of a cutting edge industrialized economy by forming it into an amazing vision of the future of Indian nation.

But we need to remember that the Nehruvian model didn't contribute an extensive framework to the construction of an industrialized nation. The Nehruvian period adequately shows the centrality of the economy for the patriotism of the time. The major spatial system of this time is to frontal area the economy, the country is figured essentially as a financial space. It is this financial topography that the post-freedom generation has grown up with.

Nature of class system

Post-independence middle class was entirely a product of the developmental regime. This was true both at the ideological and institutional levels. In the way of classical ideological sense, we can explain the concept of the middle class according to the nature of different sections. In economic terms, to recognize groups with shared economic features, such as levels or sources of income, ownership of particular kinds of wealth or property, position in the economic structure, and so on. But socially, it attempts to demarcate groups that share the same lifestyles, patterns of consumption, or social attitudes. “‘class’ in Marxism is the theoretical principle by which society may be divided into distinct groups that: (a) are identified by their economic role or position, which (b) shapes the social world they inhabit and the culture they fashion, which, in turn, (c) moulds their political consciousness and

inspires their actions”.

Marx's underlying excusal of the working class is re-contextualized utilizing a Gramscian comprehension of how the working class sustains and directs the predominant philosophy serving the current social structures. “It is mainly to Gramsci that we are indebted for seminal insights into the general importance of the middle classes in creating and maintaining the dominant ideology that regulates the social structure”. The segment at that point investigates exactly how enormous this part might be and thinks about how conceivable it is that the commonsensical idea of the working classes currently comprising most of the nation is again a gross misconception.

The post-free undertaking of building up the state through the Nehruvian working class likewise contributed this gathering with the additional ethical authenticity they appear to order. Consequently working as the class which viably manages the connection between the decision alliance and the others it is in a situation to order for itself a proportion of clout a long ways past its sheer size.

But in contemporary era, the middle class is the class that articulates the hegemony of the ruling bloc; it both (a) manifest this hegemony by interpreting the relations of domination into the language of legitimization; and (b) conciliate the relationship between classes within the ruling bloc, as well as between this bloc and other classes

Modernity

The term "Modernity" is one of the questioning aspects

of independent society. The word became commonly and popularly used after the 20th century. The word, modernity, was utilized from a nonexclusive perspective to describe the distinctiveness of any contemporary era so as to recognize it from past periods.

Modernity has brought to position as a classification, it is not, at this point effectively looked for as a method for status by an undeniably metropolitan – which would prefer to comprise its status as far as class. Who were in a situation to leave the 'things' of position behind and reconstitute the methods for their status in class. What this has come about is that the class of upper standing Hindus is quickly getting progressively hard to measure given that it is a personality which they would prefer not partner with themselves. Then again the abused ranks are set in a place where they have to declare their (lower) standing qualifications to offer voice to a specific disparity which is quickly turning out to be invisibilized. This was especially so after the Mandal Commission and its subsequent auxiliary intercessions.

Modernity view as local ties and parochial points of view offer an approach to general duties and cosmopolitan mentalities. That the individual rather than group the essential unit of society and politics. The relationship in which men live and work is founded on decision not by birth. Authority instead of passivity situates their disposition toward the material and human condition. The work is isolated from family, living arrangement, and network of bureaucratic organizations.

One of the most striking signs denoting the appearance of modernity in the non- Western world, especially third world countries, is the emergence of poverty in countries as a social embarrassment. In Indian context, the discourse of poverty has a historical background. The book, *The poverty and Unbritish rule in India*, by Dadabhai Naoroji, portrays British rule as the cause of poverty in India.

We also need to consider modernity within the context of revolutionizing modes of governance with the emergence of democracy, the modern nation-state and its institutional apparatus. The technological advancement and capability, the emergence of new social organization as well as the systemic will-to-power to comprehensively reconstruct the whole world in its own image. In Third World countries, the possibility of development is something considerably more than only a lot of monetary policies or processes. It is one of the vital components that empower a national collectivity to be envisioned into reality.

The new financial policies have debilitated the prior worldview in their own particular manner. In the current strategy system, just those makers are esteemed who produce for the worldwide market and get unfamiliar trade. Along these lines, it's anything but a maker's capacity to fulfill the requirements of the country, yet rather his/her capacity to react to the necessities of a theoretical 'worldwide market' that is unequivocal.

Overview of caste system

Deshpande addressed one of the questions that why

caste was almost invisible in urban middle-class contexts? The most important reason, of course, is that these contexts were overwhelmingly dominated by the upper castes. This homogeneity made caste drop below the threshold of social visibility. If almost everyone around is upper-caste, caste identity is unlikely to be an issue. Though castes are practically separated and supplement one another, the most clear representation of this being the notable in specialization or division-of-labour version of caste.

During the Nehruvian period, the public agreement on standing appeared to be considerably more exhaustive and solid than the one on secularism. Caste was among the couple of customary institutions that were introduced as all awful, as 'social evils' with no reclaiming highlights.

The new generation in Nehruvian India, and especially to the individuals who were raised in a generally upper-caste however recently metropolitan and recently proficient middle class condition, caste was an antiquated idea. It seemed to have no active role in urban everyday life.

The dynamic abhorrence towards position after independence was the joint result of, first, the patriot development and its mission against differentiations, and, second, a response against what were viewed as colonial policies to make and hone divisions among the Indian public. One of the uncomfortable truths that caste inequality has been and is being reproduced in independent India. Even in its present form the NSSO data offers plenty of evidence pointing to the continued existence of a massive caste divide in India in

the twenty- first century. Even in contemporary society, we can see the presence of caste inequality among the privileged sections of the population.

An influential strand of recent scholars has argued that the institution of caste as we know it today is largely a modern and specifically colonial invention. In this view, the policies of the colonial state like census, caused to codify and document various caste and colonial forms of knowledge like Anthropology, considered it as an essence that defined Indians and Indian culture.

Emergence Hindutva and Globalization

The first through the history of independent India, the country confronted various 'enormous' issues that looked and were more social instead of financial. Secessionist developments in Punjab and Kashmir dependent on ethnic-religious identity; the Mandal contention and the interruption of rank into an as far as anyone knows position less metropolitan working class milieu; the coming of Hindutva and its rise of the collective partition on to all important focal point in the Indian politics.

The decay of Nehruvian developmentalism implies that the economy can no longer capacity as a significant ideological asset for envisioning the country. Two key developments underline this appraisal: the resurgence of Hindutva as an elective method of envisioning the Indian country; and the 'supportive of globalization economic approaches that have been followed with noteworthy consistency by totally different political systems since the 1990s.

It is in these arrangements of conditions where finds in India a forceful 'return of the subdued' communicated in the resurgence of Hindu communalism in the 1980's. Deshpande reviews the spatial techniques Hindu communalism takes up to settle to its advantage and re-establish a thought of India an alternate way from that of the Nehruvian mainstream innovator vision. It comprehensively has been portrayed as a cycle of 'serious desecularization' of the open arena and a re-sacralization of the country as pace. Genealogically it draws from the compositions of Vinayak Damodar Savarkar, a Hindu patriot. Indicative of its endeavors are the occasions of 1992 Ayodhya controversy.

Deshpande inspects the inquisitive and hastily opposite connection between what globalization obviously appears to do to societies and Hindutva's cases of the provincial essentialism of a 'Hindu' culture. One of the impacts of globalization is that of social versatility. The expanding conveyability and the burst between a culture and its indigenosity to a topographical area likewise emerges the state of what various scholars allude to as a 'nervousness of character' resulting from the void of the unnecessary personality which we have for ourselves today. Further, this deterritorialization of culture has additionally given an attractive open door which media and the travel industry money in on by selling a 'credible exoticism' – the 'genuine' Indian experience and so on. This uneasiness from various perspectives powers the need to build a basic and diasporic personality. The most striking advancement which outlines the

degree of this de-territorialization is the development of a non-occupant Hindutva – a transnational power which may really impact neighborhood wonders.

The spatial systems of Hindutva have significantly affected contemporary Indian culture and political issues. “If the nation-space in Savarkar’s Hindutva was based on a sacred geography, the Nehruvian nation-space was shaped by an economic geography”. This proposal declares that just those set apart by Hindutva have the moral and political rights to establish the country, since their secular and religious -cultural interests are attempted to allude to a similar topographical space. The essential spatial strategy behind idea of Hindutva is the redefinition of the country as a sacrosanct space: the case that the country is framed looking like a punyabhoomi, a holy land.

Deshpande isn't to recommend, notwithstanding, that Hindutva and globalization were exclusively responsible for the decrease of Nehruvian developmentalism. As the inside issues of this worldview were likewise critical to the decrease of the previous belief system.

The building of a strong nation in India after the end of colonial rule is on the threshold of a new era. As a new country, India faced many problems at the formation of a unified nation. However, to some extent, India has been able to address and overcome these problems. Indian intellectuals and leaders tried to build a new nation of secular and democratic values. It also influenced the development of economic, political and cultural spheres of Indian society.

MODULE 2

**APPROACHES TO THE STUDY OF
INDIAN SOCIETY- I**

Sociology in India is a recently originated discipline which studies the society, social interaction social relationship etc. The module mainly discusses the development of Sociology in India and the various approaches, which influence the development of Sociology for India. Even though the Sociology is a western discipline, the approaches like contextualization and indigenization helps to the development of Sociology for India. Contextualization and indigenization are the two approaches highly influence the development of Sociology for India and these approaches highlights the use of Indian resources for development of Sociology in India. Sociology is not merely an academic discipline it has various application in real life situations of individual so the study of development of Sociology in India deserves relevance in present day society. The module gives an idea about the development of Sociology for India and the outlook about various approaches make sense about Indian society, how these approaches helps to develop Sociology in India.

Development of sociology in India

Sociology is a relatively young discipline. Although its roots can be traced back to about three or four centuries ago, it was only in the nineteenth century that it started assuming its present role as a science of society in the sense of a systematic

study of all societies in space and time. However, we are not concerned here with tracing the development of sociology and social anthropology in the West and shall merely confine ourselves to a few general historical statements. In India, sociology is a comparatively late entrant into the academic world. But its origin can be traced back to the days when the British colonial power realized that the knowledge of Indian social life and culture was an essential requirement for the maintenance of its dominance. Since then, it has made phenomenal growth and, in the process, has shown sufficient competence to adapt itself to shifts in the socio-political structure. Sociology in India has tried to answer questions relevant to the discipline by locating itself in the particular context of the Indian society. In this manner it is contributing to universal sociological knowledge from the bottom upwards, as it were, instead of presuming a universal view from the findings and generalizations appropriate to one particular society or to a set of similar societies e.g. the "American" society or the "Western" societies. M.N Srinivas also viewed that the origins of sociology in India goes back to the days when British officials discovered that knowledge of Indian culture and social institutions was essential for the smooth functioning of government. In 1769, Harry Verelst, the Governor of Bengal and Bihar realized the need, and stressed the importance of collecting information regarding the leading families and their customs in his directives to revenue supervisors. Since then many British officials and missionaries had made serious efforts to collect and record information regarding the life and culture of their Indian subjects. It is

therefore evident that Sociology as a discipline is not very old in India. However, despite of its recent emergence it has undergone a considerable expansion. Before independence sociology was confined only to a few university departments. It began in a modest way in the years between the two World Wars. Indian sociologists like Radhakamal Mukherjee, G. S. Ghurye, D. P. Mukherjee were pioneers of the discipline. A widespread need for sociological research was felt only with India's independence, and with the launching of a program of planned development. In recent times, many Indian universities have separate departments of Sociology, and besides, there are research institutions where sociology has an important place. It is very important for every student of sociology to know both the intellectual tradition and the institutional growth of the discipline. Before discussing the intellectual tradition, this chapter will give a brief sketch of the historical development of the discipline in India.

Ramakrishna Mukherjee has distinguished three stages in the historical development of Indian sociology as follows:

- i) Proto-professional stage of sociology prior to the twentieth century.
- ii) Professional stage of descriptive and explanatory sociology in the first half of the present century.
- iii) Currently needed stage of diagnostic sociology.

On the other hand, some other scholars have distinguished the development of Sociology in India as follows:

- i) 1773-1900 A.D when their foundations were laid;
- ii) 1901-1950 A.D when they became professionalized (pre-independence years)
- iii) The post-Independence years,

When a complex of forces including the under taking of planned development by the government, the increased exposure of Indian scholars to the work of their foreign colleagues, and the availability of funds, resulted in considerable research activity. This period can be again subdivided into the following phases: a) Developments in the Seventies b) Perspectives in the Eighties c) Imperatives in the Nineties.

IV) Sociological Research in India. However, we can understand the development of sociology in India with the help of different stages as discussed below.

Proto-professional stage (1773-1900 A.D. when their foundations were laid) According to Mukherjee the first stage can be considered as "protoprofessional" because it characterizes the period of data collection, description, and explanation which are of sociological importance but not yet used for the consolidation of a distinct branch of knowledge. In this period, sociology was submerged in the governmental reports and surveys on the life of the people and in the papers and monographs on the same subject but under the label of antiquity or Indology, and later of economic or "social" studies. Two distinct demands dominated this stage: (I) the requirement of the State Polity to learn about the people for an

efficient governance, and (ii) the desire of the Social Polity to know about itself. It is utmost important to mention that both were prevalent from remote periods in India's history. Here we can cite the example of Kautilya (B.C. 300-400 B.C.) who advised the king to collect data about the country and the people. Kautilya's treatise Arthashastra contains a substantial amount of aforesaid information. In addition, a well-known treatise of this kind, written during the reign of Akbar (1556-1605) is Abul Fazl's Ain-i-Akbari. The British realized the same need as felt by the previous rulers. Therefore, with the consolidation of their power, firstly in Bengal, Governor Harry Verelst asked the revenue supervisors in 1769 to collect information on the leading Indian families and their customs which has been already mentioned in the previous sections. The procedure was later extended by the East India Company (and afterwards by the British Imperial Government) to all classes of people in India, and thus resulted in the collection of a wealth of sociological data as contained in the British Parliamentary papers and reports, etc. However, during that period, the Indian social polity found a new interest to learn about itself. "Confronted by the disturbing scene of what seemed superior social organization as well as superior material culture, Indian thinkers began to look at their own family, law, education, and religion in ways different from those sanctioned by century-old tradition. This outlook ultimately, brought to the forefront of the Indian society by persons, like, Raja Rammohan Roy (1772-1833), Swami Dayanand Saraswati, (1824- 1883), Mahadev Govinda Ranade (1842-1901), Swami Vivekananda (1863-1902), led to the

collection and collation of new empirical data as well as documentary evidence and to reinterpretation of India's religions and ethic, customs and institutions, etc., which are of no less sociological relevance. It is important to mention some important incidents like for example, Rammohan Roy is reported to have had collected data on the widows who were burnt on their husband's pyre, while he reinterpreted Hinduism in the light of universalism in religion and wrote on the utility of English education as a gateway to the Western knowledge in science. Ishwar Chandra Vidyasagar (1820-1891) not only adduced evidence from scriptures in favor of widow marriage and against polygyny but also collected empirical data on child widows and supplied statistics to support his statement that polygyny was prevalent in the 1860-s among the Bengali Kulin Brahmins. Therefore, the initial development of sociology in India was closely linked with the Indian Renaissance. Raja Rammohan Roy is considered to be the most prominent figure of Indian Renaissance. However, this trend was not lost in late years. And the role of the national movement for independence was also considered to be significant for the growth of Indian sociology in the 19th and 20th centuries, as stated by the founders of professional sociology in India, like, Brojendra Nath Seal, Benoy Kumar Sarkar, Radhakamal Mukherjee. Also, there are evidences to indicate that one of the by-products of the mass movement of the 1920s, led by Gandhi, was to stimulate the interest of the social scientists in "village studies" and, since India's independence (1947), national issues have markedly influenced sociological research on India, as is evident from the published literature. According to Mukherjee

Indian sociology has been geared to the task of answering the "Indian question" in different contexts—colonial or otherwise, etc. from the beginning to date.

Professional Stage or Sociology in Pre-Independence India (1901- 1950 A.D.) the emergence of Sociology in India dates to 1914 when, the Government of India gave a grant to the University of Bombay for starting the teaching of sociology, and a course of lectures in sociology and economics was offered to post-graduate students in the same year. Later in 1919, a department of sociology and civics was founded under the leadership of Patrick Geddes who was succeeded as head of the department, in 1924, by G. S. Ghurye. Under Ghurye's leadership, Bombay became the leading centre for sociology, especially research, in the country. The establishment of this department was a landmark in the development of sociology in India. Sociology was at first a part of the M.A. course along with economics, and only in the late 1930s, a full, eight-paper M.A. course in sociology was introduced. It was followed by the introduction of Sociology in several other Universities of the country in the subsequent years. Lucknow was another centre of sociology and anthropology. In 1921, a combined department of economics and sociology was started by the University with Radhakamal Mukherjee as professor and head. He was joined a year later by D. P. Mukherjee and in 1928 by D. N. Majumdar who was appointed to a lectureship on "primitive economy". These three men with their endeavor made Lucknow an influential centre of teaching and research in sociology and anthropology. In Lucknow, sociology had

only a minor place in the curriculum and until the 1940s there was no separate paper in the subject in the B.A. degree and only one paper in the M.A. degree. In Bombay, sociology had from the outset a more important place and made some advances; there were four sociology papers in the M.A. degree, and after 1924 it became possible to take the degree entirely in sociology by submitting a thesis. However, later changes established sociology as an independent subject for both M.A. and Ph.D. degrees. The University of Bombay became, in fact, the centre of sociological studies in India, and it was there that many of the older generation of university teachers received their first training. Therefore, it can be mentioned that the Indian sociology attained a professional character when the University of Bombay started a postgraduate course in economics and sociology in 1914, the University of Calcutta began to teach sociology to the post-graduate students from 1917, and an undergraduate course in sociology was introduced in Mysore University in 1917. The students produced in these centers, especially in Bombay and Calcutta, headed new centers of sociological study and research in Lucknow, Poona, Baroda, Delhi, etc.; and the latter centers (especially the Lucknow centre) accelerated the professionalization of sociology in India. In the first half of the present century, however, teaching of sociology in India was either linked with economics or social anthropology, or it had a strong antecedence of idealistic philosophy. It is very important to mention here about the major professional body of sociologists in India i.e., Indian Sociological Society which consists of membership of more than 3,200, drawn from all

parts of the country. It was established in 1951 in Bombay with the initiative of Govind Sadashiv Ghurye, the then Professor and Head of the Department of Sociology, University of Bombay (now University of Mumbai). The Society started the journal Sociological Bulletin in 1952 and during the first decade or so of their existence both the Society and its journal were nurtured in the Department by the meticulous efforts of Ghurye. In 2011, both the Indian Sociological Society and the Sociological Bulletin has successfully completed sixty years of their existence.

Sociology in Post-Independence India: The institutionalization and professionalization of sociology in India can be clearly divided into two phases—before 1950 and after. In the pre- 1950 phase, there were only a few centers of study in sociology besides Bombay, Calcutta and Lucknow. The actual phase of expansion of sociology began in 1952. Several factors have contributed towards the rapid growth of the discipline during this period. We can mention about the interest of the central government to promote social science research through a formal organization established for the purpose. Dhanagare viewed that the policy makers of independent India pursued objectives of economic regeneration and social development, and they recognized the role of the social sciences in attaining the objectives of national reconstruction and development. Since the policy makers rightly viewed education and development as inter-related, various branches of social sciences assumed importance and received impetus after 1950. In addition the

Government of India had officially undertaken program of plan development. Its five-year plan started in 1952 and sociology and social anthropology were seen as a source of possible expertise on 'social aspects of development, its determinants and consequences'. The need to study the impact of development programs on different sections of society, and for program evaluation was so enormous that it created a considerable increase in the demand for trained personnel in sociology and social anthropology. Therefore, the growing needs of planners and administrators on one hand, and the realization of increasing importance of social science research in the planning process on the other hand, created opportunities for research projects. However, the rising importance of social science research also resulted in the establishment of research institutes. The development of research activity also meant the enlargement of employment opportunities at all levels.

Intellectual tradition

Now coming to the intellectual tradition of Indian sociology we can say that, like most other social sciences in India, sociology is very much influenced by Western philosophical and social scientific traditions. Therefore, some scholars have challenged the borrowed theoretical and methodological assumptions. However, in recent time three main trends of thought can be distinguished about Indian sociology:

- I) Social anthropological
- II) Philosophical

III) Influence of western sociology.

The first may be called the Social anthropology, which developed more vigorously than Sociology before 1947, and it has been a major intellectual influence in the expansion of Sociology. There are of course several reasons for this influence. Many of the social institutions and social problems of India which call for sociological investigation can very usefully be studied by anthropological methods and in terms of anthropological concepts. It would be pertinent to mention about the study of caste and joint family thoroughly in a single village. The findings of such studies may contribute to a better understanding of the phenomena in a wider context. A recent review of studies of caste in India, by M. N. Srinivas and others shows very well how the thorough investigation of caste in the village has led to revision of some earlier conceptions of the caste system. The anthropological field-studies in various institutions have led to the pulling down book-view and revision of some earlier misapprehension.

The second trend of thought is philosophical. A group of sociologists at the University of Lucknow influenced by the work of D.P Mukherjee took an interest in logical and methodological problems. They are very much critical about sociological positivism and scientism. They attempted to develop a sociological theory which would be rooted in India's social history and closely related with traditional social thought. However, it would be wrong to assume them to be close-minded in outlook. They were very much aware of Western sociology and philosophy. In some respect their views

resemble those of 19th century German critic of positive sociology, Wilhelm Dilthey. Rather than going for a revision of the logic and methods of sociology, they seemed to involve in interpretation of the moral and religious principles which underlie social order. The principal value that may be attributed to the work which was being done in Lucknow is that it will encourage new and better study in the field of historical studies which is somewhat untouched.

The third trend of Indian sociology is directly attributable to the influence of recent Western sociology, particularly American Sociology. So far, it represents not so much a coherent body of thought as a general attitude of approval towards field research involving quantitative methods and towards scientific procedure involving the formulation and testing of hypotheses. The increasing acquaintance with modern technique of research has coincided with the modern demands of public bodies for factual information in many areas of life. At present Indian sociologists are well prepared to conduct large-scale comparative studies. In addition, sociological methods of investigation have attained a recognized place along with anthropological methods.

Although all these three trends of thought have developed independently, they have not been exclusive. Nor the advocates of one thought inhibited research in other conceptual frameworks.

Contextualization

It is another approach put forwarded by Indian sociologists during the early emergence of Sociology, for

studying social reality. Contextualization simply means to relate some events or phenomena with the contexts. Mainly two methods like field view and text or book view are used by the thinkers in sociology for making sense of social reality. The book view does not reflect the reality and the field view to get facts. Field view closely related with the contextualization.

Sociology in India has been about a century old now. In the beginning for about six to seven decades sociologists have been working under the influence of western theories and methods. Most of them tried to evolve some approaches to study Indian society and culture. T K Oommen an Indian sociologist said that so far in past six decades the context of sociology has been to study order and change and may be direction of change. Oommen identified five broad strands of thinking found in India that is given below:

1. The traditionalist- who emphasized upon uniqueness of Indian culture and civilization and studying Indian society as a whole.
2. The nationalist- who emphasized upon the analysis through history and tradition and away from the influence of outsiders
3. The nativist- who wanted to use native categories to reconstruct social reality as people perceives it.
4. The cosmopolitans – Who wanted to focus on general and the present, they tend to be a historical.
5. The radicals-Who call for a selective rejection of the outside influence.

Within the context of history, colonialism and its impact on the intellectual and cultural traditions in India, of which sociology and other social sciences are at a certain level of manifestations, provides an important historical backdrop for its theoretic, ideological and professional education. The analysis of major theoretic orientation is not possible without a framework of sociology of knowledge within the context of history. Radhakamal Mukherjee, B N Seal and B K Sarkar continuously refuted the efforts of Western ideologists. Seal thought that institutions could only be compared when there were historically co- existed and parallel. To Mukherjee, Indian social institutions are unique. Therefore the study of any society should do in the particular context of that society. Ideology, theory and method are related to the context. Without the context there is no relevance of any ideology theory and method. Certain important Indian sociologists' contributions applied contextual approach,, which are leading to emergence of sociology are discussed here.

R K Mukherjee has focus much in the study of Indian culture, civilization, art and architecture. His vision of sociology is deep rooted in the Indian tradition. G S Ghurye another sociologist insists Indian contexts in his writings. Caste and Race in India is an important work picturise the Indian context. Culture and society is another work of Ghurye, which discusses the Indian societal structure. Louis Dumont French sociologist the Indian social context is influence him, which is reflected in his writings. He learnt Sanskrit to understand to understand the ancient texts of Hindu society.

His primary focus was to study the caste system in India. M N Srinivas a famous Indian sociologist explains the Indian context through his work. Religion and society among Coorgs of South India, Social change in Modern India are the important works of him, which highlights the importance of Indian context. A R Desai Indian sociologist much interested in the study of peasants in India, social movements and Indian national movement. His emphasize was to study the Indian society through Marxian approach. Yogendra Singh another well known Indian sociologist emphasize on culture and tradition of Indian society. His first book Modernization of Indian Tradition explained the concept of social change and modernization in India. Culture and change is another book defined the cultural change, it reckoned Indian culture has closely related with the context in India. Contextualization is an approach in Indian sociology which is support the Indological approach. This mainly highlights each and every phenomenon closely related with particular context in a specific society, without connecting context all phenomena are meaningless.

Even though contextualization positively influence the emergence of sociology in India T K Oommen said that contextualization of sociology in India involves many problems. Differential analysis is given to the study of past and present, ideology and sociology, tradition and change. He said that D P Mukherjee emphasized on studying tradition but Dumont said that a sociology of India lies at the point of confluence of sociology and Indology. Oommen opined that

those who emphasizes the study of Indology suggest that this is the surest way to understand Indian social reality as a whole but to the extent the texts which are actually to be studied are invariably Hindu texts, they provide leads a Hindu sociology and not for the roader Indian sociology. Those who invoke Hindu religious texts to understand the values of Indian society, if not the facts assume that Hinduism is the most ancient religion of India, an assumption not entirely uncontested. It is necessary to refer here to the religions in India in terms of their sources of presence. They may be categorized as follows:

1. The primal vision of indigenous social categories such as Adivasis and Dalits
2. The earliest migrant religion which got nativised and emerged as the dominant religion : Hinduism
3. The religions which emerged as the resultant of protest against Hinduism: Jainism, Buddhism, Sikhism
4. The religions which are perceived to be the products of conquest or colonization: Islam & Christainity.
5. The religious groups which came as migrant: Jews, Zoroastrians and followers of Bahai faith.

The first three categories of religions are usually considered as Indian religions not only in popular perception but also in terms of constitutional provisions. On the other notwithstanding the fact that Christianity came to India in the first century A. D and Islam is in India for thirteen centuries. Similarly while 80% of world's Zoroastrians live in India and

Buddhism is practically an expatriate religion from India. In the lights of emphasizing Hindu texts, Pali and Gurmukhi texts are ignored therefore Hindu texts would only give an understanding of values of the mainstream people of present day in India- the twice born Hindus inhabiting Indo- Gangetic plain.

In this argument text and field assume significance. Oommen says that excessive dependence on the book is the characteristic feature of theology and law which attempt norm setting and value giving. The book view does not reflect the reality and the field view to get facts. Oommen strongly feels that sociology must emphasize upon contextualization that is the study of multiple Indian reality and structure. The process of contextualization of sociology in India involves (a) recognition of fact that tradition or past contains both assets and liabilities views in terms of the present needs and aspirations. (b) Appropriate values and institutions from other societies and culture should be judiciously integrated into India society. (c) Recognizing the tendency of gradual adaptation and reconciliation of Indian society and recognizing the fact that social transformation in India takes place at a slower pace.

Indigenization

Indigenization is an approach developed to study the Sociology in Indian context. In common parlance the word indigenization refers to the act of making something more native; transformation of ideas to suit a local culture. Therefore, the indigenization of Sociology refers to the changes brought to the discipline to suit the local situation.

Indigenization of social sciences started in the post-colonial era. One inescapable crisis in social sciences in Asia is associated with indigenization. The native scholars have raised their voice against the use of borrowed methods and campaigned for the use of native or indigenous techniques of research. The question of indigenization has been also discussed in quite a lot of national and international meetings. The movement of indigenization gained momentum in the first part of the 1970s. In Asia, the concern was expressed at the first Asian Conference on Teaching and Research in Social Sciences organized in 1973 in Shimla. The concern for indigenization was also shown by the Conference of National Social Science Councils. The demand for indigenization is an invitation to re-examine the very structure of social science in general, and sociology in particular, to evolve suitable strategies for their promotion in challenging situation of modern times. The alienating character of sociology in India is manifested in the fact that it is used most often as instrument of domination and tyranny rather than as a pursuit for liberation. So, there arose the need for indigenization. In its extreme formulation it appears almost like a revolt against the dominance of Western concepts, theories and methodologies which were described as irrelevant and unsuitable in Asian context. Many scholars criticized the quality of work done by foreigners of their society on one hand and blind imitation of foreign models by local scholars who had been trained abroad on the other hand. It is argued that there is considerable misinterpretation of reality in the writings of outsiders seeing it with different cultural lens. They are unable to go beyond

surface and detect deeper meanings. It is also important to mention here that the call for indigenization has addressed different aspects as it means different things to different people.

Yogesh Atal an Indian sociologist who identified the four features of Indigenization; it is the positive characteristics supported by other proponents. These features are given below:

1. Indigenization is a plea for self-awareness and rejection of a borrowed consciousness. It emphasizes the need for an insider view, its proposers wanted to analyze their own societies replacing the existing trend of knowing their society via west.
2. Indigenization advocates the desirability for alternative perspectives on human societies with a view to making the social science less parochial. This would improve the quality of professionalism.
3. It draws the attention to cultural and historical specificities and tries to develop dynamic perspective on national problems.
4. It should not have too narrow parochialism leading to fragmentation of a single definition into several insulated system of thought based on geographical boundaries. It is opposed to both false universalism and false nationalism.

The word indigenization is generally preferred to endogenous development which means the development generated from within and orthogenetically and which is free

from any kinds of external influences. Indigenization however honestly alludes to outside contact by emphasizing the need for indigenization of the exogenous elements to suit local requirements. The question of indigenization has become a matter of concern in global level. For indigenizing the sources of knowledge various measure are taken by different countries like teaching in national language and use of local materials, research by insiders, determination of research priorities, theoretical and methodological re-orientation.

Social sciences are largely western oriented and it gained popularity in non-western countries without any alteration of their western orientation. The situation of Sociology was not different from that, the Indian scholars were very much influenced by the western scholars and many of them trained in abroad and try to apply that knowledge in Indian context. Even after independence, there was not any significant change in academic culture of India. Social science and Sociology retained link with the high learning centers of the west. The blind imitation of western methodology led to distortion of perspective and falsification of generalization. The growth of Sociology also remained stunted as the native Sociology operated within parameters set by others and could not see the challenges and opportunities inherent in their own social situation. The result of its imitative research was doubtful because of their inappropriate conceptual and methodological foundation. Indigenization aimed at a redefinition of focus and purposive efforts to develop a dynamic perspective on national problems and critical issue of

public and society.

The debate in 50s and 60s was whether Sociology in India should have a universal character or it should be unique in nature owing to the uniqueness of Indian society. The question in fact appeared in books and journals. There was also division among the scholars regarding the issue of indigenization. Let us have a look at the views of some eminent sociologists. A R Desai advocates the orthodox Marxist approach as the most appropriate approach for analyzing Indian society and State. G S Ghurye emphasizes the traditional perspective like Saxena and Saran. M N Srinivas used British structural-functional approach for analyzing Indian society.

Indological Approach

Indological approach is one important approach to study Indian society. It assumes that historically Indian society and culture are unique. In this approach the Indian society are studied by interpretation of ancient texts such as Vedas, Puranas, Manusmriti, Ramayana etc. so this approach known as textual perspective or book view. The uniqueness or specificity of Indian social realities are could be understood only with the help of ancient texts. Therefore Indologists use the literature of ancient Indian society such as ancient history, epics, religious manuscripts and texts etc. to study the social institutions of India. Sanskrit scholars and Indologists widely used this approach for knowledge production. Besides them, many sociologists have extensively used this approach to study Indian society. Indology in the tradition of Max Muller is

commonly understood as a discipline that studies traditional Indian society mostly Hindu ideology, values, institutions and cultural norms and practices through careful examination of classical sacred texts. Indological approach has also been the hallmark of several sociologists like Dumont, Ghurye, Pocock, Iravati Karve, K M Kapadia, etc. Indological approach has been playing a dominant role in understanding the Indian social institutions since colonial time to present time. As part of the colonial administration, British officials and scholars used this approach to study the life and culture of people in India. In another section let us discuss the contributions of two sociologists like Louis Dumont and G S Ghurye which applied Indological approach.

Louis Dumont

Louis Dumont, a French sociologist who was born in 1911 and died in 1988. He is an eminent figure in the field of Sociology. He is regarded as an Indologist, Social Anthropologist as well as a structuralist. Dumont's academic career began in mid 1930s under the guidance of Marcel Mauss who was a leading sociologist. It was Dumont who first brought high sociological theory to bear on the caste system focusing on its empirical specifics. Caste, Hinduism, kinship, social and political movements etc. are important areas of interest of him. *Homo Hierarchicus*: The caste system and its implications is an important work of him which explains the caste as a social stratification system in India and its implication for Hindu society and allied groups. *Hierarchy and Marriage alliance in South India* and *Homo Aequalis* are the

two other prominent work of him.

Dumont considered as the first Indologist giving a theoretical account of caste system where he was mostly concerned with the ideology of caste system. But he isn't defining caste; he observes that the Western scholars' definition of caste as a type of social stratification is socio-centric. According to Dumont the caste system cannot be interpreted and understood from the point of western ideas of egalitarianism, individualism and pre- eminence of politics and economics on society. Caste stands for inequality in theory and practices both, but it is not simply an opposite of equality. He viewed that the ideology of caste system in India is purely religious and this religious outlook determines the situation. Dumont adopts the methodology of structural-functionalism in his analysis of the caste system.

Homohierarchicus, Purity-Pollution

The Homohierarchicus: The caste system and its implications (1966) is the prominent work of Dumont, in which he tries to picturise caste as Indian phenomenon. It is an unusual work in its conception, design and execution. It gives new ideas and vision of social structure in caste system. Hierarchy is said to distinguish Indian society from modern societies whose fundamental principle in equality. The book mainly analyses the caste system in India, the hierarchy has a pivotal role in Indian caste system. The people who are arranged in the low position of hierarchy of the system are disadvantageous and the object to the system and they struggled the existing oppressions created by elites, those who

arranged in top position of hierarchy.

Dumont claimed that his knowledge of caste system in India derived from purely Indian sources, thereby discovering the truth which has escaped those less capable than of transcending their modern western biases. Caste in India is based on the opposition or dualities of purity and pollution. It is always the opposition between two extreme categories. The Brahmins being the higher caste and having priestly job are considered to be pure. The untouchables being at the lower rank and doing the menial jobs are considered to be the impure. These untouchables are always left at a segregated place from villages along with various kinds of imposition on them. They are being restricted from the access of common places like temple, public well etc. This pure, impure notion not only confined among individuals and labour but the objects like silk is pure than cotton, metals like gold is pure than silver etc.

Dumont was primarily concerned with the ideology of caste system. He considered caste as a set of relationships of economic, political and Kinship system, sustained by certain values which are mostly religious in nature. Dumont says that caste is not a form of stratification system but a form of inequality.

Indological approach is a way of looking the phenomena on the basis of ancient Indian texts, literatures and books. This approach highly influences the development of Sociology for India. Dumont analyzed the Indian social structure applying Indological approach, mainly analyzed

caste, village structure etc. He studied Sanskrit for analyzing the ancient Indian texts. Even though he was a French scholar, he studied caste system in India through analyzing the Indological sources.

G S Ghurye

Govind Sadasiva Ghurye was born on 12th December 1893 in a Brahmin family in Maharashtra and died in 1984 in Bombay. He is known as the father of Indian Sociology and Doyen of Indian sociologists for his contribution to Indian Sociology. He played a leading role in establishing the Indian Sociological Society (ISS) in 1952 and its flagship journal Sociological Bulletin. He has greatly interested in world civilization and particularly in Hindu civilization. His focus was on the Indo-Aryan civilization and its evolution in India. Ghurye tried to focus on various important aspects like Indo-Aryan civilization likes evolution of caste, family structure and its relationship with Indo-European family structure. According to him the duty of sociologists is to explore the social history of the past. He was not only concerned with past evolution but also with the contemporary problems of his time. His work *The Burning Cauldron of North East India* is the best example of his interest in contemporary issues. His range of interest is very wide therefore; his writings have enormous diversity of themes and perspectives. Caste, tribe, kinship, family, marriage, civilization etc. are some important themes of writings of Ghurye. *Caste and Race in India* (1932) is a well known work of his which studies caste system in India. Even today the social scientists used this as a classical work to

understand caste and its characteristics as a social institution and stratification system. Culture and society, Indian Sadhus, Cities and civilization, Family and Kin in Indo-European, Scheduled Tribes, and Indian Acculturation etc. are the certain prominent work written by Ghurye. Ghurye stated that the main task of sociologists was exploring the social history. So he observed the similarities between sociology and history. He realized that India has many facts to tell the world about its early social institutions and development. Therefore, for Ghurye Indology was inevitable for doing sociology in India.

According to Ghurye Indian society is a Hindu society and it cannot be understood without understanding Hindu tradition. The guiding force in Indian society was Hindu ideology. He also emphasized on understanding of order and change in society. Order is understood in terms of specific aspects of society like — caste, religion, village, tribe, urbanization etc. He took a dynamic view of Indian society, not only in terms of continuities from the past, but also in terms of understanding the process of change in terms of British influence. The process of change is understood in terms of changing Hindu tradition and he refrains from mentioning any great modernizing influence of British rule. He has deep knowledge in Sanskrit language so he read ancient text wrote in Sanskrit and Pali for understanding Indian social life and culture. According to him the study of Indian society is not complete without deeply understanding the Indian social structure and culture from Indian perspectives. Indian perspectives mainly developed through reading and analyzing

of ancient texts and literatures written by people in India.

Origin and Features of caste system

Caste and Race in India (1932) is the well known work of Ghurye, the sociologists and philosophers considered this text as a classical book for analyzing the caste system in India. The work tried to make a reconstruction of a very orthodox traditional and age old social institution of India that is caste. In this work he describes a long journey from the traditional textual interpretation of caste system from Sanskritic literature base to its modern social reality with changing function. According to Ghurye Sociology of India is not static, it developed from the ancient India, travel through medieval India and reaches modern India. Ghurye advocated that if an institution cannot be studied in these three distinct phases we cannot make a claim that we have made a study in totality; the compartmentalized study is not complete. He states that this type study on the basis of different phases of an institution make a study fragmented and haphazard and hence Ghurye viewed that an institution should be studied on the basis of three things that are transition, transplantation and transformation.

Caste is a major area of writing of Ghurye. He analyzed caste in comparative, historical and Indological level. He is different from his contemporaries, who are try to glorify or contemn caste but he considers caste as a product of Indian culture, changing with the passage of time and hence it is a subject of sociological interest. Ghurye mainly studied caste as diffusionist and historical perspective than Indological. The

work Caste and Race in India described the origin and features of caste system in India, he agrees with Herbert Risely about the description of origin of caste system, that caste is a product of race that comes to India along with Aryans.

Ghurye considers caste system in mostly in terms of Brahmanic domination. Caste has gone through the process of fusion and fission in different ways in Indian History. History says that caste system originated in Vedic period as a product of race. Aryans migrated from Southern Europe and Northern Asia, they distinguished themselves from non-Aryan in terms of the colour of skin. Aryans are fair skinned people that contrasted with the indigenous natives in India. But subsequently different ethnic groups developed alliances with each other groups and Hindu culture and values moved from Aryan community to non- Aryan community. Aryans possessed a particular principle of social ordering called *Varna Vyavastha*, which was based on the four hierarchical divisions of functions in society. They are engaged in religious and educated functions and educational functions, military and political functions, economic functions and menial functions. The Aryans never introduced themselves as Superior race (Brahmins) as against non-Brahmins. Aryan society itself practiced different kinds of occupations which were allocated to different individuals and families. On the basis of their occupation caste names were allocated to different groups. Therefore Aryan society had architects, peasants, Warriors, artisans etc. their society was highly disciplined, organized and progressive.

Ghurye's work *Caste and Race in India* states that the caste evolved in India with the advent of Aryans, as their racial character was different from Indians. It is a matter of fact that at the same time there were different racial categories present in India prior to coming of the Aryans. India was not the homeland of one racial group. Ghurye evaluates the Aryans' advent in India added one more race to the already existing ones. Caste was not a hierarchical exploitative system. Aryans carried with them caste system which promoted discipline in their life giving them specialization over particular occupation. At that time no caste was superior or inferior and the occupation change was also possible in society and hence Aryans became highly specialized and indigenious. People looked forward to Aryans for progress. Therefore they started imbibing these elements into their life. Rules were taught the virtues of Aryans by the Brahmins who glorified the Aryan culture. These mobile saints spread the embodiment of caste to non- Aryans.

Ghurye points out that the caste was considered as central to organized from division of labor in Aryan society. Aryans are the migrated and the indigenious communities developed interpersonal relationships with the Aryans through communication, warfare etc. The Aryans are disciplined in nature that attracted the indigenious rulers and hence they injected the elements of caste into their social life. In addition to that priests, monasteries and travelers glorified the virtues of Aryans caste system. Hence the elements of caste radiated from northern India to other parts of the country.

Historical evidences shows that caste system derived in Northern part of India then it spread into other parts of India. Even though Ghurye highlights Aryans as a racial group come in India like many other migrated racial group, but he supported that the caste system originated in India with the advent of Aryans. Ghurye analyzed Indian caste system only of the basis of indigenous sources, through which he also characterizes caste system that are given below

1. **Segmental division of society:** Under caste system society is divided into several social groups called caste. The caste is also divided into several subgroups like sub- caste. The membership in caste is ascribed in character that is the membership based on birth and flows from generation to generation. The members of every division have fixed status, role and occupation. There are also a set of moral ethics, obligations and justification value behind these roles. Hence each caste has its own traditional social status, occupations, customs, rules and regulations.
2. **Hierarchy:** Hierarchy means the vertical arrangement of things. According to Ghurye caste is hierarchical, in hierarchy *Brahmins* are arranged at the top and Shudras are at the bottom, Kshatriyas and Vaishyas are arranged among the Brahmins and Shudras. This arrangement mainly based on their social precedence. The hierarchy also determines caste norms. The presence of hierarchy in caste system is expressed or reflected through the division of labor in society
3. **Civil and religious disabilities:** It reflects the rigidity of

caste system. In a caste society there is an unequal distribution of disabilities and privileges among its members. While the higher caste people enjoy all the privilege the lower caste people suffer from various types of disabilities. The untouchables are not allowed to freely use the public roads, public wells and enter into temples etc.

4. Lack of unrestricted choice of occupation: Traditional occupation is the peculiarity of Indian caste system, which is fixed by hereditary and generally the members cannot select their occupation. The higher caste members maintain their supremacy through occupation and do not allow the other caste groups to join in the same occupation.
5. Restriction on feeding and social intercourse: In caste system there are several restrictions which are related to food, drink and social inter-course. Rules are laid down which govern the exchange food among other caste groups and interaction between different castes. Foods are divided into two on the basis of caste such as *Pakka* food and *Kachcha* food. *Pakka* food is cooked with ghee, which is eaten by Brahmins and the *Kachcha* food is cooked with water, which is eaten by lower caste.

A higher caste man eats *Pakka* food from the house of lower caste people but they never eat *Kachcha* food from lower caste people.

6. Endogamy: It is closely related with the rules of marriage,

which is restriction on marriage. Caste endogamy is strictly practiced by the members in caste, the people who are married within his/her own caste. Caste exogamy is not allowed in caste system.

Ghurye identified six characteristics of Indian caste system through analyzing the Indological sources. All these characteristics show that caste as an exploitative system. The description about the origin of caste system explains it derived as merely a division of labour, which is the disciplined arrangement of caste. But in accordance with time changing the system become exploitative.

Structural-Functional Approach

Modern sociological theory is very much influenced by the functionalist analysis. The early functionalists have borrowed heavily from Biological sciences and drew analogy between society and an organism like human body. In this regard, they argued that in order to know clearly about any organ in the body such as brain, we need to understand its relation to the other organs and its role in the maintenance of the system as a whole. As the functionalist considers society as a self-regulating system of interconnected parts with structured social relationships and observable regularities, understanding of any part of society requires an analysis of its relationship to other parts. The functional approach in sociology is actually an attempt to comprehend social phenomenon in terms of its connection to the system as a whole. Radcliff brown and Malinowski elaborated and codified functionalism as the basis of anthropological and sociological thinking. Structural-

functional approach gives importance to the ordering and patterning of the system parts. In biology structure simply means relatively a stable arrangement of the parts in an orderly manner which is functioned for the maintenance of system as a whole, this is applied in social science also. Structural-functional approach in sociology states that each and every system has a clear structure which is arranged in an orderly manner and it functions for the maintenance of system as a whole. The main contributors of this approach in India are M N Srinivas, S C Dube, McKim Marriot, I P Desai, D N Majumdar etc. In next section briefly analyses the application of structural-functional approach in the study of social structure and mobility by M N Srinivas and the study of village society by S C Dube.

Mysore Narasimhachar Srinivas

M N Srinivas was born in 1919 in Mysore in a Brahmin family and he died in 1999 at Bangalore. He was the student of G S Ghurye in Bombay University. He has contributed significantly as a researcher as well as an institutional builder. He must be given credit for setting up the department of sociology at M S University and he has also contributed a lot for the setting up of the Department of sociology in Delhi University. He was introduced the tradition of macro-sociological generalization on micro-anthropological insight and of giving a sociological sweep and perspective to anthropological investigation of small scale communities. He achieved his D.phil from Oxford University where Radcliff Brown was his Professor; his structuralist approach was highly

influence Srinivas. He is credited to have initiated a new line of structural-functional analysis in Sociological and Anthropological research in India. Srinivas did not rely on Western textbooks or indigenous ancient texts to know about the countrymen rather he tried to know from the direct observation that is field view. He does not support the book view because of his belief is the book view provides a distorted picture about the phenomena. Intensive field work or field view provides a clear picture about the situations. He has focused on many concepts in Indian society like religion, culture, village community and social change. By applying structural-functional approach he has studied Indian society as a totality. He wrote many intellectual works which are highly influenced the development of sociology in India those works are mentioned below:

Religion and society among the Coorgs in South India (1952)

Social change in Modern India (1966)

Marriage and family in Mysore (1942) The remembered Village (1976)

Caste in Modern India (1962)

Besides the above mentioned books, Srinivas wrote many other essays. His important work Religion and society among Coorgs in South India is based on the intensive field work where Srinivas has focused on social and religious lives of Coorgs. By explaining the interaction in ritual context of different castes of the Coorgs he describes the concept of functional unity. In that work he wrote about the concept of

Brahmanization then he changed it as sanskritisation. Social change in Modern India is the prominent book of Srinivas which mainly discusses the concept of social change on the basis of mobility in caste system, which expresses the structural transformation in society. The Remembered Village is another work which has written about the structure of caste system in Rampura village. He discusses caste system as an occupational classification while doing so, he sees its link with agriculture. He sees each caste is a homogeneous group which is linked with other castes leading to an organic integration of each caste with others they are related with each other in a functional perspective. He has also coined the concept dominant caste in that work. The concept dominant caste has been used to study the power relation at the village level.

M N Srinivas an Indian sociologist who produced various scholarly works, Religion and society among the Coorgs of South India was one among them, it is a masterly ethnographic account and yet it is not the product of participant observation which calls for intensive study of a small society for two to three years. Srinivas like other functionalists viewed Indian society as a system and analyzed it in terms of the pattern of social relationships and social institutions and how their functions contribute to sustenance of the society. He examined and interpreted social phenomena like caste, family, religion etc. in their functional terms within a larger context of Indian society. Srinivas applied the approach structural-functional in his work entitled as Religion and Society among the Coorgs of South India, the book has

shown the complex inter-relationship of ritual and social solidarity as a part of the social system and discussed the crucial notions of purity and pollution as a basis for the organization of social life. Besides these, he applied the approach in the themes that are given below:

1. Caste system, the study of village and religion.
2. Social change.

1. The caste system, the study of village and Religion

For Srinivas caste is a segmentary system with each caste being divided into a number of sub-caste, which have certain characteristics, that are given below:

- i. Sub-caste are the unit of endogamy
- ii. Whose members follow a common occupation
- iii. Sub-castes are the unit of social and ritual life
- iv. Whose members share a common culture
- v. Whose members are governed by the same authoritative body like the Panchayaths.

Besides these characteristics of sub-castes, there are certain other attributes are important, which are the characteristics of castes. These characteristics are given below:

- a) Hierarchy: It is the core of caste system. It refers to the arrangement of hereditary group in a rank order. The Brahmins are arranged on the top of hierarchy and the untouchables are arranged on the bottom of hierarchy, this arrangement on the basis of social status. Kshatriyas and

Vaishyas are arranged in the middle of the hierarchy among Brahmins and untouchables. The hierarchy is clearest in the terms of rank. The middle range of the hierarchy is flexible.

- b) Occupational difference: Classification of caste is mainly a functional divisioning. Each caste has an occupation which is traditionally transformed from one generation to another. These occupations are placed in a hierarchy of high and low.
- c) Restriction on commensality, dress, speech and customs: It is the peculiarity of caste system. There is some restriction on common dining and food habits. The people in different caste groups wear different types of dress and they are also used separate language for communication, customs are different on the basis of caste differentiation.
- d) Pollution: It is the essence of caste system. The purified caste keep a distance from the polluted caste, the distance between castes is maintained by the principle of pollution. Any contact with the polluted, whether an object or being, renders a caste impure and demands that the caste or its member undergo purification rituals.
- e) Caste Panchayath and Assemblies: Every caste is subject to the control of an order maintaining body or a Panchayath. The Panchayath may be formed by elderly of each caste. Further every caste is also answerable to the authority of its caste assembly, which may extend beyond village boundaries.

These are the characteristics of caste system in India as specified by M N Srinivas, which provide an idea about the structure of caste and village society. Caste is Indian phenomenon and it provides guidelines for behaviour and living. In accordance with time changed the caste system became an exploitative system, which provided a disciplined manner for life of rural people.

The Remembered Village (1976) is an outstanding work of M N Srinivas, which explained the Rampur village in Mysore. He identified the caste in village community. He considered the village as the microcosm of Indian society and civilization. According to him the identity of Indian tradition is found in caste, village and religion. His conceptualization of tradition is in no sense secular but rather at par with the Hindutva notion of Indian traditions. At this point he suggested that the caste system was resilient, adapting itself to new changes those being inaugurated by economy and polity. Particularly when examining the mobility in modern India, he highlighted the continuous adaptive character of the caste system and its ability to adjust to the modern process of change and presented two paths of mobility-Sanskritisation for those within Hindu fold and Westernization for those outside it. Srinivas divides the village population by caste and by occupation and then connects caste to occupation. Thus he shows the organic interaction of each caste with each other in a functional way. The caste is best understood by focusing not only on the middle ranks but also in the context of the internal ranking of each jati with the other. This type of ambiguity in

rank and status allows for mobility of groups. Dominant caste is another term referred in his study of Remembered Village. He defined dominant caste on the basis of six attributes that are given below:

- 1) Sizeable amount of arable land
- 2) Strength of numbers
- 3) High place in local hierarchy
- 4) Western education
- 5) Jobs in the administration
- 6) Urban sources of income

Of the above mentioned attributes, the following three are most important in determining the dominant status of a caste: (1) Numerical strength (2) economic power through ownership of land (3) political power. Accordingly, a dominant caste is any caste which has all the three mentioned attributes in a village and hence the ritual ranking of a caste no longer remains the major basis of its position in the social hierarchy. Even if a caste was considered low in the social hierarchy due to its ritual ranking, it could still become the dominant ruling caste in a village if it were numerically large, owned land and had political power over village matters. M N Srinivas had studied Rampura village in Mysore, there peasants are the dominant caste even though they have low ranking in ritual hierarchy. Their numerical strength was high, owned land and had political influence on the village affairs.

2. Social Change

Social change is a prominent theme of Sociologists as

well as Anthropologists. M N Srinivas concentrates on social change, his idea of social change mainly based on social mobility like Brahmanization, Sanskritisation, westernization and secularization.

- **Brahmanization:** Religion and Society among the Coorgs of South India (1952) is the major book of Srinivas, which is firstly mentioned the concept of Brahmanization, which means the process of imitation of the life ways and rituals of Brahmins by low caste Hindus. The concept was used as explanatory device to interpret the changes as he observed in life ways and ritual practices of the lower castes that he observed through the intensive field work.
- **Sanskritisation:** It is a term introduced by M N Srinivas in his work entitled as Social Change in Modern India (1966). The term sanskritisation introduced after the coming of the term Brahmanization, that term was very limited in its scope. The people in lower caste not only imitate the life style of Brahmins but also imitate the life style of other twice born communities like Kshatriya and Vaishyas thus Srinivas used the term sanskritisation for imitation of the life style of the people arranged on the top of hierarchy. He defined sanskritisation as a process through which the low caste, tribe or other groups takes over the customs, rituals believes, ideology and style of living of a high and in particular, a twice born caste. After the imitation of the life style of higher caste people, the emulated people claim the higher caste status. Sanskritisation generally a social mobility, but it produced

change in social structure.

- Westernization: It is the concept introduced by M N Srinivas to denote the factors of change coming from outside of India. He firstly applied the concept westernization in an essay entitled as “A note on Sanskritisation and Westernization”, the essay included in his book, Caste in Modern India (1962). According to Srinivas westernization is the change brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels-technology, institutions, ideology and values.”
- Secularization: Secularization in India is the process of treating all the religion in India as equal and neutral. Srinivas analyzed how the social changes influence the views on religion, caste and village, and then he analyzed secularization as the result of social change westernization. Srinivas explained the term secularization as the after effect of westernization. Although the process of secularization was set in motion as part of westernization it became more pronounced and broad based after independence and with the declaration of India as a secular state. The concept of secularization has two dimensions like desacralization of society and rationalization of thought and action.

In the work of Social Change in Modern India (1966), Srinivas gives a comprehensive view of qualitative changes taking place in the nature of Indian society by using the three

theoretical concepts of Sanskritisation, Westernization and Secularization. Each concept signifies a system of meaning as well as a process of transformation affecting not merely social consciousness but also culture and social structure. Caste and religion are the major topics of analysis of Srinivas, he analyzed how religion plays an important role to formulate Indian society. Srinivas doesn't concentrate on the two stage structural transformation, that of transition from pre-modern to modern. Rather, he discusses only one structure that of the caste system which seems to encompass both stages.

Syama Charan Dube

S C Dube was born in 1922 at Narsinghpur in Madhya Pradesh and died in 1996. He obtained his MA from Nagpur University in Political Science. He started his career as a teacher in Bishop College in Nagpur. Later he joined Osmania University, and then he quit from there and joined as Deputy Director of Anthropological Survey of India in Nagpur. He was also the Director at the Indian Institute of Advanced Studies, Shimla. The major themes of work of S C Dube were tribe, modernization, community development, management of change and tradition. He conducted a study of the tribe namely *Kamar* in Madhya Pradesh. His work *Indian Village* is the first full length account of village social structure where he deals with the total study of Shamirpet in the region of Telegana of Andhra Pradesh. He wrote many works related with tribe, Indian village, tradition, modernization, change etc. His works are multidisciplinary in nature. Certain important works are mentioned here;

India's Changing Village (1958)

The Kamar (1951)

Indian Village (1955)

Institution Building for community Development (1968)

Contemporary India and its Modernization (1974)

In *Indian Village* Dube has made important contribution in understanding the Indian society with the help of structural-functional perspective. Village society is the main theme of that work, he mainly focused on the changing nature of Indian villages and he concluded that Indian village is changing. He is not believed that villages are not independent and completely autonomous but it is semi-autonomous. For him village is just one unit in a wider social system and is a part of an organized political society. According to Dube village society is organized through the combination of various units like caste, religious groups or a tribe. He studied village community with special reference to Shamirpet village in Madhyapradesh near Hyderabad. He collected data from Shamirpet through field work from historical, geographical, political and sociological perspective on different aspects of social, economic and religious practices of village in India, which reflected an integrated picture of the village. His studies mainly concentrate on the social structure, economic structure and ritual structure, the web of family ties and level of living. By studying the social structure, he has identified six factors that contributed towards the status differentiation in the village community of Shamirpet: religion and caste, land ownership,

wealth, position in government service and village organization, age and distinctive personality traits. He also emphasizes on the phenomena like caste, inter-caste and inter-village organization. In addition, he highlights the village organizations like caste Panchayath of lower or menial castes worked as a union to secure their employment and strengthen their bargaining power viz. a viz. the land owning dominant castes. He reveals through his studies the fact that in India the single village is not autonomous and independent; a village is always a single unit in wider social system, so the village structures organize village society and the village society working as a unit of function of the wider social system. Caste is a unit of village society; it is the groups on the basis of functional specialization, all the castes are interdependent and the occupational mobility was very low in caste. The economic system in village was mostly caste based, but its role not confined in economic system, it regulates the interrelationship, inter-dining, etc. and it became the real structure of Indian village that directs the social relationship in villages. The inter-caste relations were strong in village society, the persons belonging to different castes are united by common values and obligations. Dube highlights the inter-village and inter-caste organizations like the various types of religious services and festivals in village society such as the family ceremonies, village familial and communal festivals and the Muslims and Hindus interaction with each other during festivals. Economic structure is a basic structure constitutes the social structure. The economic system is mainly caste based, the occupation traditionally fixed by birth in a specific caste group. Besides

these hereditary occupations, people in all sections engaged in poultry. Agriculture, cattle rearing, hunting, fishing etc. are other occupations of people in village society.

The level of living of the people in village is determined on the basis of status differentiation in the community, standard of living, division of labour in terms of work and diet. Dube recognized six factors contribute in terms of status differentiation: religion and caste, land ownership, wealth, age, distinctive personality factors and position in government service and in village organization. Village has a ritual structure constituted by folklore, myths, religious teaching etc.

Everything is constituted by a structure, these structures have parts, these parts fulfill its functions for the maintenance of system as a whole. M N Srinivas applied this approach in his analysis of social structure and social mobility. His concept of social structure is on the basis of caste structure. He concluded that all the changes in society are reflected through the transformations in caste structure. He analyzes the social change in terms of social mobility. Dube applied structural-functional approach in his study of village society, each and every village has a structure but it is not self-sufficient, it is a unit in system as a whole.

MODULE 3

**APPROACHES TO THE STUDY OF
INDIAN SOCIETY-II**

Approaches are the theoretical framework which provides certain ideas to perceive the phenomena. Approaches are the inevitable aspects of every subjects, it is mainly the application of various theories in the empirical context. The third module discusses the various approaches like Cultural, Dialectical and Subaltern which are used in sociology to make sense about our living society. Cultural approach mainly analyzed the society on the basis of cultural evolution or civilization and dialectical approach following a conflictual line of analysis. Subaltern perspective is the important and mostly discussed approach in present day society; it is a way of looking society into downward. The approaches provide an outlook about the application of theories in empirical society.

Cultural Approach

Cultural approach is a prominent approach used by Indian sociologists to know about Indian society on the basis of culture and cultural changes. This approach is also known as civilizational perspective. Culture and civilization are the two terms interchangeably used to denote the idea of culture. The concept civilization has wider meaning in sociology such as culture, territorial expansion of particular culture and cultural continuity at particular period over a long period of time. Thus culture and civilization are related concepts. The civilizational

approach to Indian society and culture attempts to explore and analyze the growth and development of society from its original core to the modern form through assimilation or acculturation. It tries to explain the Indian society as a civilizational whole having its parts or divisions interlinked and combined through cultural continuity, mixtures or unifications. The term civilization used to denote a highly complex culture as contrasted with relatively simple culture. The thinkers of civilizational approach use the term civilization to refer to a historical reality that has developed and taken shape over time. In civilizing process normally involves gradual and steady changes in the structure and culture of a society through development of plural and complex institutions, beliefs and practices. In other words from the perspective of civilizational approach, a civilization has a valued past while its present reflects complexities of culture and structure. Hence the followers of this approach strive to analyze a social system, a nation from a historical-civilizational frame and attempt to delve deep into the veracities of its social institutions, practices and relations from both textual and field point of view.

The civilizational approach was first designed by Robert Redfield, an American Cultural Anthropologist, who applied this approach in his study of the Mexican Village Community that outlined an ideal-typical construct of folk society. In this work Redfield explains about the transition of folk or pre-industrialized, or pre-literate society to urban or industrialized society. He suggested that the spread of urban

based civilization transforms the folk societies and individual settlements can be placed along an evolutionary folk-urban continuum. According to him folk societies are small, isolated, non-literate and socially homogeneous. He defined village as a little community. As opposed to this the urban societies are characterized by the converse traits like loss of isolation, heterogeneity, social disorganization, secularization and individuality. Milton Singer and McKim Marriot are the other thinkers applied this approach in their studies. Following Redfield, Singer and Marriot constructed the conceptual framework of *Little and Great traditions* of Indian Village. Yogendra Singh argues that the basic ideas in this approach as civilization and social organization of the traditions. It is based on evolutionary view that civilization or of structure of tradition grows into two stages like first through *orthogenetic* or *indigenous* evolution and second through *heterogenetic* encounters or contact with other cultures or contacts, that is the contacts from outside of India. The social structure of these two civilizations are operated at two levels like the first that of the folk or unlettered peasants, the cultural processes comprised them as *little tradition* and the second that of the elite or reflective few, they comprised *Great tradition*. There is a constant interaction between the two levels of traditions. Unity of civilization is maintained by its cultural structure that perpetuates the unity of world-view through cultural performances and their products. These cultural performances are institutionalized around the social structure of both Little and Great traditions. Changes in the cultural system follow through the interaction between the two traditions, though the

pattern of change is generally from the orthogenetic to heterogenetic forms of differentiation or change in the cultural structure of change. Besides these sociologists, Surajith Sinha and N K Bose two other thinkers applied this approach for the study of Indian society, their contributions to cultural approach are discussed here.

Surajith Chandra Sinha

Surajit Sinha was a noted Cultural Anthropologist from Bengal. He applied the civilizational approach in evolutionary model of tribe-caste-peasant-caste continuum. He was greatly influenced by Redfield, Singer and Bose in exploring the nature of Indian society and its social organization. Sinha had begun his analysis of the genesis and functioning of indigenous civilization by focusing on the notion of 'great tradition' and 'little tradition'. These traditions are argued to be in constant interaction with each other. He had attempted to develop his 'Civilizational approach' by concentrating on the socio-cultural tradition of little communities forming the so-called tribal belt of peninsular India, covering the hills, plateaus and the plains of Bombay, Madhya Pradesh, Hyderabad, Orissa, Southern Bihar and West Bengal, in relation to the study of Indian civilization. The generalized characteristics of the Hindu peasant communities are derived partly from Sinha's general impression of Hindu village communities in West Bengal, Bihar and Orissa, and also from other secondary sources.

It should be noted here that research into the tribal life in India has time and again established that the boundary

between tribe and caste is more or less fluid making it possible for the former to regularly get absorbed into the *Jati* fold. These claims have given rise to numerous theoretical frameworks to explain the various ways in which tribes are transformed into castes. Surajith Sinha provided the Rajput or Kshatriya model to understand such transformation. He credited the absorption of tribes into Hindu caste system to the process of state formation that accompanied the establishment of tribal dynasties in many parts of peninsular India during the ancient and medieval periods. While most of these dynasties, such as *Gonds* and the *Bhumij*, rose into prominence from the ranks of the tribal aristocracy, some like *Ahom* kingdom in Assam were established by foreign invaders. Many of these dynasties also functioned as centers of Brahminic Hinduism, a legacy they acquired from the practice of conferring land grants on Brahmin. To accelerate the growth of the economy and meet cost of administration, many chiefs encouraged Brahmins and other upper castes to settle in their kingdom so that the state benefits from their thrifty ways, academic experience and vast knowledge of agriculture. To reward the benefactor(s) for their generosity, the learned Brahmins not only undertook to educate the masses, but also came up with elaborate genealogies that linked the chief's ancestry to mythological Hindu figures. The values and norms of the Hinduism were transmitted to the tribal people in the process. While this practice earned the tribal rulers the prestigious status of Kshatriya, it also served to reproduce the hierarchical structure of caste in the relatively egalitarian tribal society. Aiding the process were the vast contingent of traders, money

lenders and military mercenaries who came in search of land and fortune, and Hindu peasant and artisan castes that accompanied the Brahmins as part of the labour process. The Bhumij-Hindu interactions have been the subject matter of a detailed study by Sinha (since 1950), who examined the tribe-caste interactions in the series of his papers and proposed several useful concepts like '*tribe-caste-peasant continua*', '*tribe-peasant continuum*' as well as '*Bhumij-Kshatriya*' and '*tribe-Rajput continuum*'. Sinha, however, noted clearly that these are 'ideal sets of continua' and the reality may differ in practice depending upon the differential movement of criteria used to define the continua within the proximal range. Yet, these concepts provide the model to understand the process of social transformation in the whole of middle India. It should be noted here that the process of assimilation has been a part and parcel of the Indian tribal culture for several centuries. Even our colonial rulers, who labeled certain ethnic groups as 'tribe', later failed to explain where the tribe ended and caste began when Census operations were undertaken. Like the *Bhumij* of Madhya Pradesh, the *Cheros*, *Kharwars* and *Parahiyas* of Bihar have been greatly influenced by the Kshatriya model of Hinduization and they have 'Sanskritized' their life style to brand themselves as Kshatriya. Sinha's tribe-caste-peasant continuum model is a continuation of such efforts to explain the gradual assimilation of tribes into Hindu peasantry. The '*tribe-Rajput continuum*' has been suggested in the light of historical and ethnographic studies of the *Bhumij*. Sinha had argued that though the actual process of formation of a state had taken varied courses in different

circumstances, the *Bhumij Raj* of *Birbhum* like the *Raj Gond Raj* of *Gondwana*, *Munda Raj* of *Chotanagpur* appear to have emerged mainly through an internal development of tribal base.

Even though the picture of general merging of ‘the tribes’ with the caste system became evident in several anthropological studies. Several Anthropological studies approached the subject in terms of an arbitrary cluster of traits without trying to define them as two ideal socio-cultural ‘systems’. Hence, Sinha began his analysis by noting the following major differences between the ideal typical notions of caste and tribe.

First, a major portion of tribal habitat of central India is hilly and forest. Tribal villages are generally found in areas away from the alluvial plants close to rivers. By contrast, a large portion of Hindu peasant villages are in deforested plateaus or plains. Many of these villages are crowded in the river plains. Second, the subsistence economy of the tribes is based on hunting, collecting, and fishing, or a combination of hunting and collecting with shifting cultivation. Even the so-called plough using agricultural tribes have the tradition of having subsisted mainly by means of shifting cultivation in the past. By contrast, the Hindu peasantry practices intensive agriculture with the help of plough drawn by bullocks or buffaloes. Along with them, there are full time specialists like gold smith, weavers, metal workers, etc. Beyond a limited degree of local self-sufficiency, the village community is tied to a countrywide network of markets, ultimately related to

commercial towns. Third, at the level of social structure, the largest significant reference group is the tribe or a segment of it, the sub-tribe. A tribe is segmented into exogamous totemic clans, frequently with territorial cohesion and strong corporate identity. There is very little specialization of social roles and secular and religious leadership are combined in one person. Similarly, there is very little rigid stratification. But the Hindu peasant society maintains its complexly stratified caste divisions. Rules of both endogamy and exogamy control the kinship and marriage customs of peasants. Caste occupations are mostly hereditary and Jajmani system makes people belonging to different patron and the client castes interdependent. Secular and religious leadership are clearly demarcated. Fourth, the supernaturalism of the tribes involves one sun god and a lower hierarchy of gods. Gods are conceived as powerful beings and they are classified into two classes: benevolent and malevolent. Supernatural rites are explicitly directed towards happiness and security in the world. There is no concept of 'heaven' or 'hell'. No idol or temple in well defined form is found. Animal sacrifice is an essential part of rituals, and magic and witchcraft predominate. The world view of the tribes conceives a good life as a life with ample scope for indulgence in pleasure, while maintaining social obligations to corporate group/groups. The supernaturalism of the Hindu peasantry, however, is a contrast of monotheism, pantheism and polytheism. Apart from the power connotation of the deities, there is an emergent overtone of gods standing for ethical quality, dharma, rewarding moral behaviour and punishing sinful or immoral behaviour. The

concepts of 'heaven' and 'hell' consequently are very important. Finally, both temples and idolatry are very important. As compared to the tribes, the level of aspirations of the peasants is higher. Even within the bounds of indigenous civilization, the peasant's world-view is affected by ideas coming from the elites of the city. A desire for more land and wealth, more power and status hit the peasant's mind.

The foregoing differences, however, do not make the two cultural systems completely different. Rather, as Sinha argued, there are significant elements of continuity between non-Hindu tribes and Hindu peasant socio-economic systems. Thus, in both systems there is emphasis on local self-sufficiency, with barter as an important element of trade, corporate kinship reference in economy, and symbiotic relationship with ethnic groups. Again, Caste and tribe have almost identical structural features as social units, with a belief in common descent and endogamy, exogamous clan segmented into functional lineages, a tempered classification of kinship terminology, stress on age and generation in the kinship system, importance of village as a territorial unit and finally democracy in leadership. At the ideological level, belief in a Supreme Being, ancestral spirits, spirits of the hills and waters, belief in reincarnation, corporate social reference in religion and animal sacrifice are commonly observed.

Nirmal Kumar Bose

N K Bose an Indian Anthropologist born in Durgapur Upazila at Bengal now in Bangladesh. He applied civilizational approach through tribe-Hindu continuum model,

which is presented through the study of *Juang* tribe and tribes in Chotanagpur. Before analyzing this study, we understand the structure of Hindu society. For pictorizing the structure of Hindu society he analyzed it with the help of the realm of Indology. He read the Ancient texts like the *epics* and *Smritis*, including the Buddhist texts. He summarized as Hindu society has been built up over the ages by the integration of various communities. The attempt to become a part of the Hindu society by purification of traditional customs/rituals was not restricted among the *Mundas* or *Oraons* only; it was rather a general process seen among many caste groups and our epics like *Ramayana* and *Mahabharata* borne testimony to these experiences. Bose quoted a story from *Ramayana* to prove that lower castes enjoyed the right to adopt the practices of twice-born. Similarly, from *Mahabharata* we get ample evidence of the incorporation of various communities into the *Varna* system. Bose concluded on the basis of the reading of ancient texts *chaturvarna* system was a particular method to divide various kinds of phenomena including the human society into four distinct hierarchical classes. He found in them the continual attempt to explain the ranks occupied by particular communities according to origin and functions. Analysis of the epics and *Smritis* also led him to discover the ‘tendency in each lower order caste to imitate the rites and customs of the higher order castes’. He also showed how new sub-castes had emerged within the same caste through changes in social custom or occupational techniques. Bose rejected the myth of divine origin, reincarnation and notion of purity and pollution in explaining the caste system. He rather supported the

functionalist view that due to the positive 'functions' of occupational and cultural security provided particularly to low caste people by the non-competitive, hereditary, vocation-based productive organization, the caste system became stable in traditional India. Sociologists like Srinivas, Ghurye etc. provided a picture of a complex but integrated Hindu society with its intricacies being determined by a distinct pattern of 'unity within diversity' Bose also supported this view. Bose, however, did not think that the ideal of cooperation and interdependence in the structure of relatively self-sufficient Indian society was an example of socialism or 'primitive communism'. Because there was no reason for him to believe that Brahminical society was completely egalitarian. Contrarily, due to the evil design of the Brahmins, the lower caste people were deprived of the opportunities of higher learning and the practice of religious sacrifice. In spite of such grave causes for opposition or revolt, the Hindu society remained united. The common people did not protest against the social supremacy of the Brahmins and consequent inequalities between different *Jatis* and between different *Varna*. This was due to the fact that they could also simultaneously enjoy the basic material securities and observe without any hindrance their family, caste and local customs. As the economically better off Brahminically-governed Aryan society recognized the rights of people to their own customs and took up the responsibility to protect them from starvation, the incoming communities freely accepted the positions assigned to them in Hindu society.

The Brahmins, therefore, were also tolerant to evolve a positive design to ensure cooperation and mutual trust. Bose affirmed that the two fundamental principles, namely a) opportunities of self-expression, and b) the right of a family or caste to its particular occupation, united the people together by mutual bonds and the rise and fall of kingdoms or even famine, revolt and epidemics could not destroy this foundation of Hindu social organization. Because of this vitality, 'Indian culture, in spite of its many internal weaknesses, has been able to remain alive in the shelter of Indian social institutions and unlike many historically famous civilizations; it has not altogether lost the possibility of revival and a new awakening'. The continuity of the *Varna* system could not even be thwarted by the efforts of persons like Nanak, Chaitanya or Rammohan when they sought to replace discrimination by social equality. People have rather transformed these groups into castes within the wider Hindu society. Bose doesn't state that the evil practices of caste system as a cause for attract the low caste people the Islam Religion. But he also states that the converted low caste to Islam followed their formerly followed traditional occupation and customs so he concluded that low caste people converted to Islam due to other causes than the evil practices of caste system. Bose also discovered an ecological wisdom at the root of the caste system. And this wisdom was the idea that 'man is subservient to society'. The Blacksmith, Potter, Washer men, Barber, Brahmin or Astrologer makes his living by serving society in the prescribed way. They attend to society and society attends to them. Rights and obligations are inextricably tied. The village was in many ways the basic unit

of economic organization in the traditional system and so long as the division of labour within the *Varna* system remained substantially the same, the larger society continued to retain the same basic design. It was only after the advent of the British that the foundation of this arrangement was shaken and disrupted.

He applied civilizational approach tribe-Hindu Continuum, which is presented through the study of *Juang* tribe and tribes in Chotanagpur. For that he analyzed the data and summarized it as to show the two characteristics of tribal communities first is to show the nature of tribal communities in India and second is their relationship with the wider societies. The evolutionary growth of the tribal communities is different, because the evolutionary growth occurring on the basis of the intensity of the relationship between the tribal communities and the wider society. The relationship of the tribal communities with wider society is different, certain communities keep a close relation with wider society, and there the evolutionary growth is high. Bose put forward two central factors which determine the evolutionary growth of tribal communities one is a level of technological development to which a community is exposed and second is the degree of geographical and social isolation of tribal communities. He believed that the best way to classify the tribes in India was not language, race or religion but by the mode of livelihood.

The account of some of the remote hilly tribes of Orissa – the *Juangs*, the *Savaras* and the *Pauri Bhuiyas* – shows that their mode of livelihood was based on shifting

cultivation and they maintained least proximity with the dominant Brahminical civilization. Even though these remote tribal communities maintained a degree of geographical and social isolation and consequently could not develop their level of technology, they too lived for centuries under the shadow of Hindu civilization. Using his knowledge of Vaishnava literature and his familiarity with the distribution of temples, Bose claimed that the tribal and non-tribal communities have lived in mutual awareness of each other superior technological base, and was much larger in scale and more complex in organization as compared to the tribal mode of social organization. The tribes increasingly came in contact with the advanced people of the plain and got impressed by the superior technological base of the latter as their simple technology was unable to cope with the pressure of population on the land. Bose stressed on the higher technical and economic efficiency of the Brahmanical civilization rather than its superior political power or religious strength for attracting the attention of the tribal communities to it. The Rights given to all communities within the Hindu social order to practice their distinctive customs and occupations even within a hierarchical structure was added attraction. Bose wanted to stress on such non-economic consideration for explaining the absorption of tribal groups into the Hindu fold. In other words, any understanding of the Hindu society as a whole must take into account not only its level of technology but also the design by which economic relations are organized. As the 'Sanskritic' and 'non-Sanskritic' elements are equally traced among the rituals of Juangs or the Savaras, Bose raised the question whether these

communities should or should not be regarded as Hindus. Popularly, they are categorized as 'non-Aryans' falling broadly within the Hindu fold. Thus, the Juangs had begun worshipping a Hindu Goddess, although in a typically tribal way. The influence of Brahminical culture can also be noticed

in many features of ceremonies in the Juang village. These are: bathing, fasting, use of turmeric, incense and sun-dried rice, the innovation of terms like Lakshidevata, Rishipatni, etc. On the contrary, the absence of a separate category of priests and of formalised prayers, the cock sacrifice, the worship of Burambura, Buramburi, the existence of a separate language, marriage and funeral customs, beef eating etc., bear witness to an autonomous, non-Hindu folk culture. One should therefore make a broad distinction between Hindu society proper with its complex caste structure and the marginally situated tribal communities like the Juangs and Savaras who hardly maintained such division of labour. Quite logistically, for Bose, these marginally placed communities were not just 'backward Hindus. Bose did not favour any kind of complete and forceful integration of the tribes with the non-tribes, as he knew that even the 'developed' groups like Munda or Oraons did not completely merge their identity. He rather recognized the co-existence and interpenetration of the two modes of social organization and did not believe that the dominant Hindu or Brahminical mode would subsume completely the folk or the local tribal culture. The significance of such an analysis lies in its ability to explain the rise and growth of tribal identity (and similar other ethnic

and local identities) in later part of 19th century. Bose also dealt with the two main tribes of Chota Nagpur, namely Munda and Oraons. These tribes were not only larger in size; they also represented a higher level of technological development in association with a more complex pattern of village organization. Bose noticed that the Munda language is not a part of the Aryan family of languages; yet as a result of long association, many Hindi words have been incorporated into it in a slightly modified form. Mundas have also accepted the superior system of productive organization of the Brahminical society developed as a result of close association among different castes. The Brahminical influence is greater in the vicinity of the Manbhum district. Like *Juangs*, the *Mundas* too apply turmeric, exchange vermilion (by bride & groom) and prescribe fasting and bathing during religious ceremonies. Among the *Mundas* resident in the *Panch-Parganas* some have adopted the Vaishnava faith. On the whole, they began to regard themselves as a peasant caste and for fear of losing caste, they either kept their hands off the trades of Oil presser, Carpenter, Blacksmith or amended the work process. They learnt to sow cotton and make yarn with a spinning wheel; they gave up their plank press and adopted the more elaborate oil press of the *Kolus*. But as the *Kolus* were rated low in Hindu society, the *Mundas* avoided the bullocks to carry out the work and involved their own womenfolk.

As a corollary, caste like distinctions/gradations came to be established in *Munda* society. For instance, the *Munda* cultivators begun to regard themselves as equal to the other

cultivating castes, and to regard the practitioners of many of the other crafts and occupations as being their inferiors. Similarly, the *Munda* king acquired the status of *Kshatriyas*. And the 'pure *Mundas*' of the *Panch-Parganas*, those who have modified their customs following the Brahminical influence, called the beef eating *Mundas* as '*Mundari*' or '*Uram-Munda*'. The purified *Mundas* also believed that they belong to *Sandil* clan and the sage *Sandilya* was their ancestor. In this way, the *Kol* speaking *Mundas* became a part of the Hindu society for all practical purposes even though in the matter of land rights or social arrangements they differed considerably from the Hindu castes.

Dialectical Approach

It is an approach or perspective used to study the society in a class angle. The thinkers followed this approach believed that the emergence of Indian society and its unique institutions from the interference of material phenomena that determines everything else. The material mode of production forms the basic structure of any society and the socio-cultural domain of social relationships and institutions constitute the superstructure. This approach is also known as Marxian approach. Marxists believe that society is held together by bonds of production. The nature of interaction of people with natural surroundings depends on the techniques of production. The surplus depends on the means of production and the distribution of surplus among various members is a matter for the relations of production. D D Kosambi, P C Joshi, R K Mukherjee, D P Mukherjee and A R Desai etc are the main

thinkers used dialectical approach to analyze Indian Society. In this syllabus mainly concentrate two thinkers' view about the dialectical approach which are given below:

Durjathi Prasad Mukherjee

D P Mukherjee popularly called as D P was one of the founding fathers of sociology in India. He was born 1894 in West Bengal in a middle class Bengali family that had a fairly long tradition of intellectual pursuits. DP began his career at Bangabasi College in Calcutta. In 1922 he joined the newly founded Lucknow University as a lecturer in Economics and Sociology. DP was an outstanding Indian whose versatile interests have made landmarks not only in the field of Sociology but also in Economics, literature, music and art. Yet, sociology has been benefited most from his erudite contributions. DP, besides being a scholar, was an extremely cultured and sensitive person. His personality was remarkable for its power in influencing and moulding the young people who came in touch with him. He was a Marxist but preferred to call him a Marxiologist, i.e., a social scientist of Marxism. He analyses Indian society from Marxian perspective of dialectical materialism. DP was a pioneer in the field of sociology of culture .He resisted any attempt at the compartmentalization of knowledge in social science. He was deeply interested in understanding the nature and meaning of Indian social reality rooted in the Indian tradition. He was equally interested in finding out the ways of how to change it for promoting welfare of the common people by adapting the forces of modernity to the specificity of Indian tradition.

DP was a versatile scholar. His early publications include: *Basic Concepts in Sociology* (1932) and *Personality and the Social Sciences* (1924). Some of the other publications are: *Modern Indian Culture* (1942, revised enlarged edition in 1948), *Problems of Indian Youth* (1942), and *Views and Counterviews* (1946). *Modern Indian Culture* (1942) and *Diversities* (1958) are known as his best works. His versatilities can be seen from his other contributions such as *Tagore: A Study* (1943), *On Indian History: A Study in Method* (1943), and *Introduction to Music* (1945).

His dialectical analysis of Indian history suggested that tradition and modernity colonialism and nationalism, individualism and collectivism could be seen as dialectically interacting with each other in contemporary India. He attempted a dialectical interpretation of the encounter between the Indian tradition and modernity which unleashed many forces of cultural contradiction during the colonial era. He focused more on the historical specificity of India's cultural and social transformation which was characterized less by the "Class struggle" and more by value assimilating and cultural synthesis that resulted from the encounter between tradition and modernity. Concerning Dhurjati Prasad Mukerji approach to the understanding of Indian Society, culture and change, two points needs to be stressed.

1. First he was very much against maintaining rigid barriers between one social science discipline and another.
2. Shared historical perspective in their studies.

According to Mukherjee to understand individual in social science theories as an abstract individual is a narrow concept. So it is better to understand the individual through a holistic approach or through the psycho-sociological approach. So the 'synthesis of the double process of individuality and the socialization of the uniqueness of individual life, this perfect unity' is called as personality. DP while defining personality has made a distinction between the ideas of *Purusha* from the western notion of individual. The relationship of *Purusha* and society free of the tension or the relationship between individual and group is the key element of understanding Indian Society in terms of tradition. He has also analyzed the concept of 'knowledge' and 'knower'. Knowledge according to Mukherjee is not mere 'matter-of-factness', but ultimately, after taking the empirical datum and the scientific method for its study into account, philosophic. He has emphasized on the importance of comparative cultural perspectives and the historical situatedness of social reality. So every systematic body of knowledge needs to include all these aspects. Even he has also stressed on the role of reason as an intellectual ability to deduce or infer as the primary source of knowledge. An attempt has been made for understanding the notions of progress, equality, social forces and social control. So Mukherjee has rejected the evolutionist notion of progress as a natural phenomenon and stressed on the element of purpose in the life of human beings. D.P. Mukherjee defines progress as a problem covering the whole field of human endeavour. It has a direction in time. It has various means and tactics of development. Fundamentally, it is a problem of balance of

values. So far as human values arise only in contact with human consciousness at its different levels, the problem of progress has unique reference to the changing individual living in a particular region at a particular time in association with other individuals who share with him certain common customs, beliefs, traditions and possibly a common treatment. So it can be concluded from the above definition of progress that ‘modernization’ was the special form of progress bringing the people of third world to the second half of the 20th century.

D.P. Mukherjee in his “Modern Indian Culture: A Sociological Study” has revealed British rule as the real turning point for the Indian Society. He has always visualized India as peaceful and progressive. India is born out of the union of various elements, culture etc. According to him the national movement in India was anti-intellectual in nature, but it has helped in generating idealism and commitment among the people. It was found that politics has ruined our culture. Mukherjee believes that modernization as a process can never be achieved by the mere imitation. Rather modernization is a process of expansion, elevation, revitalization of traditional values and cultural patterns. Tradition is a principle of continuity providing the freedom to choose from different alternatives. While discussing about the process of modernization Mukherjee has also defined the meaning of tradition. The sanskritic meaning of tradition is *Parampara*. Mukherjee has classified Indian Tradition into three type’s viz. primary, secondary, tertiary. The primary traditions are the primitive and authentic to Indian culture. Secondary tradition

emerged with the arrival of Muslims in India. Even till the time of British administration there was no synthesis of traditions among the Hindus and Muslims. The tertiary tradition reflected the differences among various traditions in India. Traditions are supposed to have a source like scriptures, or statements or mythical heroes etc. It is said that tradition performs the act of conserving though not necessarily conservative. He says that tradition do change on the basis of three principles Sruti, Smriti and Anubhava. Among these three principles it is the Anubhava or the personal experience is most important. Due to this changing dimension of tradition there is always the need of adjustment in Indian Tradition. So Mukherjee has articulated that the Indians will not vanish like the primitive tribes due to the impact of western culture. In fact Indian culture is very flexible in nature which can assimilate various cultures within it. It is the “knowledge of traditions which also shows the way to break them with the least social cost”.

Mukherjee’s ideas on tradition and modernity replicate a dialectical relationship between the two. He has argued that traditions are central to the understanding of Indian Society. The contradiction between tradition and modernity therefore ends up in two ways. Those are given below:

1. Conflict
2. Synthesis

Indian Society according to him is also the result of the interaction between tradition and modernity. Thus Mukherjee’s

thinking oscillates between orthodox Marxism and a traditionalistic point of view.

Analyzing the history on Indian society Mukherjee followed a different view of Karl Marx. Unlike Marx, Mukherjee analyzed the positive and negative consequences of British administration but Marx concentrates the positive consequences of British administration. While discussing the history of India D.P. Mukherjee has emphasized on two key words; 'specificity' and 'crisis' the former points to the importance of the encounter of traditions and the latter to its consequences. Tradition in Marxist view is "the comparative obduracy of a culture-pattern" According to Mukherjee this Marxist approach needs to be grounded in the specificity of Indian history as Marx focuses on Capitalism as the dominant institution of western society during that time. And it has also pointed out the crisis of contradictory class interest of the capitalist society. D.P. Mukherjee was also interested in studying this historical process of the relation between tradition and modernity. While studying this process Mukherjee says that this can be done by focusing first on tradition and then only focusing on the change. So to study such historical process, it should begin with social traditions to which the individuals have been born and then in which they have had their being. Studying the changing dimension Mukherjee says that, this change in tradition takes place due to both the internal and the external pressure. Here the external pressure is mostly the economic part. The economic pressure is mostly about the change in the modes of production and in this

the tradition survives by adjustments. So the capacity for adjustment is the measure of the vitality of tradition.

The stand point of D.P. Mukherjee regarding modernization is that there is no genuine modernization through imitation. To him people could not abandon their cultural heritage and yet succeed in internalizing the historical experience of other peoples; they could only be ready to be taken over. The efforts of Raja Rammohan Roy, Rabindranath Tagore, who tried to make the main currents of western thought and action...run through the Indian bed to remove its choking weeds in order that the ancient stream might flow, was the best approach for modernization. Modernization emerges as a historical process which is at once an expansion, an elevation, a deepening and a revitalization-in short, a larger investment- of traditional values and cultural patterns, and not a total departure from them, resulting from the interplay of the traditional and the modern. From this perspective, tradition is not an obstacle rather it gives the freedom to choose between the alternatives and evolve a cultural pattern which cannot but be a synthesis of old and the new. Modernity must, therefore, be defined in relation to and not denial of tradition. While discussing about the process of modernization D.P. Mukherjee has stressed the importance on the role of self- consciousness. It is the first condition, or form, of modernization. Individual needs to have the self- consciousness to accept the change in the traditional values and adopt the new values.

Akshay Ramanlal Desai

A R Desai was born in 1915 at Nadiad in Gujarath and

died in 1994. He was a prominent Indian sociologist and a renowned rural and urban sociologist. He applied the dialectical- historical approach in his sociological studies. He is regarded as one of the pioneers in introducing modern Marxists approach to empirical investigations. He rejects any interpretation of tradition with reference to religion, rituals and festivities. His sociology is essentially a secular phenomenon where he relies on economics to understand and analyze social structures. He has studied topics like Nationalism and its social configuration (1966), examined community development programs for economic development in villages, treatment of urban slums and their demographic problems (1972), and finally peasant movements. For A.R. Desai, contradictions emerging in the Indian process of social transformation arise mainly from the growing nexus among the capitalist bourgeoisie, rural petty-bourgeoisie and the state apparatus. This nexus thwarts the ambitions and aspirations of the rural and industrial working class population. For Desai, this contradiction is not resolved but rather, takes on new cumulative forms and methods and re-emerges as social movements and protests. Social unrest for him is thus rooted in the capitalist path of development followed by India, following the legacy of the national movement. Question of how and why nationalism developed in India led him towards his doctoral work, completed in the early forties. Social background of Indian Nationalism (1948) and its companion volume Recent Trends in Indian Nationalism (1960) realize the need for a comprehensive study of the structural transformation of Indian society during the British period. His

concerns with understanding feudal production relations, their role and transformation, emergence of capitalist relationships and nationalist forces are presented in these volumes. According to Desai's understanding, Nationalism is a historical category. Its development has to be understood in the context of the social and cultural history of a country. Indian nationalism is an outcome of a number of objective and subjective forces which have evolved since the beginning of the 19th century. It has emerged amongst the social and religious diversities of the country, territorial vastness and powerful traditions and institutions. The central thesis of both the above mentioned volumes is that British rule destroyed the pre-capitalist forms of production relations and introduced modern capitalist property relations, which paved the way for Indian Nationalism. Desai puts forth that Indian nationalism emerged under the conditions of political subjugation of the Indian people under the British rule. The British Empire introduced modern capitalism for their own economic advancement, radically changing the existing economic structures of the Indian society, introducing a centralized state, modern education and modern means of communications and other institutions. This in turn led to the creation of new social classes who achieved their own political and social power. These social forces, because of their very nature came into conflict with British imperialism and thus became the basis of and provided the motive for the rise and development of Indian Nationalism. Desai traces the growth of the national movement in five phases, each phase based on particular social classes which supported and sustained it.

1. The first phase of nationalism continued till 1885 when the Indian national congress founded. In this phase the social basis was very narrow. It was pioneered by the intelligentsia who were the product of the modern system of education. Ram Mohan Roy and his followers as the pioneers of Indian nationalism.
2. The second phase of nationalism started from 1885 and it ends in 1905. In this phase the national movement now represented the interests of the development of the new bourgeoisie society in India. The development in the modern education had created an educational middle class and the development of the Indian and international trade had given rise to a merchant class. The modern industries had created a class of industrialists. In the new phase Indian national movement ‘voiced the demands of the educated classes and the trading bourgeoisie such as the Indianization of Services, the association of the Indians with the administrative machinery of the state, the stoppage of economic drain, and others formulated in the resolutions of the Indian National Congress’.
3. The third phase of the national movement covered the period from 1905 to 1918. During this phase ‘the Indian national movement became militant and challenging and acquired a wider social basis by the inclusion of sections of the lower-middle class’.
4. In the fourth phase, this began from 1918 and continued till the 1934. The historical importance of the year 1934 was Civil Disobedience Movement. This phase of

nationalism ended with the lasting of Civil Disobedience Movement of 1934. The social base of the national movement was enormously enlarged. The movement 'which was hitherto restricted mainly to upper and middle classes, further extended to sections of the Indian masses.' However the leadership of the Congress remained in the hands of those who were under the strong influence of the Indian capitalist class: 'It was from 1918 that the Indian industrial bourgeoisie began to exert a powerful influence in determining the program, policies, strategies, tactics and forms of struggle of the Indian national movement led by the Congress, of which Gandhi was the leader.' Two other significant developments during this period were the rise of the socialist and communist groups since the late 1920s, which tried to introduce pro-people agenda in the national movement, and the consolidation of communalist forces which sought to divide the society.

5. The fifth phase was characterized by growing disenchantment with the Gandhi an ideology within the Congress and further rise of the Socialists who represented the petty bourgeois elements. Outside the Congress various movements were taking place. The peasants, the workers, the depressed classes and various linguistic nationalities started agitations for their demands. Moreover, there was further growth of communalism. However, according to Desai, all these stirrings were not of much consequence and the mainstream was still solidly occupied by the Gandhi- an Congress which represented

the interests of the dominant classes.

In Marxian approach Desai mainly tries to conceptualize the India's capitalist development paradigm. He analyzed social structure on the basis of economy and class structure. He analyzed the causes of emergence of nationalism especially the social background of emergence of nationalism. DP was another social philosopher concentrating on the application of Marxian approach for analyzing Indian social reality. He analyses Indian society from Marxian perspective of dialectical materialism. His dialectical approach mainly relied on the dialectical interactions commonly found in contemporary society, like the dialectical interaction of tradition and modernity, colonialism and nationalism, individualism and collectivism. He mainly used dialectical perspective for understanding the historical specificity of cultural and social transformation of India resulted from the encounter between the tradition and modernity. There we can see the less class struggle and more cultural synthesis and value assimilation.

Subaltern perspective

Subaltern perspective is a well known perspective applied by philosophers to understand society. The term Subaltern was coined by Italian Philosopher Antonio Gramsci related with the concept of hegemony. The term 'subaltern' was coined by Antonio Gramsci in his *Prison Notebooks*. Initially it was widely used to denote inferior rank in army, but nowadays, the term subaltern implies people of inferior rank for his/her various attributes such as economic condition, race,

ethnicity, gender, caste, sexual orientation and people are marginalized for such attributes. Thus subaltern perspective is the way to understand society from the below. The people who are marginalized for various reasons in a stratified society produce knowledge and have politics of their own. The dominant historiography and the studies however exclude them from their concerns. Subaltern perspective looks into those who are neglected and marginalized and contrasts it with the elite perspective. The term got much more popular with the development of colonial studies, especially when a new trend in history started writing the history of the peasants' insurgency or rebellion and tribal uprisings in South Asia. A group of scholars started a new trend, like Ranajit Guha, David Hardiman, Partha Chatterjee, Shahid Amin, Gyanendra Pandey, David Arnold, Sumit Sarkar, Dipesh Chakrabarty and others.

David Hardiman

David Hardiman was born in Rawalpindi at Pakistan in 1947. He is a sociologically sensitive historian. As a historian he was specialized in Modern Indian History. He is a founding member of the Subaltern Studies group. Hardiman is one of the many prolific writers who participated in the creation of the subaltern perspective. Noteworthy is the fact that since 1982 at least all his articles and books were illustrative of the practice of subaltern studies. The main focus of his writings has been on the colonial period in South Asian history focusing particularly on the affects of colonial rule on rural society and the relationships of power at various levels. In the late 1970s

he became involved with a group of historians studying the social history of subordinate groups in South Asia. Hardiman adopted the Gramscian idea of subaltern to analyze the relationship between domination and subordination. Subaltern is the concept firstly used by Antonio Gramsci an Italian philosopher, who is used this concept as subordinate group. Hardiman used subaltern perspective in his study of *The Coming of Devi*. This is basically a movement among adivasis of Western India to change their established way of life. Following are the prominent works of David Hardiman

1. The Quit India Movement in Gujarat (1980)
2. Peasant Nationalists of Gujarat: Kheda District, 1917-1934 (1981)
3. The Coming of Devi: Adivasi Assertion in Western India (1987)
4. Peasant Resistance in India: 1858-1914 (1992)
5. Subaltern Studies VIII: Essays in Honour of Ranajit Guha (1994)
6. Histories for the Subordinated (2006)

He has studied the Devi movement which took place in Gujarat during 1922-23. It was Adivasi tribal movement by tribal peasants against the moneylenders, landlords and liquor shop owners for the harmful effects of liquor on the people of their community. The colonial Abkari Act of 1878 banned all local manufacture of liquor and permitted a central distillery at the headquarter town of the district. The liquor dealers used to pay large amount of money to the government to run the

distilleries in addition to the license to sell the liquor in the tribal villages. The distribution of liquor badly affected the lower caste people, especially the Adivasis. Hardiman narrates the adverse effects in his article. In spite of certain control over liquor sellers they continued to have a monopoly on the sale of factory-made alcohol and its distribution amongst the clusters of villages of Adivasis. The excise officials were being bribed for distribution of factory made liquor and illicit distillation. The profit made by the money lending and liquor selling by them was huge being and was invested by them in land. The Adivasi community was affected and got addicted to drinking. Their lands were mortgaged or sold to the liquor shop owners. The Adivasi peasants could gradually realize how the liquor barons in their own villages are exploiting them, although they failed to articulate and protest against such exploitations because of the dominant oppressors like the liquor. But the feeling of exploitation led them to protest among the Adivasi subaltern groups could no longer be suppressed by the dominant liquor barons. An interesting incident took place in 1922 as a new tradition started in the western part of Gujarat which Hardiman calls as 'Devi' movement. Hardiman found that early in 1922 an epidemic of smallpox broke out in the coastal areas of Gujarat amongst the subaltern fishermen communities. They believed that the smallpox was caused by a goddess and they need to satisfy the goddess to get rid of the epidemic. They started to organizing ceremonies to satisfy the deity (Shamans by the goddess). It is through Shamans (women being possessed) that the goddess passed the information that she would be satisfied if they gave up eating,

fish, meat and drinking liquor, toddy. The people followed her advice. The Devi movement started to be known as Salahbai. Slowly the process of shamanism through human beings had spread in the Adivasi villages and they also started practicing Shamanism. The Adivasi peasants used to gather together to listen to the women possessed by Devi. To fulfill Devi's demands to refrain from drinking liquor and toddy, eating flesh and meat, along with having regular bath. The effect of 49 Subaltern Critique was the most Adivasis socially boycotted the Parsi liquor shop owners and the landlords, resulting into the Adivasis starting social reforms among themselves. Their assertions resulted in loss of business by the liquor barons, although efforts were made by the liquor barons to bring the Adivasis back to their old habits of drinking liquor but they refused and refrained themselves and their belief in Devi helped them to avoid liquor. During the mainstream anti-colonial movement, Gandhiji incorporated Adivasis in this movement because of their tendency of assertion and their political voice. In South Gujarat, the Adivasis were considered as the passive object of colonial policy. The Gandhian nationalists of Gujarat brought them into the nationalist movement in alliance with the middle-class. With the help of the local narratives, memories, songs as well as the archival materials, Hardiman examined the role of Adivasis not only in their assertion against the money lenders, liquor barons and the anti-liquor movement but also in the nationalist movement and social reformation movements. Independent of outside help, they tried to break the feudal structure of money lenders and the colonial resource base.

B. R Ambedkar

B R Ambedkar is the father of Indian constitution, whose contributions not confined in the field of sociology. He has a deep knowledge in different subjects so his contribution not confined in a specific knowledge field. He was a foremost philosopher of subaltern studies. The various fields of knowledge are reflected in his work like politics, sociology, economics, History etc. Ambedkar belongs to subaltern perspective and focuses upon the deprived and depressed condition of the Dalits.

Ambedkar tracing the origin of dalits, he believed that in every village there was a group of people who were residing in its outer part and were known as broken men (Dalits today). In primitive societies consisted of the nomadic tribes and they had cattle as their wealth. These cattle were moved from one place to other and these people also moved with them. As the time passed the art of farming developed people were started to settle down at one place and accumulated land and emerged as a settled communities. There was always warfare between already settled peoples and the nomadic tribes in which the later were defeated and these defeated groups were broken into small parts and scattered into different areas. In breaking up, these tribes as a rule give birth to peripheral groups that he calls the *broken men*. Then there was an agreement between the settled peoples and the broken men in which the broken men accepted the works of guards in exchange of food and shelter. Since the broken men were the foreigners they had to live outside of the village. Ambedkar says that the Dalits of

today are the descendent of these broken men and so of the original resident of this country. Ambedkar also calls Dalits as *antya* because according to him they had to live at the end of the village. Caste system is the peculiarity of Hindu religion which divides Hindu community into four major groups which are hierarchically graded based on birth. It can be defined differently by different thinkers some of the major definitions are given below:

According to Herbert Risely “a caste may be defined as a collection of families or groups of families bearing a common name which usually denotes or is associated with specific occupation, claiming a common descent from mythical ancestor human or divine, professing to follow the same professional calling and are regarded by those who are competent to give an opinion as forming a single homogenous community.”

According to Ketkar “caste is social groups having two characteristics (i) membership is confined to those who are born of members and includes all persons so born (ii) the members are forbidden by an inexorable social law to marry outside the group.”

According to Nesfield “caste is a class of the community which disowns any connection with any other class and can neither intermarry nor eat or drink with any but person of their own community.”

Ambedkar analyzed all these definitions and stated that these definitions display only the characteristics of caste system not explains the system as a whole. He criticized these

thinkers they define caste as an isolated unity itself and not as a group within, and with definite relations to, the system of caste as a whole. In his view the caste system has either been imposed upon the docile population of India by a law giver as divine dispensation or it has developed according to some law of social growth the Indian people.

Untouchability is a practice related with caste system which was started during the reign of Gupta. Ambedkar said that there were two reasons for the prevalence of untouchability which are given below:

1. Buddhism
2. Beef eating

During the reign of Gupta a large number of people reconverted from Buddhism to Hinduism. Those who did not convert to Hinduism such as broken men were treated with contempt and hatred by newly converted Hindus especially by Brahmins. In support of this reason Ambedkar quoted Nikant's book Prayachit Mahuka in which Nikant quoted the verses from Manu which says "if a person touches a Buddhist or flower of Panchupat, Lokayataka, Nastika and Mahapathaki he shall purify by a bath". In this way it is easy to say that the origin of untouchability may be traced to the contempt and hatred of the Brahmins against the Buddhists. Beef eating is another cause of the existence of the practice of untouchability. The Brahmins hatred the beef eaters and considered as untouchables those who ate beef. There were many groups among the primitive tribes in India who were beef eaters and all of them became untouchables in this way.

Ambedkar was a Dalits who is aware about the atrocities suffering from Dalits by Hindu caste. He said that under the rule of Peshwas in Maratha country the untouchable was not allowed to use public streets if a Hindu was coming along lest he should pollute the Hindu by his shadow. The untouchable was required to have black thread either on his wrist or neck as assigns to prevent the Hindus from getting themselves polluted by his touch through mistakes. In Poona, the capital of Peshwa, the untouchables was required to carry an earthen pot which hung in neck for holding his spit, a broom to sweep away from behind the dust he treated on lest a Hindu walking on the same should be polluted. Balai was another untouchable community in central India who were suffering from various practices from the other Hindu caste like their women have no right to wear gold or silver ornaments and the men have no right to wear colorful pugees and not able to wear dhotis with colorful borders. Their women must attend all confinement occasion of women in other Hindu houses. Even though they occasionally visit the houses of Hindu people they have no right to live in villages, they always live in the border of village and the Hindu people restrict them from to use public well and walking through the land of upper caste people. In Chakwara village of Jaipur the untouchables give a feast to members of his community after his return from pilgrimage. The host served a lavish meal cooked in ghee but they were attacked by the Hindu caste because the food cooked in ghee.

All these proved that the untouchables are suffered

various problems like denial of fetching water from public wells, not allowed to admit public schools, prohibited from using public streets, they were not permitted to eat certain kinds of food and wearing ornaments and dresses. The untouchables are banned to entering in Hindu temples.

The practice of untouchability is a root problem faced by untouchables related with caste system in Hindu community. Through the annihilation of caste the untouchables can escape from exploitation. Ambedkar says in his work namely Bahishkrit Bharath “if Tilak has been born amongst the untouchables he would have raised the slogan, Swaraj is my birth right I will have it he would raised the slogan annihilation of untouchability is my birth right.” In pursued of this goal he assume the role of an activist deliberately violating the centuries old practices compelled to obey to the untouchables. For the abolition of the practice of untouchability he started campaign with his followers for forcefully taken water from public wells and forcefully entering in Hindu temples. These campaigns did not much affective so they started to make awareness among untouchables about the depressed condition of untouchables. Besides these strategies Ambedkar suggested four pronged strategies for eradicating the practice of untouchability, these are given below:

1. There should be a share in political power and in the administrative apparatus to be given to the untouchables in proportion to their percentage in population.
2. The untouchables should be given a fare share in the economic life of the country.

3. There should be a frontal attack on the concept of Chaturvarna which legitimize untouchability and also the Hindu sacred books which support this criminal custom.
4. There should be a mass movement encouraging inter-caste marriages, because untouchability cannot be eradicated with the eradication of caste system.

The important among all these pronged strategy is last one which came into existence because of the factor of endogamy. Ambedkar said that in primitive society exogamy was so common that nobody needed any explanation for it but when the time change exogamy lost its importance and people were confined to marriage within their own blood kins. In Ambedkar's view the law of exogamy was beneficial for the Indian society because Indian society still a savour of clan system and this can be easily seen in the law of marriage which revolved around the exogamy, marriage between *Sapindas* as well as *Sagotras* was prohibited. He further said that endogamy was foreign element for the people of India. There no exaggeration to say that for Indian people exogamy was a testament and no one dare to violate it. He found that the origin of the caste was in endogamy and so by abolishing the endogamy it was possible to abolish caste and untouchability. Therefore, Ambedkar states that the real remedy for abolishing the untouchability was the fusion of blood that is inter-marriage because he said that unless the feeling of kinship or of being kindred become paramount the separate feeling or of the feeling of being aliens created by caste will not vanished. He further said that among the Hindus inter-marriage is a

greater force in social life than the life of non-Hindus. Where society is already well knit by other ties, marriage is an ordinary incident of life. But where society is not well knit, marriage is only way to bind them together.

This module mainly familiarizes various approaches used by philosophers to understand the society. Indological, socio-functional, dialectical and subaltern are the major approaches discussed here. The philosophers like G S Ghurye, Louis Dumont, M N Srinivas, A R Desai, D P Mukherjee, Hardiman and Ambedkar applied the above mentioned approaches in Indian context, they highlights the development of sociology through the contextualized and Indological approaches.

MODULE 4

CURRENT ISSUES IN INDIAN SOCIETY

The fourth module discusses the current issues in Indian society like poverty, inequality of caste and class, issues in agrarian sector, secularism, communalism and ethnicity. This module helps to make an idea about the current problems in India and how can tackle these problems successfully in life. Commonly the people see the issues as negative phenomena, but this module provides an outlook to the impartial and scientific analysis of the issues in society. Even though the problems hinder the smooth functioning of the elements of social structure, it is a source of social change so sociologists can not confined it as a negative phenomenon. Social issues are the problems influence negatively or positively a group of people in society. It fundamentally hinders the smooth functioning of society so people considered it as negative phenomena. Various social issues poverty, secularism, threaten to nationalism, ethnicity, problems in agrarian structure etc. are prevalent in contemporary society. The study of social issues is highly important in academic field because it negatively affect the social development. Sociology is the scientific study of social development so the contemporary social issues are important subject analyzed in sociology. This module gives an idea about the contemporary issues in India society and people aware about the strategies overcome those issues.

Contemporary Issues in India

Poverty

Poverty is a crucial social problem in contemporary India; really it is a global issue, which is not merely confined in India. This is a problem mostly discussed in India since independence. Even Contemporary India has not today move slightly from that condition. Once economists more concerned about poverty as a crucial problem but it is not merely an economic concept, it is a social, political and philosophical concept. It is a multidimensional in nature. Today Social scientists are very concerned about poverty as a problem of development and as a factor influence the all round development of country. Social scientists it as a social condition that is characterized by the lack of resources necessary for basic survival or necessary to meet a certain minimum level of living standards expected for the place where one lives. Lack of basic necessities like food, shelter and clothing are the main indicators of poverty. Other factors like starvation, inequality in access of health and education, alienation from mainstream society etc are the substituting factors of poverty. It is a global issue produced by uneven distribution of material resources and wealth, income, de-industrialization of western countries, exploitative effects of global capitalism etc. Poverty is not merely an opportunity or fate it is condition produced by human beings in society. The causes and consequences of poverty in country to country is different especially in developed and developing countries. So the causes of poverty in India are different which are given

below:

1. **Population explosion:** It means the uncontrollable increasing of population in a region. It shakes the development of a region. Population explosion is an important reason of poverty in India. India's population has steadily increased through the years. During the past 45 years, it has risen at a rate of 2.2% per year, which means, on average, about 17 million people are added to the country's population each year. This also increases the demand for consumption goods tremendously.
2. **Low Agricultural Productivity:** A major reason for poverty in the low productivity in the agriculture sector. The reason for low productivity is manifold. Chiefly, it is because of fragmented and subdivided land holdings, lack of capital, illiteracy about new technologies in farming, the use of traditional methods of cultivation, wastage during storage, etc.
3. **Unemployment:** Unemployment is another factor causing poverty in India. The ever-increasing population has led to a higher number of job-seekers. However, there is not enough expansion in opportunities to match this demand for jobs.
4. **Inefficient Resource utilization:** There is underemployment and disguised unemployment in the country, particularly in the farming sector. This has resulted in low agricultural output and also led to a dip in the standard of living.

5. **Price Rise:** Price rise has been steady in the country and this has added to the burden the poor carry. Although a few people have benefited from this, the lower income groups have suffered because of it, and are not even able to satisfy their basic minimum wants.
6. **Lack of Capital and Entrepreneurship:** The shortage of capital and entrepreneurship results in low level of investment and job creation in the economy.
7. **Social Factors:** Apart from economic factors, there are also social factors hindering the eradication of poverty in India. Some of the hindrances in this regard are the laws of inheritance, caste system, certain traditions, etc.
8. **Colonial Exploitation:** The British colonization and rule over India for about two centuries de-industrialized India by ruining its traditional handicrafts and textile industries. Colonial Policies transformed India to a mere raw-material producer for European industries.
9. **Climatic Factors:** Most of India's poor belong to the states of Bihar, UP, MP, Chhattisgarh, Odisha, Jharkhand, etc. Natural calamities such as frequent floods, disasters, earthquake and cyclone cause heavy damage to agriculture in these states.
10. **A short rate of economic development:** In India the rate of economic development is very low what is required for a good level. Therefore there persists a gap between the level of availability and requirements of goods and services the net result is poverty.

11. **Government's Unplanned planning:** Government introduced various plans for the upliftment of poor people but that is not get to them due to lack of awareness, and knowledge. Government or the agents of governments cannot assure the implemented programs are not get to the suitable persons the result is poverty.
12. **The unequal public distribution system:** India is not an educationally developed region so people are not aware about the facilities provided by the government for the upliftment of the poor people. The knowable persons effectively used the public distribution system but the unknowable persons not knowing about that.
13. **Lack of follow up of the planning programs:** Even though an auditing system existing in our country the resources are not getting to the eligible persons. The programs are introduced by government but the government not bothered about the effective implementation of the program, which is an important cause of poverty.

Types of poverty

Poverty can be divided into two on the basis of characteristics like relative and absolute poverty, it is a general classification. In accordance with time changing different types of characterization of poverty seen in academic field case poverty, asset poverty, concentrated collective poverty etc. are such type of classification.

Relative poverty

It is defined from the social perspective that is living standard compared to the economic standards of population living in surroundings.

Absolute poverty

It is a condition where household income is below the necessary level to maintain basic living standard.

Case poverty

Case poverty refers to the inability of an individual or family to secure basic needs even in social surroundings of general prosperity. This inability is generally related to the lack of some basic attribute that would permit the individual to maintain him or herself. Such persons may, for example, be blind, physically or emotionally disabled, or chronically ill. Physical and mental handicaps are usually regarded sympathetically, as being beyond the control of the people who suffer from them.

Asset Poverty

It is a condition suffering from a person in which a person cannot afford any assets for fulfillment of his basic needs for a period of three months.

Concentrated collective poverty

In many industrialized, relatively affluent countries, particular demographic groups are vulnerable to long-term poverty. In city ghettos, in regions bypassed or abandoned by industry, and in areas where agriculture or industry is

inefficient and cannot compete profitably, there are found victims of concentrated collective poverty.

Inequality of caste and Class

Human societies vary in the extent to which social groups as well as individuals have unequal access to advantages. Natural and social inequalities are the two types of inequality commonly found in our society. The natural inequality emerges from the unequal division of physical and mental abilities among the members of a society and the social inequality arise from the social entitlement of people to wealth or economic resources, political power and status regardless of potential abilities possessed by individuals. Not only economic resources of societies vary according to the level of development and structural features of society, but also different groups tend to have differential access to these resources. Caste and caste stratification are the two stratification system used by sociologists to denote the social inequality in society. In many pre-industrial agrarian societies, access to social opportunities and status was determined by birth. The ascribed role or status of individual was assigned by virtue of factors outside his or her own control such as birth, sex, age, kinship relations, and caste. This assigned role was rationalized as divinely ordained and natural. Indian caste system was another type of validation of social hierarchy. The society moved from the principle of hierarchy to stratification. According to the sociologists, hierarchy prevailed in societies based on castes. Stratification, on the other hand, is a feature of modern industrial societies in which inequalities do exist but

are not considered as a part of natural or divine order. In this process of social change, inequality did not vanish or reduce, but changed its nature. Now class boundaries became more porous and permeable, individual mobility is possible and society's normative order is based on formal equality.

Caste

Caste is a stratification system in India society. The English word caste derived from Portuguese word *casta* meaning *pure breed*. The word refers to a broad institutional arrangement that in Indian languages, beginning with the ancient Sanskrit, is referred to by two distinct terms, Varna and Jati. Varna, literally 'color', is the name given to a four-fold division of society into Brahmins, Kshatriya, Vaishya and Shudra, though this excludes a significant section of the population composed of the 'outcastes', like people engaged in work of cleaning, leather works etc. sometimes referred to as the Panchamams or fifth category. Jati is the word most commonly used to refer to the institution of caste in Indian languages, In its earliest phase, in the late Vedic period roughly between 900 — 500 BC, the caste system was really a Varna system and consisted of only four major divisions. These divisions were not very elaborate or very rigid, and they were not determined by birth. It is only in the Post-Vedic period that caste became the rigid institution that is familiar to us from well known definitions. In early period it was based on occupation, then birth became the base of caste status. Different theories supporting the unequal status of different caste people, divine theory is one among them, which states

that each caste derived from the body of *Brahma or Purusha*. Brahmins derived from the head of the Brahma, and Kshatriya from hand Vaisya from belly or thigh and Shudra from feet. The status and occupation of each caste is fixed on the basis of place of origin. The occupations of Brahmins are related with intellectual, so they are engaged in teaching, writings etc. Kshatriyas are warriors, they derived from hand of Brahma. Vaisya are the merchants; they are derived from belly or thighs. Shudra are derived from feet of Brahmin so their status is lower and they are engaged in the occupations like cleaning, washing etc. The higher caste is pure and lower caste is impure so their occupation is unclean. The food is also different of lower caste and high caste. The higher caste food is prepared in Ghee, it is known as *Pucca* food and the food of lower caste is prepared in water which is known as *Kacha* food. Caste inequality is high in Indian society even today. Even though various laws related with the eradication of untouchability the lower caste people suffering various caste inequalities in society, school, occupational spaces etc.

Class

Class is a stratification system commonly found in India as well as in world. Class societies are characterized by the horizontal division of society into strata. The actual configuration of social classes varies from one society to another. The rise and growth of Indian social classes was organically linked to the basic structure of colonialism and bore the imprint of that association. Karl Mark is a prominent figure in class study, who define classes based on their

differential access to the means of production. The dominant classes appropriate the 'surplus' produced by other classes through their control of means of production, and thus exploit their labour. Class is simply means a stratification system mainly based on economic status. Upper, middle and lower is a simply a basic level of class stratification system. The class stratification is different from one society to another society. In fact it is an urban phenomenon, the upper class again divided into upper upper class, upper middle class, upper lower class, then each major classification like middle and lower class again divided into substitutes like this. Classes have different characteristics certain characteristics are given below:

1. **Hierarchical classification:** Hierarchy means the step by step classification. Because the classes are arranged in an order of step by step, higher class arranged in a top of hierarchy and lower class in the bottom and middle class arranged among upper and lower, class is a hierarchical organization.
2. **Economic base:** The class stratification formed on the basis of economic aspects like wealth, money, goods, job etc. Even though education determines the class status ultimate and major criteria is economy.
3. **Open stratification system:** The class status is not stable. At any time of life it may change, in accordance with changing the economic status of a person the class status will change that may high or low so class is an open stratification system.

4. **Achieved status:** An individual achieved his class status through personal achievement and he/she can change his class status at any time of life so class is an achieved status.
5. **Class is a status group:** An individual's status may high or low in status scale, class is a social group constituted by people with equal economic status.
6. **It is universal:** Stratification is found in every society it is universal. Class is found in all societies rural as well as urban so it is a universal phenomenon.
7. **Class consciousness:** Class consciousness is the inevitable characteristic of class. It means the common consciousness of members in a class, they feel a feeling of oneness.

Because of the Indian business classes exhibit a complex intertwining of functions, a clear-cut demarcation along the lines of merchant, industrial and finance capital is not possible in case of India.

The British capitalists and merchants controlled the upper layer of Indian economy represented by the big joint stock companies, managing houses, banking and insurance and major export import firms. Despite obstacles and constraints, the Indian capitalist class grew slowly and steadily and breached white 'collective monopoly'. With all structural constraints, colonialism also guaranteed the security of private property and sanctity of contract, the basic legal elements required for a market-led growth. The expansion of foreign

trade and commercialization eased the capital shortage and accelerated the growth of sectors where cost of raw-materials was low such as cotton textiles, sugar, leather, cement, tobacco and steel. Certain groups of Parsis, Marwaris, the Khojas, the Bhatias and Gujarati traders benefited from their collaboration with the European companies and pumped their resources into the manufacturing sector. This Indian capitalist class grew, diversified to some extent and acquired important position by 1940s. This class thrived during Independence under the government's policy of import substitution and quantitative controls.

The class-composition in the rural areas also bears the stamp of colonialism. The older group of rural gentry, although its wings were clipped away by the British colonial regime, was retained and transformed into a kind of rentier class of landlords invested with newly defined property rights on land. This was especially true of permanently settled Zamindari areas of Bengal and Taluqdari areas of Awadh. This landlord-rentier class generally emerged from the pre-existing groups' of Zamindars and Taluqdars who had enjoyed the rights of revenue collection under the pre-British regimes. They exercised "extra-economic" feudal coercion over their small marginal share-croppers. Since the Congress Party favoured a bureaucratic rather than mobilisational form for carrying out a gradual social transformation after Independence, the power and privileges of these semi-feudal agrarian magnates remained intact in some areas. These classes now managed the new democratic polity. The failure to implement radical

agrarian reforms meant that the availability of resources and accessibility to spaces within the new polity to the socially marginal groups remained limited.

The rich farmers, however, are numerically the most important proprietary class in the rural areas. In areas outside Zamindari settled areas of Bengal, the colonial state settled land- revenue with dominant cultivating groups. A class of rich farmers emerged from these groups. They took advantage of the expanding market networks under the colonial economy and they had resources like sufficient arable land, livestock, implements and better access to credit. They also became less dependent on money lenders and they took to usury themselves. The Jat peasants of Punjab and the Upper Doab, the Vellalas in Tamilnadu, the Kanbi-Patidars of South Gujarat, the Lingayats of Karnataka and the Kamma-Reddy farmers of Andhra constituted this group. The tenancy legislation under colonialism and after Independence initiated the process of transfer of landed resources from non-cultivating, absentee landlords to the enterprising rich farmers. Some older groups of rentier landlords also converted themselves into this class. The political clout of this class grew as it drew encouragement from state's policy of providing price-supports to agricultural produce and from liberal provisions of subsidized inputs such as water, power, fertilizers, diesel, credit and agricultural machinery. This class is easily identifiable by the ownership of landed and other agricultural resources. In 1970s, about 20% households of the rich farmers owned about 63% of rural assets such as land,

livestock, building, and implements. This disproportionate access to rural assets is combined by its control over wage labour which is used to produce a sizeable marketable surplus by this class. The other pole of rural social-structure is the world of semi-proletariat having little or no control over productive resources. The agricultural labourers are a predominant group with little or no guarantee of a regular employment, often burdened by coercive domination of rich farmers. The bureaucratic-managerial elite also constitute a significant class in India as the relatively weak capitalist class at the time of India's Independence was not in a position to completely subordinate the highly developed administrative state apparatus. The growth of non-market mechanisms and planning in the allocation of resources and economic patronage also resulted in the expansion of bureaucracy. This class expanded in the post-colonial phase with the spreading out of education and need for professional and white-collar jobs involving new skills and expertise. This is not merely an auxiliary class of bourgeois as there are conflicts of interests between the public sector professionals and private capital. The command over knowledge, skills, tastes and networks of relationships are notable features of this class.

Issues in agrarian sector

The major economic activity in India was agriculture hence the backbone of Indian economy was agriculture. But today the relevance of agriculture not low, Indian economy became a mixed economy. Agriculture in India has never been smooth sailing, as it is always confronted with one or the other

problems. The life of the peasants being largely dependent upon agriculture has never been easy as his livelihood is determined by several social and environmental factors. Exploitation of the peasants by the merchants, middleman, money lenders etc., gamble with monsoon and inadequate irrigation, crop diseases, costly agricultural inputs, fluctuating and un-remunerative agricultural inputs, smallholdings, low yield from land are some of the important problems of agriculture. Agricultural crisis in India is not something new. There have always been agrarian crises in India. These crises may be individuals specific, crops specific, class's specific or regional specific. However, the nature and the extent of these crises have been changing from time to time with changing policies and conditions at both national and international level.

The agrarian crisis began with the advent of British rule in India. In fact, the process of the agricultural deterioration started with the introduction of new land system by the imperialist rule. It laid a foundation for the capitalist form of agriculture by introducing Zamindari and Ryotwari systems. The British policies had a far reaching impact on Indian agrarian society. It culminated into the lop-sided and unbalanced situation of agriculture, overcrowding and underdevelopment, de-industrialization, the low yields, the waste of labour, the sub-division and fragmentation of lands the growth of absentee landlordism, exploitations of tenants, steep rise in the rural debt, serfdom, poverty etc. The agrarian economy was in a state of acute crisis. The economic misery of the rural people was unbearable. In general the agrarian

situation was explosive during British raj in India. The ceaseless discontent and unrest that often burst in the form of peasant uprising, insurrections, struggles, movements etc was the reflection of acute agrarian crisis that existed in the rural society. Even after independence the conditions which led to agrarian unrest arising out of agrarian crisis did not change much.

The land reforms introduced by the government were largely in favor of the land owning class. Many loopholes left within the laws along with their resources, power and influence helped the Zamindars to evade them. The indifferent and apathetic attitudes of the administration also contributed significantly to the failure of land reforms. The insufficient budgetary allocations were another constraint in the implementation of land reforms. The green revolution was another blow to peasants. The main components of Green Revolution like high yielding variety of seeds, mechanization of agriculture, utilization of chemical fertilizers, pesticides etc. helped the landed class rather than the poor peasantry, as the poor peasants have not enough resources and land to make use of these. In fact, green revolution resulted in the growth of agricultural capitalization and uneven distribution of income. The community development program was yet another step taken by the government to improve the lot of the weaker section of the society. Most of the community development programmes were for the agricultural development. Consequently, a small group of rich agriculturists benefited from them. Integrated Rural Development and other

programmes introduced in the later years met with similar consequences.

The roots of the agrarian crises are multiple and change with changing policies, environment and global political and economic situation. The agrarian crisis in contemporary India is the result of cumulative effect of several factors operating since long. The roots of this crisis can broadly be discussed under the following headings:

1. **Impact of British rule:** The genesis of today's agrarian crisis can be traced to the British rule. The adverse agricultural policies of the British government caused irreparable damage to the agricultural sector. The British introduced a revolutionary change in the existing land system. The new land relations and revenue system created adverse conditions to the peasants. It not only led to feudalism but also to fragmentation and sub-division of land. Commercialization of agriculture introduced India into international market. As a result, the Indian agriculturists began to produce for the Indian and the foreign market. This led to the exploitation of the Indian Peasantry by the middle man, money lenders and merchants. Thus, the Indian Agriculturists were subjected to all the vicissitudes of the market. The shift from food crops to cash crops leading to the opening of paths to the world markets increased the need for credit. At the same time, the rising value of the agricultural land, the legal provision for sale, purchase and mortgage and also the favorable administrative machinery facilitated the

operation of money lenders in the rural areas. As a result, rural indebtedness swelled during the British rule. Ironically, even after more than six decades of independence, Indian is plagued with these and other problems of the British rule. The country has utterly failed to address these problems successfully.

2. Failure of Government Programs and policies: After independence govt. has introduced several policies and programmes to deal with agricultural problems in particular and rural backwardness in general. However, the defective and lopsided policies (policies formulated without diagnosing rural problems) of the government have created adverse conditions to the rural populace. The government programmes like land reforms, green revolution, community development programmes, IRDP etc have failed to yield the expected results. The land reforms and green revolution ended up in creating capitalist land lords and capitalism in agriculture. The green revolution also increased the indebtedness among the peasants. It has resulted in environmental problems like over exploitation of ground water resources and consequent decline in its level, loss of soil quality etc.
3. Inadequate public investment and corruption: The public investment in agriculture sector has always been less compared to its need. It has particularly dwindled with the structural adjustments or economic reforms introduced during 1990's. The rural development expenditure as percent of GDP was 14.5 during the 7th plan (1985-

1990), 11.7 during 1991- 92, 6.0 during 1995-96, 5.6 during 1997-98 and 5.9 during 2000-01. As if this is not enough, the widespread corruption has further drained the financial resources of the agricultural sector.

4. **Impact of liberalization:** The liberalization, privatization and globalization policy of the government had multi-pronged effects on the agriculture in India. There was a paradigm shift in the government expenditure from agriculture and rural development to industrial and urban development. The withdrawal of the state from the public expenditure affected the investment in critical areas like water supply, power, health, education and infrastructure. Several mechanisms created and institutionalized by the state to promote green revolution either became defunct or become inactive. Agricultural subsidies saw reduction resulting in increased agricultural cost. The removal of the tariff barriers subjected the Indian agricultural products to the prices determined by the forces of the world market.
5. **Natural factors:** Agriculture in India is largely affected by variations in factors associated with nature. Even today agriculture in India gambles with the monsoon. Frequent occurrence of floods and droughts affect the agriculture badly. Due to climatic changes and other factors, spread of crop diseases has become common. The problem of insects and pests causes substantial agricultural loss to the peasants.
6. **Misplaced priorities of the government:** We seem to have forgotten the well-known and widely accepted thoughts

“the development of India lies in the development of villages”, “India lives in villages” and “agriculture is the backbone of Indian economy”. Our priorities and thrust areas of development have changed from agriculture to industry, tourism, information technology, mining and urban areas. Our emphasis is not on sustainable development with equity. Our focus is on achieving higher growth rate within limited time to get the political mileage. We seem to be in race to achieve faster growth with little regard for the sustainability and equity. The poor budgetary allocations to agriculture and rural areas have created a “rural-urban divide”. Therefore, the agriculture sector is suffering from number of problems like irregular power supply, inadequate irrigation, absence of storage facilities, lack of roads, transportations etc. There has to be paradigm shift in our thrust areas of development. Agriculture sector should receive the priority it had received during initial five year plans.

7. Sharp increase in agricultural costs: Due to sharp decline in the subsidies, the costs of agriculture inputs have risen sharply. The commercialization of agriculture has compelled the peasants to use fertilizer, modern technology, power, pesticides and insecticides, irrigation etc. The labour cost has also gone up. The peasants also have to spend on transportation of the produce. All these factors have contributed to the increase in agricultural cost. To crown all this, the spurious seeds and adulterated insecticides, pesticides and fertilizer increase the woes of the peasants.
8. Unremunerative prices: Agriculture today is subjected to

the vicissitudes of the international market. The removal of quantitative restrictions on imports and reduction in tariffs levels has resulted in large scale imports of agricultural products and also stiff competition from exports in the international markets. Also, the free trade agreement has increased the competitiveness. These have affected the prices of agricultural products negatively. Non-remunerative prices have put the peasants in great loss. There is no fixed and permanent price for any agricultural produce. The prices vary frequently beyond the imagination of common man.

9. Fragmentation and sub-division of land: In India the landholdings are very small and they are spread at different places. This renders them uneconomic and unviable. The peasants cannot use the modern technology on these fragmented and sub-divided lands. It also leads to waste of time and energy. The effect of all these is low yield per acre and consequently low income for peasants.
10. Land acquisition by the government for the public purposes: Acquisition of cultivable and fertile land is a cause of concern. Quite often such lands are acquired without conducting socio-economic impact study. The compensation is generally less, and is in the form of cash. The illiterate and ignorant farmers, in the absence of investment plan spend the money for unproductive purposes. Thus, they lose not only their land, habitat but also money. In the absence of clear and definite rehabilitation policy, the displaced people are subjected to

social and economic suffering. Recently, the land acquisition bill is passed by the parliament, which is said to protect the interests of the people. We will have to wait and see how best it is going to be implemented.

11. New agricultural reforms: More and more reforms are come in agrarian field like green revolution, introduction of new seeds, mechanization of different phases of agriculture land plowing, seed dispersal, weeding etc. But these reforms negatively affect the peasants. The new agricultural reforms helpful to the big agriculturists.

Secularism

The word secularism is derived from the Latin *saeculum*, meaning a generation or this age. The term secularism is first used by the British writer George Holyoake in 1851. Holyoake invented the term "secularism" to describe his views of promoting a social order separate from religion, without actively dismissing or criticizing religious belief. The term used in different dimensions like religious, philosophical and sociological. The word was first used in religious dimension. The Thomistic synthesis of Greek and Hebrew thought by dividing knowledge into the upper and lower storey, the upper belonging to theology and the universals and the lower belonging to philosophy and the temporal or secular, led to the development of the concept of the 'secular' as contrasted to that of the 'religious. In religious sense the term used to denote the movement from religious to non-religious condition. In Philosophical sense the word secularism is used to denote an ideology or a system of doctrines and practices

that rejects any form of religious faith and worship. Sociologically, the term secularism refers to the theory that argues the irreversibility of the evolutionary progress of society from primitive fear through animist, polytheist, pantheist, and monotheist ages, to a fully scientific age when religion will have nothing of importance for man. It simply refers to socio-cultural processes that enlarge the areas of life – material, institutional, and intellectual – in which the role of the sacred is progressively limited. In all expressions secularism conceptualized as the ideology of belief in non-religious aspects.

India is a multi-religious country where secularism deserves very importance. It is mainly concentrates on thinking out from religious beliefs. Secularism never advocates for abandonment or neglecting of religion or religious principles but it advocates for respecting all religion.

Communalism

Communalism is a term used to denote the ethnic or group identity, which is came into use during the British colonial administration. Communalism is a political philosophy, which proposes that market and money be abolished and that land and enterprises to be placed in the custody of community. But in the Indian sub-continent context, communalism has come to be associated with tensions and clashes between different religious communities in various regions. Development of communalism as political philosophy, has roots in the ethnic and cultural diversity of Africa. It is characterized as, People from different ethnic

groups or community, who do not interact much or at all and this has somewhere acted as hindrance in the economic growth and prosperity of Africa. Communalism in South Asia is used to denote the differences between the various religious groups and difference among the people of different community. And generally it is used to catalyze communal violence between those groups. Communalism is not unique only to South Asia, but is also found in Africa, America, Europe, Australia, and Asia. But, it is significant socio-economic and political issue in Bangladesh, India, Pakistan, Myanmar, Sri Lanka, Nepal, etc. If we discuss about Indian society, we will find that, ancient India was united and no such communal feelings were there. People lived peacefully together; there was acceptance for each other's culture and tradition. For example, Ashoka followed religious tolerance and focused mainly on Dharma. In Medieval period, we have examples such as Akbar, who was epitome of secular practices and believed in propagating such values by abolishing *Jazhiya* tax and starting of Din-I- ilahi and Ibadat Khana. Same acceptance for different cultures and tradition was practiced in several kingdoms throughout India, because of which there was peace and harmony, barring few sectarian rulers like Aurangzeb, who was least tolerant for other religious practices. But, such motives were guided purely for their personal greed of power and wealth. Such rulers and actions by them like- imposing taxes on religious practices of other community, destructing temples, forced conversions, killing of Sikh guru, etc. were instrumental in deepening and establishing the feeling of

communal differences in India. But, these incidents were not common as, huge majority of Indians were rural and were aloof from such influences and so people coexisted peacefully. Though, they were very rigid in practicing their own rituals and practice, but it never became barrier in the peaceful coexistence. Overall, the Hindus and Muslims in those days, had common economic and political interests.

Communalism in India is result of the emergence of modern politics, which has its roots in partition of Bengal in 1905 and feature of separate electorate under Government of India Act, 1909. Later, British government also appeased various communities through Communal award in 1932, which faced strong resistance from Gandhi ji and others. All these acts were done by the British government to appease Muslims and other communities, for their own political needs. This feeling of communalism has deepened since then, fragmenting the Indian society and being a cause of unrest. India is a land of diversity. And it is known for lingual, ethnic, cultural and racial diversity. Communalism has threat to India's unity in diversity. It developed in India as different stages in first stage rise of nationalist Hindu, Muslim, Sikh, etc. Roots of this were led in later part of 19th century with Hindu revivalist movement like *Shuddhi movement* of Arya Samaj and Cow protection riots of 1892. On the other hand movements like Faraizi movement started Haji Shariatullah in Bengal to bring the Bengali Muslims back on the true path of Islam, was one of the religious reform movement which had bearing on communalism in 19th century. Second stage was of

Liberal communalism, it believed in communal politics but liberal in democratic, humanist and nationalist values. It was basically before 1937. For example organisations like Hindu Mahasabha, Muslim League and personalities like M.A. Jinnah, M M Malviya, Lala Lajpat Rai after 1920s. Third was the stage of Extreme Communalism, this had a fascist syndrome. It demanded for separate nation, based on fear and hatred. There was tendency to use violence of language, deed and behaviour for example Muslim League and Hindu Mahasabha after 1937. Following are the major causes of communalism in India which are given below:

1. Tendency of Minorities: The minority groups are fail to mingle in national mainstream. Most of them do not participate in the secular nationalistic politics and insist on maintaining for separate identity.
2. Orthodoxy and obscurantism: The orthodox members of minorities feel that they have a distinct entity with their own cultural pattern, personal laws and thought. There are strong elements of conservatism and fundamentalism. Such feeling has prevented them from accepting the concept of secularism and religious tolerance.
3. Design of leaders: Communalism has flourished in India because the communalist leaders of both Hindu and Muslim communities desire to flourish it in the interest of their communities. The demand for separate electorate and the organization of Muslim league were the practical manifestations of this line of thought. The British rule which produced the divide and rule policy, separate electorate on the basis of religion strengthened the basis of communalism in

India Ultimately the partition of the country into India and Pakistan provided further an antagonistic feeling towards each other.

4. **Weak economic status:** Due to low economic status a majority of majority of minority in India has failed to adopt the scientific and technological education. Due to their educational backwardness, they have not been represented sufficiently in the public service, industry and trade etc. This causes the feeling of relative deprivation and such feelings contain the seeds of communalism.
5. **Historical causes:** The historical occurrences like Bengal partition, demand for separate electorate, and demand for communal states etc. in colonial period leading to growth of communalism.
6. **Provocation of other countries:** Certain countries communally provoke other countries or regions, these countries may enemy countries or not. Some foreign countries try to destabilize our country by setting one community against the other through their agents.
7. **Negative impact of mass media:** The messages relating to communal tension or riot in any part of the country spread through the mass media. This results in further tension and riots between two rival religious groups.

Growth of communalism in India has more and more causes; some of them are mentioned here.

Ethnicity

The word ethnicity comes from the root word ethnic means race. Ethnic groups are a group of people, who share a

common culture, believes, language, rituals etc. Ethnic activity and separation came in a big way in the post-colonial, newly emerging nations like Malaysia, Pakistan, Sri Lanka, Nigeria etc. The problem of ethnicity has been widely discussed over the past few decades. The phenomenon of ethnicity has become all intrinsic components of the socio-political realities of multi-ethnic or plural cultural societies, especially in a country like India. In India, with its variety of pluralities, in terms of language, race, religion and so on ethnic conflict has become a part of the political scenario. In most countries, including India, the processes of development and change have generated conditions for ethnic conflict, as the fruits of these development processes have come to be distributed unevenly. Ethnicity is not a problem it is a self-consciousness of a group of people united, or closely related, by shared experience such as language, religious belief, common heritage, etc.

Ethnicity involves a feeling of consciousness among the members of an ethnic group of the existence of such shared characteristics. It also involves the process of mobilization of people along some common point of reference for presenting a united front to articulate their socio-economic or political interests. Ethnicity, thus, involves the process of interaction between two or more groups. Barthes (1969) says that the issue of the identification of social boundary is intrinsic to the concept of ethnicity. Each ethnic group draws a boundary to identify its own members and to distinguish the “we” group from other ethnic groups.

India has been a witness to rising ethnic tensions and

conflicts in recent years. Many sociologists have, quite rightly, highlighted the problems encountered in the process of nation-building as a consequence of increasing ethnic problems. Ethnic upsurges and, assertions of cultures“ in India are the consequences of excesses of modernization and the homogenizing trend of modern states.

Causes of ethnic problem in India

1. Multi-ethnic character of India: It is characterized by a large diversity in its population with multitudes of castes and several religious, linguistic, cultural and racial groups living here. Because of intense competition for scarce economic resources and the heightened consciousness among people of different groups to preserve their age-old cultures, India has always been vulnerable to assertions of ethnic identities.
2. Lopsided economic development of the country: Because of lopsided economic development some groups feel that they have been marginalized and completely left behind in the process of development. This makes them highly susceptible to the politics of ethnicity.
3. Representative parliamentary democracy in India where different ethnic groups (castes, religious groups, linguistic groups etc.) compete for political power by stressing on horizontal solidarity and consolidation of shared interests.
4. Increasing politicization of caste and religion. Caste and religious identities are often whipped up by political leaders to mobilize people for their vested interests and

petty political mileages

5. Fear among minorities (both linguistic and religious) that they might get assimilated into the dominant culture leading to the dilution of their cultural heritage. Hence, there is an increasing stress on ethnic identity to forge horizontal solidarity. Such feelings have also increased because of the process of globalization and cultural homogenization occurring everywhere. Cultural globalization is even causing the Hindu majority to assert itself and is spawning Hindu revivalism in India.
6. Intense feeling of alienation among the tribes of India because of faulty development policies, leading to forced displacement from their age-old inhabited land and forest, reducing them to abject poverty and destitute.

Various types of ethnic identities are found in India which caused to certain ethnic problems. Particular language, region, particular religion, etc. are the characteristic of ethnic groups, so they agitated for the protection of their culture like linguistic ethnicity, regionalism, communalism etc.

Nationalism: Views of Tagore, M K Gandhi, Nehru, Constitutional views

Nationalism is an abstract concept and concrete reality. It is a positive consciousness of unity, homogeneity and national aspiration. It is emerged in Europe in 19th century with the social and political changes of European nations. Enlightenment in Europe was the main reason behind the emergence of nationalism. Before the 19th century many social

and political revolutions like American Revolution, French revolution, etc. took place, which helped the emergence of nationalism. In third world countries nationalism emerged because of colonization and colonial domination. Religion, language, culture, ethnicity, economic, political and social conditions etc. are the important factors which played key role in emergence of nationalism in third world countries. Various philosophers like Tagore, Gandhi, Nehru etc. differently conceptualized nationalism. All of them analyses it related with freedom movement. All of them perceived it as an idea and a movement. Nation simply means a large body of people united by common history, culture or language inhabiting a particular territory or country. Nationalism is a feeling of natives in nation.

Rabindranath Tagor

Rabindranath Tagore was born in Calcutta. He is a Bengali Poet, Writer, philosopher Social reformer and painter. He reshaped Bengali literature and Music as well as Indian art with contextual modernism in the late 19th and early 20th centuries. He was the first Non-European to receive the Nobel Prize for literature. In 1901 Tagore founded an experimental school in rural West-Bengal at Shantiniketan, where he sought to blend the best in the Indian and Western Traditions. He wrote the Scholarly works, which are personal and political. Gitanjali, Gora and Ghare-Baire etc. are some important works of Tagore. He composed national anthems of two countries, India and Bangladesh which are reflected the feeling of nationalism. Even though, he denounced nationalism whose

political ideas vested in nationalism.

Rabindranath Tagore (1861-1941), popularly known as Gurudev, expressed his views on Indian nationalism on various occasions. A collection of his speeches on nationalism was published in 1917 with the same title and one of the speeches, included in the book, denotes Tagore's unconventional, integrated views on Indian nationalism. Tagore's views on nationalism are much ahead of time. A substance of his deliberation is that the true spirit of nationalism lies in its broad humanistic concern rather constrained political strategy. The spread of fanatic nationalism during the First World War might have forced him to interpret and blame it as an evil epidemic. He was trying to subvert the popular idea of nationalism which was more a political justification that encouraged grabbing other nations and their resources. Tagore's perception of nationalism has mainly relied on ancient Indian philosophy, where the world was accepted as a single nest. He argues further that if anyway India decides to contribute the world; it should be only in the form of humanity. Humanity is the paramount in the life which helps to grow the nationalism. Humanity should be formulated through various means of life. In this way, Tagore was striving to dissociate himself from the general belief of nationalism and trying to associate it with ideas such as peace, harmony and welfare. Tagore's idea of humanism goes beyond any boundaries or barriers and seeks at large a common place where humanity comes before any other kind of identity. He adds further that the saints such as Nanak, Kabir, Chaitanya

ignited the flame of humanism in Indian minds. But unfortunately, it was faded over time with an aggressive rise of racism and caste-based disintegration of our society. Nations with spiritual integration, love, and sympathy for others may find a permanent place in any age. Thus, Indian nationalism or nationalism of any kind is nothing but a mixture of integrated ideals of humanity and human welfare. It should be a tenable progression that outsets within.

M K Gandhi

Gandhi's idea on nationalism was different from European nationalism. His nationalism was inclusive; there were no enemies within as with European nationalism. Gandhi never sees the nation as standing above the people, people sacrifices an entity for which the people only made sacrifices; rather, the *raison d'être* of the nation was to improve the living conditions of the people, or to "wipe away the tears from the eyes of every Indian. Unlike European nationalism, it was not imperialist itself; the people whom the nation was to serve treated other people with fairness. This nationalism was not a mere idealist construct; it was based instead on a very practical understanding of what was required for the people's freedom. He accepted the idea of nationness with unity.

Modern Indian theory of political resistance was based on the concept of nationalism. It was developed by the Indian thinkers to educate the Indian people about the evil effect of British rule in India and to instill confidence in their minds that they had capacity to overthrow the British rule. Indian nationalism under Gandhian leadership took a different

approach because of his experience in South-Africa. He had a definite philosophical to assess the nature of nationalism in India. He believed Swaraj and Home rule achieved by united Indian nation. Hind Swaraj is a prominent work of Gandhi which documented the growth and development of Gandhian thought.

The actual development of Gandhi's concept of nationalism developed in indirect route, for Gandhi entered in world political stage not from India but from South Africa. His idea of nationalism does not start with the locality and then gradually extends itself to the province and finally to the nation. His unique political philosophy and political technique developed from Transvaal, former province of South Africa. He had worked close harmony with Muslim leaders, and he followed soft behaviour to Muslims, because he knew the condition of Muslims in India as a native in a pluralistic country like India. Due to that reason Gandhi support Minto-Morley recommendations for providing special status to Indian Muslims. His conception of nationalism was neutral. He saw people of India as people in single nation not thinking on the basis of sects. Savarkar identified the nationalism as s Hindu nationalism and he believed in war, as a dharma for Hindu in this context Gandhi thinks of nation in terms of Praja rather than Rashtra. Gandhi's idea of Praja stood for the idea of people of community and Rashtra is the idea of power. According to Gandhi Indians are Praja. His idea of nationalism believes in non-violence and humanism. Nationalism survives diversity and empathy. It is a bonding force.

Gandhi's nationalism was broad and inclusive. His nationalism was based on Ahimsa, Karmayoga, Ram Rajya, Tapasya and Moksha. He mainly rejected violent nationalism. He used the terms like Swaraj, Swadeshi, and Indian civilization instead of nation. His idea of nationalism reflected through his life and activities.

Jawaharlal Nehru

Regarding Nationalism his views are both a result of his adherent patriotism as well as result of the impact of past tradition of the country and impression forms the modern nationalistic tendencies flowing world-wide. He believed that nationalism is the result of psychological unification of making of a centre in geographical area due to the impact of past tradition, culture and history. It also underlines the common identity of the people. He further, explained nationalism in terms of memories of the past and vision for the future.

Nehru emerged as both as a leader and ideologue in the freedom struggle. He developed understanding of the major ideologies of the world and in the perspective tried to shape the political thinking in order to select the most suitable for India. His main contribution lay in fact that instead of formulating any new ideology, he tried to reconcile the merits of the ideologies he preferred. His understanding of the world as well as of the Indian history helped him to formulate his ideas on nationalism. Nehru emerged on the political scene when the country was fighting for its independence and the dominant political ideology was nationalism. He was perfectly aware of the fact that India was being exploited under the colonial rule.

So he recognized the major role of nationalism and developed his own ideas.

Nehru sought to interpret the essence of ideology of nationalism prevailing in India. Indian National Congress is an important organization was leading the freedom movement. They stood for liberalism and always favored and admired the British system before the advent of Gandhi as the leader of the national movement. Then Gandhi in freedom movement followed a non-liberal attitude with British people. Nehru also followed the view of Gandhi. During the reign of British Indians failed to make rapport between British people because the British practiced racial discrimination and always kept a distance from the natives. Nehru observed that it could not be denied that the British established rule of law, efficient administration and parliamentary government. All these paved the way for growth of Indian nationalism.

He emphasized the role of socio-economic factors in growth of nationalism. He identified three periods of British rule in India which is the early period which came to an end in the late 18th century when merchant adventures traded and plundered indiscriminately, the second period covering the 19th century when India became a source of raw materials for British industries and market for British manufactured goods and the third period which was one of the capital investment in Indian industry and which had started actively from the first world war. Entry of British commodities into the Indian market ruined the local cottage industry, making these workers unemployed. British government further imposed tax upon

import to machines to prevent the building of factories in India. British policy in India was fulfilling their vested interest and they are trying to grow the sectarianism among Indians. However, his ideas of nationalism did not allow him to find permanent location in only India's past heritage. According to Nehru the burden of past was not always good, so he wanted to inherit all the humanity had achieved, because Indian heritage was not exclusive. So he tries to find a suitable model of nationalism to India. This prompted Nehru to take stock of the developments of the ideology of nationalism in European continent. Democracy and nationalism emerged in the last quarter of the 18th century France when it stood for ideas of unity democracy and culture.

During the days of freedom struggle, he started thinking in terms of internationalism. He under the influence of communism, tried to look for a socialistic world free from the social disparities and international barriers. Thought teller he was somewhat dismayed with the violent methods of communism and maxims instead Gandhi's non-violent satyagrah become more prominent and shed casting effect on his mind. Therefore socialism was Indianized by Nehru and he statured talking of socialistic pattern of the society. For this, purpose after independence his ideas were directed towards the mixed economy. During the days of foreign rule also he started working for the liberties of individual in the sphere of social, political and economic sphere. Democracy in his opinion is based on the idea of toleration for others views and thus, allows the positive freedom of others too. Here, he also

appreciates the Panchayath Raj System of India which has travelled through centuries and is most successful tradition of participative democracy. Such democracy, in Nehru's opinion, is based on the respect for equality and liberty of all and thus lead to brotherhood among people. Moreover the democracy he favored must be based on the ideas of equality of gender, of economic classes, of caste and of religion. He wanted to modernize Indian society scientific tradition and to rise above the might's, superstitions and dogmas of religion and caste barriers. As a secularist thinker, religion for Nehru was a matter of personal development on spiritual lines. He was against any dogmatic which could lead to communalization of society in the name of god. He called the Indian masses to rise above such distinction of religion. Even during the speeches and tasks at constituent assembly, he spoke in favor of raising the faith of isles in the political system. He was against the hegemonies of majority community of India and also emotional back mailing of the minorities. He wanted to provide equal opportunities in society final system to cell. Due to his efforts in this regard he is considered d a true secularist of who has great impact on India society. Nehru's travelled the various riots affect parts of country during partition and tried to convince people about the harmonicons living. He was the sole leader who was listened by the minorities during those days.

Nehru's ideas about internationalism which started grooming during freedom movement found their fuller expression teller in terms of his foreign policy and

international relations. His internationalism has roots in his ideas of individual freedom and nationalism.

He was against the Darwinian concepts of survival of fittest'. Instead Nehru wanted to utilize the energies of powerful beings and nations for the wellbeing of so called weak nations. He thought that international cooperation while. Establish a peaceful world which intern will provide better place for the growth of individuals and nations. Therefore, the nationalism in terms will provide better place for the growth of individuals and nations. Therefore, the nationals in terms of ascertain of national self respect was right for him, but not as aggression and expansionism and imperialism. He was the critic of imperialism as nationalist, and same too as an internationalist.

Here he believed in dankness of mankind as a creation of one God. Therefore, he was against inculcation of any disparities in the minds of the masses in few name of caustic class or religion in this way it can be said, that Nehru was a firm believer in the ideas of individual freedom, a patriot and a nationalist.

Nationalism means a feeling of oneness of a nation. All these views of thinkers highlights nationalism as a feeling acted back of freedom struggle, but Tagore analyze it as humanism. Even though Nehru quoted nationalism as a feeling acted back of freedom movement, it also highlights the relation with other nations.

The last module of this paper mainly analyzed the

contemporary social issues in Indian society, these are the basic problems and these still exist in present day society. The paper discussed the development of sociology for India and the contemporary issues in Indian society.

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