

INDOLOGICAL SCHOOL

GS GHURYE

- father of Indian Soc
- Indian society - held together by culture, values of Hinduism
- Caste and Race (Class) in India
 - 6 features, caste, subcaste unit of endogamy, endogamy main feature of caste
 - exogamy, endogamy, hypergamy
 - Gotra exogamy - avoid incestuous relnshp, avoid extinction of gotra.
 - gotra based on descent from rishi - real or imagined.
 - Brahmins key role in legitimizing caste.
- Later work -
 - Cultural unity in India built by Brahmin endeavour - all major institutions originated with them, spread to others through acculturation (but 1 way flow)
 - Indian tradn, culture is actually Hindu culture - cannot understand Indian society w/o them (based on scriptures - indology)
 - Hinduism brought widely different groups together in India- base for unity
 - Danger to national unity - excessive attachment to religious and linguistic groups eg SC ST Muslim, BC
 - Regional language crucial to integrate
- Tribes - same old,, backward Hindus, integrate, backwardness due to imperfect integration
 - Verrier argued for isolation, later balance
 - Showed many have adopted Hindu values - given up liquor, got edu and improved agri
 - Economic motivaion was a major reason - adopt specialized occupation for \$
- Rururbanization - Rural-urbanization
 - Secure advantages of urban life with natures greenery
 - In India, growth of urban centres began from rural area itself - surplus, markets then township, admin, judicial etc
 - (indigenous urbanism - whereas colonial cities dominated village, took its surplus)
 - City to have culturally integrative role, should reflect values of society
- Hinduization - caste developed by Brahmins, spread to others -> now must do for tribal
- Paradoxical nature of renunciation of Indian Sadhus (sanyasin of ashrama) - arbiters of religious disputes, patrons of learning, fought to defend religion
 - Hindu society more or less guided by sadhuis - *Indian Sadhus* book
- Religious consciousness most imp feature of cultural heritage of man - other 4 like justice, tolerance, free expression, conscience

LOUIS DUMONT

- Sociology of India at confluence of Indology and Sociology - must see actual behaviour as well as Indology- analysis of social change from cognitive historical viewpoint

Indological and Structuralist Approach advocated. Confluence of Indology, Sociology.

- Homo Hierarchus
 - Methodology - ideology and structure, indological and structuralist approach, cognitive historical approach
 - Ideology and structure - ideology of caste in Indology, and unity of Indian civilization - caste widespread
 - Indian civilization is a specific ideology - in binary opposition to west
 - Modern vs traditional
 - Holism vs individualism
 - Hierarchy vs equality
 - Purity and pollution principle at base - separation and inferior, dialectical

India vs West

- Indian society consists of cognitive structures, systems of value patterns
- Study reaction of Indian cognitive system to Western cognitive system elements like democracy, individualism
- binary opposition (above)

Homo Hierarchus

- Hierarchy fundamental principle unlike modern societies - equality. Collective, traditional, hierarchy - ritual hierarchy
- Ritual hierarchy central feature of caste independent of power
 - opposite of equality hierarchy not inequality
- Caste unique to India, not subject to cross cultural comparison
- Caste is system of ideas and values - fundamental institution of Hinduism -
- Principle of opposition of pure and impure is central to caste system
- hierarchy and separation are two basic aspects underlying this opposition-
- (not just separate but superior) hierarchy - superiority of pure > impure
 - Brahmins priestly class, top rank, pure while untouchables segregated, no temple/well entry, disabilities - impure tasks
 - Temp vs perm impurity eg death vs untouchable, also objects gold > silver
 - Purity, pollution - separation of pure and impure - in marriage, social interaction, occupation
- Disjunction and subordination of power to status, of king to priest in Hindu society
- Hierarchy distinguishes Indian from modern society based on equality
- Change in contemporary India organizational rather than structural

Europe transitioned from Trad to M when holism displaced by individualism and materialism - free eco from morality, politics

- Jajman system based on religious values rather than eco logic
- Change - tradnl interdependence of castes replaced by self sufficient, identical competing castes - substantialization of castes -old reasons like law/agri/admin/transport/eco/edu -> combination of tradnl and modern features now
- Bias - only texts and only some texts ignores others, idealized - ignores conflict, ignores changes now - industrialization, agri mvmts, shows as continuous and stagnant, hinduized, brahmanic, ignores minorities, power not< status,
- caste in other areas like Jap too, difference in status and purity eg MNS Non veg peasant> trader, dalits not accept gold merchant food

Important for West he says - hierarchy is a universal necessity, if not formally recognized, takes pathological forms like racism - hence study a system where hierarchy recognized and has status of first principle.

STRUCTURAL FUNCTIONAL SCHOOL

Total social structure of society constitutes a functional unity - degree of harmony, understand as integrated whole context any institution

Harmony. Functional for whole.

MNS initiated in India - every society is a whole and its parts are interrelated

MN Srinivas

- Field study emphasis, direct observation - field view > Indology or book view
- Macro analysis using micro level findings
- Village as microcosm of IS
- S - process of penetration of sanskritic values

Religion and Society among Coorgs

- Brahmanization--> Later S - brahmins not only ones used as frame of reference

Castes as subcastes - endogamy, occupation, common social life, common culture, governing authoritative body

DC - numerical, economic, land political, edu, admin jobs,

RITUAL ranking not major basis but can help

eg Rampura - peasants below Brahmin but land, political - DC

DC can be source of S or even barrier to its spread

Westernization - British conquest - pol,,eco. social,, technological

Critical of secularism - need new philosophy to solve cultural, spiritual crises

Secularization - post indep

- Indian tradns - high caste -> low no value
- Ignores those which remained low - why no S
- Indian tradn = Hindu and Hindu = caste no holistic Hinduism
- Indian tradns those in village, and caste
- No minorities
- Idealized
- Cultural continuity

SC Dube

- Indian village not static, changeless nor autonomous and independent - individual belongs to caste, tribe with wider territorial spread comprising several villages
- Studied **Shamirpet**, Hyderabad
- Pol power concentrated in few individuals rather than caste

McKim Marriott

- Kishan Garhi, Aligarh, UP
- Universalization, Parochialization
- Urban - ranking is attributional, can pass for higher social rank with attributes like edu, occupation, income - ranking is individual
- In Rural - tradnl evaln of caste status - closed strafen - corporate not indivdl, even if indivdl has edu/income status of group not changed -> explains tendency to advance group status in villages!
 - Closed and interactional vs Open and Attributional and Corporate vs indivdl
 - First for ritual status, other for wealth power prestige

MARXIST (Dialectical Historical rather than Marxist acc to YS - adaptations to social reality)

- DP Mukherji: Modernity must be defined in relation to tradn cannot imitate - synthesis of old and new

AR Desai

- Pioneered Marxism in India. Doctrinaire Marxist
- Tradn - secular phenomenon, nature is eco originates and develops in eco
- Historical Dialectical Materialism
- Contradictions arising in Indian social transformation due to growing nexus among capitalist bourgeoisie, rural petty bourgeoisie and state apparatus all drawn from same social roots
 - due to Cap form of Dvlpmnt bequeathed by NM

Village Structure

- Feudal, caste dominated, low level tech, stationary and rigid
- Self sufficient, autonomous, common land ownership, agri
- Land- hereditary right to cultivate

British - Transformation

- Eco transf- Commercialize agri, new land revenue, fragmentation of land, deindustrialization, industry, railways -eco led to social transformation
- New classes, zam, MC and urban
- Old disappeared - artisan
- Unintentionally unified - law admin media transport market edu etc

Social Background of Indian Nationalism IN

- IN result of material conditions created by B colonialism - new eco rlms by Industrialization, Modernization
- Tradns linked with eco rlms - caste will disintegrate with eco growth, edu, industry as new eco conditions

State and Society

- State after indep capitalist state - admin twin functions protect propertied classes and suppress struggles of exploited classes
- Assumption that modernization on capitalist path desirable - ideology of ruling class
- Slogan of socialism hoax, illusion to fool masses
- B dom class in Indian society.
- Indian C by product of Imperial Cap.
- Indian B built fundamnetally secular bourgeoisie democratic state - modern scientific secular state, liberal democratic edu -
 - but revivavlist in cultural field, spreads and supports religious, idealistic mystical philosophies of ruling class reinforced by crude mythological culture of masses -> reactionary, distorting ideology, opiates consciousness, diverts from solution

(can say NM - peace - assure cap that no threat to property, life and interests)
Peasant Struggles

- Diff b.w agrarian struggles pre post indep - waged by newly emerged propertied classes, large farmers and agrarian poor -former for share of fruits of Dvlpmt, and latter for survival, better life

Stratification Perspective

Stratification -social groups arranged in hierarchy based on unequal class status power
Process by which rewards - power prestige wealth- distributed systematically and unequally in society

Andre Beteille

- Sripruram, Tanjore - Caste, Class and Power
- Removed excess preoccupation with caste - added class, power and rlnshp b/w 3
- Caste - enjoys legal and religious sanction, based on ideas
- Class - ownership/non of means of P, types of own and P, and types of services contributed
- Beteille - unlike Dumont showed, caste not uniform or ubiquitous
- Brahmin losing all in Sripruram - eco pol ritual (see notes)
- But unlike Weber, doesnt use verstehen or understand individuals meaning - uses functional method
- Comparative method like Weber, Durkheim

Against UN Convention on the Elimination of Racial Discrimination - treating caste as form of RD unscientific (UN CERD)

- Fails to explain group status in context of CCP
- Neglects relevance of Weberian CCP to Indian status
- Reservation
 - Situation of OBCs markedly diff from SC ST - not appropriate same measures to redress
 - R should be matter of policy not right
 - Individual not caste bearer of rights - irreparable damage to Inst like govt, banks governed by diff principles than castes if treated as rights and extended indefinitely

Yogendra Singh - Cultural Perspective

Culture - Symbolic and learned aspects of human society

- No stratification study has theoretical power, to generalize at macro lvl
- Caste both a structural unit of SS and a system
- Caste system unavoidable, new principles of stratification of class and power operate contingently with it

Caste - both structural unit of SS and a system, depending on level of analysis

- Institutionalized inequality
- Closed Social Mobility
- DoL legitimized on ritual basis of reciprocity
- Emphasis of quality, i.e ritual purity rather than performance

Class organically connected with caste. Difficult to separate. Dialectical relationship.

Social Change

Is an ideology

S - not just positional change but strategy of lower caste to challenge status of higher by adopting their way of life

Has been Change in social structure without bring structural change - leads to tensions

Adapts western theories in terms of historicity - to Indian context

Class structure moving toward polarization - upper, MC expanded base of soc eco pol power gained benefits

Integrated approach -

- Causation of social change both orthogentic, heterogenetic
- Distinction b/w cultural structure and social structure
 - cultural structure - lil, great tradn
 - social structure- micro, macro
- direction of change linear evolutionarhy form from traditionalization toward modernization

- t - total range of changes governed by orthogenetic patterns in cultural and social structures
- m - same, heterogenetic

**Paradigm for an Integrated Approach
Modernization**

<i>Sources of Changes</i>	<i>Cultural Structure</i>		<i>Social Structure</i>	
Heterogenetic changes	Little Tradition	Great Tradition	Micro-structure	Macro-structure
	Islamization	Secondary-Islamic Impact	Role-Differentiation	Political-Innovations
	Primary-Westernization	Secondary-Westernization or (modernization)	New-Legitimization	New Structures of Elite, Bureaucracy, Industry, etc.
Orthogenetic Changes	Sanskritization or Traditionalization	Cultural Renaissance	Pattern - Recurrence, Compulsive Migration or Population shift	Elite Circulation, Succession of Kings, Rise and Fall of Cities and Trade Centres

Traditionalization

- Islamic- heterogenetic impact - lil and great tradn synthesis
- Westernization also

Modernization

- Ideological concept
- Emphasis on historicity in defining context of M, structural changes render adaptive process successful

Processes which bring social change may not change tradn may not

Hindu society 4 values

Hierarchy Holism Transcendence Continuity

Modernization of Indian Tradition

- T -value themes encompassing social system 4
- Historicity of modernization
 - understand causality, sequence
 - nature and direction of M
- uni in orientation parti in form, adapt to Indian inst

YES! Islam and Hindu contact between traditional systems!

Distinction b/w social change and M - continual social change w/o M in India -> change from one traditional structure to another, both ortho and hetero sources, related to social structure and culture, lil and great, micro and macro -> Budd, Jain, Islam
Budd, Jain - mercantile castes

Sikhism, Bhakti, Arya, Brahmo Samaj - great tradns

Not structural change, within framework of tradnl social structure and values. Bhakti exception but not meaningful impact.

Islam - psycho appeal, material benefits

Sanskritization -> Unilateral / collective, no polemic change / implications in uni
Structural prerequisites

Not necessarily accept value - mobility/defiance

ALL OLD POINTS!!!

S psychologically, structurally akin to M to challenge deprivations of G tradn
only cultural changes not structural - can reduce distance though rare to ensure inclusion in caste
improves self image - then closure does not matter - recognized by upper castes

Fatawas of Agra - failed to be accepted

YS - MICRO MACRO, AUTONOMY, NO BREAKDOWN!!!! YS!!!! not MNS!!
adaptive transformation toward M, limit to nature, direction of structural changes

CIRCULAR processes - joint nuclear, town disappear, circulate elites

I - vertical, then horizontal solidarity!!!! YS! same for S!->> democracy consolidate rank for power than imitating

Process of M

- Began with W - differed from contact with I -> W had gone fundamental transformation - Hierarchy given to equality, rational individualism - Ind Revln, social reformation
- historicity - typical forms of M, not universal
 - universal orient, parti form
 - syncretism
 - categorical and instrumental value systems

- can have both eg surgeon high modern instrumental value role committed to traditional categorical value - categorical enjoy autonomy over instrumental
- religion, ritual do not decline easily
- combo of cat, inst leads to unique particular diversity of M -no structural, cultural similarity
- tradn inst got reinforced- no neat contra b.w T, M
- created social structure and culture networks modern and pan Indian - led to M
- lil tradns in Bengal Madras Bombay
 - interpreters, middlemen, intelligentsia crusade against Hindu tradns brahmo samaj
- Consol power - W Great tradn - edu, media, transport, law, urbanization, industrialization, social reforms
 - rational bureaucratic admin, judiciary, arm bureaucracy, industry
 - working class, trade unions, nationalism
- But indian M selective, segmental - not integrated with micro structures family vilage caste (1857 non interferences), communal electorate, caste army
 - influenced M post colonial
 - contingency of tradn inst to M
- Now discontinuity b/w lil, great and micro, macro struct being abolished - suffrage, parliamentary system as well as marriage, inheritance laws
 - cdp carried modernity to village, panchayats -> bureaucratic org
 - caste -associational character - now politicization
- As M becomes all encompassing, generates tensions, conflicts b/w tradns

M - structural variables - polity, market, industry, determine it

Now pol elite less westernized, identify with tradnl culture unlike non pol elite

democratization

bureaucratization

welfare state

aspiration

overurbanization

modernization

Difficult to draw line b/w caste, class stratfc principles

- Increasing contradictions, conflicts - BCs, Harijans, poor remain at bottom of hierarchy while power of upper and middle classes increased, cornered benefits - soc eco pol power

Uses integrated approach - little and vgreat traditions and micro and macro structure (bureaucracy, market, industry, pol parties and family, caste, sub caste, tribe resp)

Ambedkar

- Rejected MARxs 3 things
 - Inevitability of prol revolution
 - Reject violenec
 - Reject eco determinism

SOCIAL PROBLEMS

Problem - condition or event seen as undesirable by some.

Social - beyond the capacity of an individual to fix - eg 1 druggie or a lakh

COmmunity's values, time, society

mental illness

drug

untouchable

Reactions

Unconcern

fatalism

vested interest

Greater differentiation, specialization, more inst - more integration problem - social problems also social change

Approaches

- Social disorganization - breakdown of norms (anomie - durkheim)
- cultural lag - ogburn
- value conflict - diff groups diff values
- structural strain maybe - neil smelser
- merton deviance -disjunction b/w goals, means - his anomie or normlessness - weakens commitment to culturally prescribed goals and institutionalized means