INDIAN SOCIOLOGICAL TRADITIONS

B.S.O.E.-142

Chapter Wise Reference Book
Including Many Solved Sample Papers

Based on

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I.G.N.O.U.

& Various Central, State & Other Open Universities

By: Naveeta Shokeen

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INDIAN SOCIOLOGICAL TRADITIONS

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QUESTION PAPER

June – 2023

(Solved)

INDIAN SOCIOLOGICAL TRADITIONS B.S.O.E.-142

Time: 3 Hours]   **[Maximum Marks: 100**

Note: *Attempt any **five** questions.*

Q. 1. What did Ramkrishna Mukherjee mean by 'Sociology of Indian Sociology'? Discuss.

Ans. Ref.: See Chapter-11, Page No. 113, 'Sociology of Indian Sociology'.

Q. 2. Outline M.N. Srinivas' view on social mobility in India.

Ans. Ref.: See Chapter-10, Page No. 98, 'Social Mobility'.

Q. 3. Discuss the contribution of A.R. Desai to the understanding of Indian society from Marxist point of view.

Ans. Ref.: See Chapter-9, Page No. 88, 'Understanding Indian Society from Marxian Approach'.

Q. 4. Critically examine Elwin-Ghurye debate on protection and integration of tribal identity.

Ans. Ref.: See Chapter-7, Page No. 66, 'Issue of Tribal Identity'.

Q. 5. Discuss N.K. Bose's civilizational view of Indian society.

Ans. Ref.: See Chapter-6, Page No. 53, 'Civilizational View of Indian Society'.

Q. 6. Outline D.P. Mukherjee's view on Unity in Diversity in India.

Ans. Ref.: See Chapter-5, Page No. 50, Q. No.2 and Page No. 46, D.P. Mukherjee Views on Unity and Diversity'.

Q. 7. Explain Ghurye's approach to the process of rural urbanization in India.

Ans. Ref.: See Chapter-4, Page No. 37, 'Rural Urbanization in India'.

Q. 8. Discuss Radhakamal Mukerjee's theory of moral values.

Ans. Ref.: See Chapter-3, Page No. 25, 'Theory of Values'.

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QUESTION PAPER

December – 2022

(Solved)

INDIAN SOCIOLOGICAL TRADITIONS [B.S.O.E.-142]

Time: 3 Hours] **[Maximum Marks: 100**

Note: Attempt any **five** questions.

Q. 1. Discuss the social and intellectual antecedents of major schools of Indian Sociological Traditions.

Ans. Ref.: See Chapter-2, Page No. 15, 'Social and Intellectual Antecedents of Schools of Sociological Traditions in India'.

Q. 2. Explain Radhakamal Mukherjee's concept of 'Universal Civilization'.

Ans. Ref.: See Chapter-3, Page No. 26, 'Mukherjee's Concept of 'Universal Civilization'.

Q. 3. Discuss N.K. Bose's method and approach to the study of society.

Ans. Ref.: See Chapter-6, Page No. 53, 'Methods and Approaches to the Study of Society' and 'Civilizational View of Indian Society'.

Q. 4. Disucss Elwin's contribution to the issue of tribal identity in India.

Ans. Ref.: See Chapter-7, Page No. 66, 'Issue of Tribal Identity'.

Q. 5. In what way does caste influence kinship organization in India? Discuss with reference to the perspective of Irawati Karve.

Ans. Ref.: See Chapter-8, Page No. 80, Q. No. 4.

Q. 6. Discuss the contribution of M.N. Srinivas to the understanding of community development and nation-building.

Ans. Ref.: See Chapter-10, Page No. 100, 'Community Development and Nation Building.'.

Q. 7. Examine Ramkrishna Mukherjee's view on rural economy and society.

Ans. Ref.: See Chapter-11, Page No. 111, 'Rural Economy and Society'.

Q. 8. Discuss A.R. Desai's viewpoint on role of the state in capitalist transformation in India.

Ans. Ref.: See Chapter-9, Page No. 87, 'Role of State in Capitalist Transformation in India'.

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INDIAN SOCIOLOGICAL TRADITIONS

BLOCK-1 : HISTORY AND DEVELOPMENT OF INDIAN SOCIOLOGICAL TRADITIONS

Majar Influences on Indian Sociological Traditions | 1

INTRODUCTION

We have looked into the cultural and intellectual beginnings of sociology in India. We also focused on the ways in which the British altered the mental processes, lifestyles, and behaviours of upper-class Indians. Socio-religious organizations aim to eradicate the problems of society as-well-as inflexible ideals in their pursuit of this goal. The people who fought for independence in India had an impact on Indian society and culture. Sociology and social anthropology have become more popular in India because of the country's fast social and economic growth.

CHAPTER AT A GLANCE

SOCIAL ANTECEDENTS OF INDIAN SOCIOLOGICAL THOUGHT

India has a history of 4,000 years. In Sanskrit, Prakrit, and Pali, religious and intellectual texts were composed. Medieval Bhakti literature was written in Awadhi, Braj, Maithali, Bengali, Assamese, Marathi, Kannada, Tamil, Telugu, and Malayalam. India's classical and folk performing arts, architecture, and sculpture show how its society and culture have changed over time, from people living in tribes to farmers and people living in cities.

Social Thought in Pre-British Period

The literary tradition of India is varied. Yoga, Sankhya, Nyaya, Vaishesika, Vedanta, and Mimamsa are Indian philosophical systems. It is an important Indian scripture. The thirteen primary Upanishads examine inner being and human destiny. Buddhist and Jain texts are likewise philosophical in nature. These schools of philosophy emphasize the advancement of humanity toward ultimate ends. In India, salvation refers to liberation from the cycle of births and deaths. Indian culture is moving and transforming.

The social philosophy of ancient India was multiethnic. Islamic culture spawned the Sufi religion and influenced lifestyles and values, particularly in the North. Sikhism integrates Hindu and Islamic concepts. In India, there was freedom of inquiry and religious persecution was uncommon. The social groupings of India were tolerant of one another. While Indian religions flourished among the populace, literate urbanites fostered Indian philosophy.

Impact of the British

British reign in India had a profound impact on Indian culture. Modern socio-economic forces eroded age-old customs. Sanskrit and Persian became obsolete, and English became the official language. As machine-made textiles and other goods from Manchester, Lancashire, Sheffield, and London entered Indian markets, traditional Indian handicrafts deteriorated. Under colonial rule, Indian communities could not economically thrive. Railways, mail, and telegraphs were introduced by the British to India, which increased communication. Additionally, administrative and judicial functions were enlarged. India became modern. The rulers of Britain established institutions and universities. Missionaries and Indian non-governmental organizations promote modern education in India.

Emergence of the Middle Classes

The former feudal classes, such as the Rajas, Zamindars, and Talukdars, etc., were no longer in the spotlight. In fact, the middle-classes, which arose during the British era, are today influential in virtually all facets of Indian culture. The majority of the social theorists examined in this course come from the middle-class. Classes have grown influential in vocational, professional, and public life, while castes are important in ceremonial and household contexts. The phrase "middle-class" is not used here as an economic

classification. The middle-class is the result of economic and cultural factors. Middle-class individuals not only share a common economic existence but also a common socio-cultural life.

SOCIO-RELIGIOUS MOVEMENTS FOR REFORM

In the nineteenth century and early twentieth century, it was members of the middle-classes who began to consider modernising and changing Indian society. The reforming efforts included both religious and social elements. Let's talk quickly about the reformist and revivalist movements in India throughout the nineteenth century.

The Reformist Movements

Raja Ram Mohan Roy (1772-1833) of Bengal felt Indians might become enlightened if they abandoned superstitions and immoral traditions like Sati and infanticide. He supported combining Christian and Vedantic principles. He formed the Brahmo Samaj, a spiritual forum for monotheistic, non-idolatric worship without caste or superstition. His effect was limited to urban, literate Bengalis. A Maharashtra jurist M. G. Ranade created Bombay's Prarthana Samaj in the same century modelled after Bengal's Brahmo Samaj. The two revolutions sparked diverse social reactions. The Brahmo Samaj's Western-inspired liberalism sparked an orthodox backlash. Radha Kant Dev opposed Ram Mohan's reforms. Prarthana Samaj's liberal trends did not pit tradition against modernity. Its followers did not lead an anti-traditionalist lifestyle like the Brahmo Samaj. Society didn't respond strongly.

The Revivalist Movements

Two revivalist movement the Arya Samaj, founded by Dayananda Saraswati (1824–1883), urged people to abandon harmful aspects of Hinduism (caste narrowness, superstition, ritualism, etc.) and return to the Vedas' purity. It sponsored a traditional modern education. Dayananda Anglo-Vedic Colleges promote education throughout North India. Vivekananda launched the Ramakrishna Mission to promote Indian Vedanta and make educated Indians aware of their responsibilities to the poor and disadvantaged. In several urban, rural, and tribal communities, several schools and hostels were created to promote education and job possibilities. Advaita centres were founded in various Western nations to promote spiritual enlightenment.

Other Movements

We find that in the post-Independence period, environmental degradation and misguided development movements have influenced the intellectual activity of sociologists who study deforestation, displacement, and unequal sex ratios. The majority of these issues originate from national movements. These patterns will be addressed in depth in the Sociology Master's Course Program, hence, they will not be discussed in depth here.

POLITICAL MOVEMENT FOR FREEDOM IN INDIA

In India, a political movement for independence began at the end of the nineteenth century. Octavius Hume founded the National Congress in 1885 as a political venue for debates and deliberations.

Social Background of Freedom Struggle

Most National Congress members were literate urbanites. The middle-class character persisted from 1885-1917. M.K. Gandhi transformed the Congress into a party of urban professionals, peasants, craftsmen, and industrial workers. Intellectuals in India were not persecuted for possessing independent political beliefs or promoting freedom. During the Swadeshi, Non-Cooperation, and Quit India movements, many Congress leaders and adherents were jailed for sedition. Several people were hanged for anti-state actions deemed terrorist by the British. The Indian independence struggle was non-violent.

Complementary Nature of Religious and Political Movements

The National Congress and other political parties directly participated in political activity, while religious groups indirectly assisted via education and reform. The first movement boosted self-confidence, while the second fostered political awareness. Both forms are complimentary to Indian society. We've covered the social and cultural context for sociology in India. Before we talk about how sociology developed in India and who its early leaders were, let's talk about the country's intellectual climate.

Political Movements related to Peasants, Women, Minorities, Scheduled Castes and Tribes

Social structures and political processes frequently spur organised collective action. In India, lobbying and advocacy have evolved into political movements with distinct goals, action plans, and organisation. You might analyse similar uprisings in India in terms of increasing popular expectations not met by the political system. (See Kothari, Bailey, and Desai, 1960–1955). Mukherjee (1977), Rao (1978), and Oommen (1977) studied these movements in India. The Telangana peasant struggle movement occurred between 1946 and 1951. The CPI led it (Dhanagare 2002 (1983)). Various

communist parties still organise the 1960s Naxal base movement (see Bannerjee 2002, 1980, 1996). Telegana and Naxal both sought to alter agricultural relations. As the most exploited and downtrodden parts of Indian society, SCs and STs have a long history of demonstrations, struggles, and organised activities. Omvedt (2002) researched the dalit movement following Ambedkar, whereas Sinha (2002) and Singh (2002) explored tribal movements. Lingam (2002 or 1998), Jain (1984), and Desai (1988) study women's movements in India and their relations to the state (1988). Youth participation in student movements is important for leadership building in regional or national politics (Shah 2002 or 1979). These studies are mentioned to highlight contemporary societal tendencies. Such movements are part of a master's-level paper on the sociology of social and political movements in India. (Note that years following 2002 correspond to the initial publication of papers reprinted in G. Shah's 2002 edition).

INTELLECTUAL ANTECEDENTS OF SOCIOLOGICAL THOUGHT IN INDIA

We can mention the British influence on the Indian aristocracy. India has a centuries-old literary heritage. Sanskrit knowledge characterized elitism. During the Bhakti phase (about the 9th century), regional languages produced high-quality literature. Bhaktas either wrote or inspired writing in regional languages. Tulsidas and Surdas (Awadhi and Braj), Kabir (Hindu), Sankaradeva (Assamese), Chaitanya (Bengali), Namdev and Tukaram (Marathi), Narsi Mehta (Gujarati), Purandaradasa (Kannada), Nayanars and Alwars (Tamil), and others were among them. In many parts of India, the Bhaktas remained folk heroes, but the elites clung to Sanskrit as the ideal literary form. The Sanskrit writings were esteemed. Even Rabindranath Tagore had to deal with Bengali traditional elites who favored Sanskrit. The Indian aristocracy adopted English quickly but partially. Edward Shils says that despite the change to English, Indian elites yearned for the previous Sanskrit-based Brahminical heritage. Literary and humanistic heritage motivated modern English educated elites more than Science and Technology. Sanskrit's hold on elites explains its endurance.

Dilemma Between Tradition and Modernity

In the 20th century, Indian intellectuals were stuck between tradition and modernity. Modernity signified the effect of Western principles of logic, freedom, equality, etc. Some scholars (e.g., Edward Shills) have utilized tradition and modernity to separate ancient and contemporary ideals. Coomaraswamy, an American

social theorist and curator of Indian art, nearly rejected techniques. He meant by tradition the fundamental ideals of the East and West. Benoy Kumar Sarkar, a renowned sociologist, rejected India's religious and spiritual traditions. He demonstrated India's secular strength. He didn't abandon tradition completely. He intended to harness India's secularism for human growth.

Benoy Kumar Sarkar

B.K. was a rationalist. He disagreed that the West was materialistic and the East spiritual. Sarkar said Indian society was materialistic and secular. India's materialistic history is beneficial. He didn't consider India magical or unearthly. Sarkar praised India's transformation from feudalism to capitalism. Colonial authority dissolved India's seclusion and pushed it into the global mainstream; capitalism, or bourgeois culture, dominates today. B.K. Sarkar resembled Max Weber in his search for India's rationalistic basis. Sarkar concentrated on the political dimensions of capitalism, whereas Marx and Weber explored its economic aspects. India requires confidence and composure to join industrialized nations. Sarkar was an atheist yet respected India's religion. Even India's religions, he said, were secular. Shiva, Parvati, and Ganesha are human creations, not heavenly. The Indian tradition's emphasis on mysticism and renunciation hindered the country's adaptability. Educated Indians should reestablish their rationalist, secular history and prepare for urban-industrial problems. Sarkar opposed religious revivalism. The West's bourgeoisie had left feudalism behind. After the Industrial Revolution, the church's mysticism and renunciation lost favour.

Individuals were no longer collective cogs. The new epoch brought with it new manufacturing processes and societal perspectives. Europe's industrial society emphasized individualism. Individuals must be assertive and goal-oriented. New individualized objectives and aspirations replaced the previous group identities. Sarkar influenced Niccolo Machiavelli and Thomas Hobbes. Niccolo Machiavelli created his political philosophy amid early modern capitalism. Capitalists were aggressive, self-confident, and materialistic. His advice to political leaders was to grasp the chance and act brutally. The social contract was advocated by later political philosopher Thomas Hobbes (17th century). Niccolo Machiavelli's self-seeking characters were unfit for a sophisticated capitalist society that demanded order and balance. Individuals must forgo selfish goals, sign a social

compact, and follow standards. This would control individual hostility. Sarkar said Indians should abandon their mystical beliefs and adopt a commercial worldview. The *Positive Background of Hindu Sociology*, 4 volumes (1914 and 1937), and *Political Institutions and Theories of Hindus (1922)* are significant publications of B.K. Sarkar.

Ananda Coomaraswamy

Ananda Coormaraswamy helped create sociology in India. He was an idealist, believing in God, kindness, etc. He contrasted B.K. Sarkar, who wanted to study Indian society's material basis. Early this century was an era of the Indian Renaissance. India was idealized by Swami Vivekananda, Sri Aurobindo, and Rabindranath Tagore, among others. These individuals believed India's glory was spiritual. By reviving her soul, India may transcend poverty and backwardness and provide consolation to a materialistic, violent West. Ananda Coomaraswamy studied Indian art, particularly architecture and sculpture. For him, Indian art in all its manifestations was not only a decorative or aesthetic item, but the path to understanding the Indian mind, which recognizes oneness in multiplicity. It was a testament to a magnificent culture and civilization. It represented humanity's values. In a land where many people are illiterate, Indian art taught epics, puranas, and stories in stone, clay, or marble.

It also honoured India's religious principles and recognized oneness in all forms. Hard and soft, ugly and beautiful, logical and emotive, were all part of the artistic experience. Ananda Coormaraswamy interpreted Indian art philosophy. The West knew India's historical achievements largely through Sanskrit writings. The West knew nothing about Indian art, which had evolved over four millennia. Coormaraswamy believed Indian representations were not just anthropomorphic forms but also treasure homes of Indian values. Shiva-Nataraja was a sculptural masterpiece that symbolized freedom. Shiva's dance released the soul from mortal limits. He recognized connections between Indian and Gothic art. Unlike W.B. Havell, Percy Brown, and others, Coomaraswamy developed a thorough theory of Indian art. Ananda Coomaraswamy distinguished heritage from modernism. He believed tradition embodied collective existence and quality achievement. So, the East, Middle-East, and West shared it. The Industrial Revolution disturbed this period globally. Modern competition makes people materialistic and greedy. Ananda Coomaraswamy didn't dismiss Science and Technology. In contemporary times, science and technology were misapplied, people grew hostile and greedy, and nations strove to control each other via violence and conflict. He didn't strive to prove India's spiritual and moral superiority over the West. He wrote about mysticism in European, Chinese, and Arabic religious writings.

He said the West has strangled its mystical and spiritual traditions with materialism. India might revive the West's spirituality. India symbolized Asia. Buddhism shaped China's magnificent culture. India's culture has also influenced Japan, Thailand, Sri Lanka, and Cambodia. In the end, activating basic values was what counted. Ananda Coomaraswamy remarked, "The chosen people of the future can be no nation, no race, but a global aristocracy in which European action and Asian intellect are joined." In a similar way, he encouraged nationalists in India to have a broad view. He wants young Indians to aspire to a better, more peaceful society. Imitating the West wouldn't benefit India's rising economy. Women should be true to themselves and live in the Indian idiom. If they just compete with males, they won't find contentment. Ananda Coormaraswamy did not propose orientalizing the West or combining the two. He advocated a restoration to "the fundamental principles," or humankind's moral standards. His notable works are *The Dance of Shiva* (Indian edition, 1974) and *Christian and Oriental Philosophy of Art* (Indian edition, 1974).

Some Other Intellectuals

Radhakamal Mukerjee and G.S. Ghurye, sociologists at Lucknow and Bombay Universities, were influenced by Sanskrit. They saw modernism as a way to update traditions. D.P. Mukerji, another famous Lucknow sociologist, was a Marxist. Tradition and modernity confronted and shaped each other, but he rejected Marxism's utopian answer. He rebuilt modern India with Indian tradition. You'll learn about these three Indian sociology pioneers. Let's first grasp the British-era schooling system in India. This influenced the development of sociology, economics, political science, etc., in India. Sociology in India was impacted by British, American, and European advancements. Understanding India's education framework is crucial.

Structure of Modern Education in India

About the Indian education structure: In the 1800s, universities were founded in Calcutta, Bombay, and Madras. In princely realms like Baroda, Mysore, and Hyderabad, sophisticated educational institutes