

3.3

Sacred Complex:

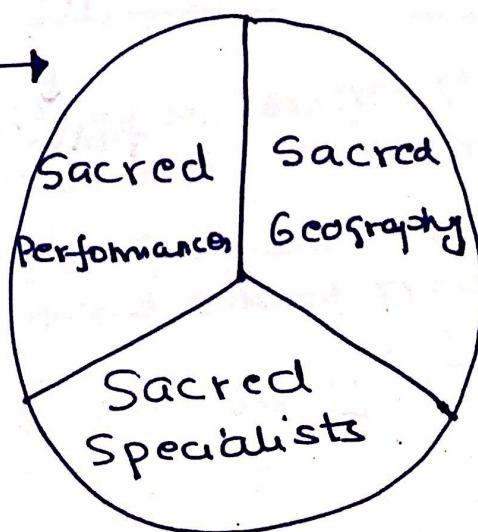
By LP Vidyarthi in "Sacred complex of Hindu Gaya"
(1961)

Defn: SC is synthesis of SG; SP; SS reflecting
a level of continuity, compromise and combination
of GT & LT.

- Aim → To explain spread & diffusion of
cultural traits bringing uniformity in
cultural practices as well as maintaining
the cultural continuity of Indian Civ.
- Role of Sacred city as centre of
Indian Civ. [Sacred n sacred ~ sacred]
complex
- Integration of GT & LT, as well as
transmission of GT. Integrate diverse
traditions into common civilization.

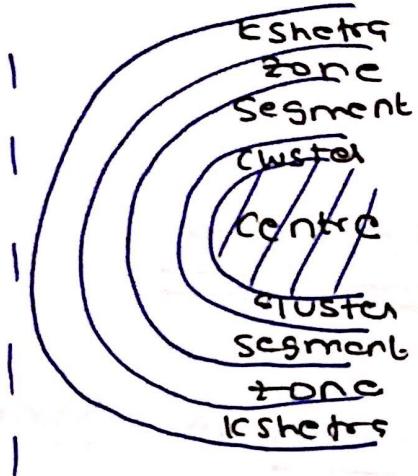
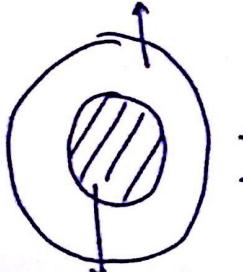
Components:

Influence: Chicago School
of AP led by
R. Redfield.



① Sacred Geography

Secular Area



as we move away from centre the secular places ↑.

Area of sacred centre; from which GT & LT interact (combine) and the GT spread out.

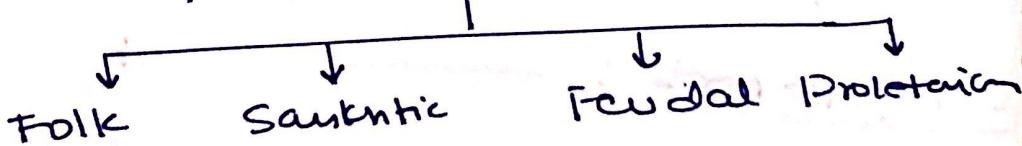
② Sacred Specialists

They help transmit GT to rural people. They can also engage in Jajmani relations with patrons located anywhere.

These specialists live ceremonial way of life as inspired by GT.

Ex: Gayawal Brahmins of Gaya.

GS Ghurye (1932): There is hierarchy of specialists as in Vanarasi Brahmin; where hierarchy of society gets reflected in priestly hierarchy.



③ Sacred Practices

The sacred city maintains distinctive way of life. It organises pilgrimages and also popularises texts.

Ex: Gaya Shraddha in Gaya
Antim Sanskara in Varanasi

BN Saraswati (1965): Unlike Islamic & Christian sacred centres the Hindu Sacred centres are not homogeneous. Although the centre appeared Brahmanical it had great diversity.

Ex: Vishweshvaraya Temple & Aryabecch (non-brahmanic)

Ex: Nashik Brahmin touches feet of the Awadhoot who eats carcasses.

Ex: Karmakandi & Dom conduct practices together

Thus this reinforces feelings of integration & makes people respectable to other traditions.

Scholarly Works

1. BN Saraswati:
 - Holy circuit of Nimsar (1965) to study Parikrama Movement
 - Kashi: Myth & reality of the Classical Cultural Traditions (1975)
 - Temple orgⁿ of Goa (1977)

Sacred city of Janakpur (1971)
(Nepal)

Rising India: Puri at sacred centre
(1978)

- Boundary of NS ≠ Boundary of Civilization;
Janakpur of Nepal was related to Bataspur of MP.
- President of International Pilgrimage Conference
at Carnada.

3. McKimm Mamiot & Cohn: Developed concepts
of Networks & centres to study Indian Civ^m
which is analogous to SC.

4. "Tirupati": Economic function of South Indian Temple
(1960)
— By Burton Stein; found that redistribution
of state resources also occurred. Even the
temple took up irrigation projects.

C.R.
→ PRASAD scheme of MoT for religious
circuit tourism,
→ Use sacred city to popularize ideas
like SGT, Sanitation, etc
→ Extend to other religions. Ex: Sikhism.

Nature - Man - Spirit Complex

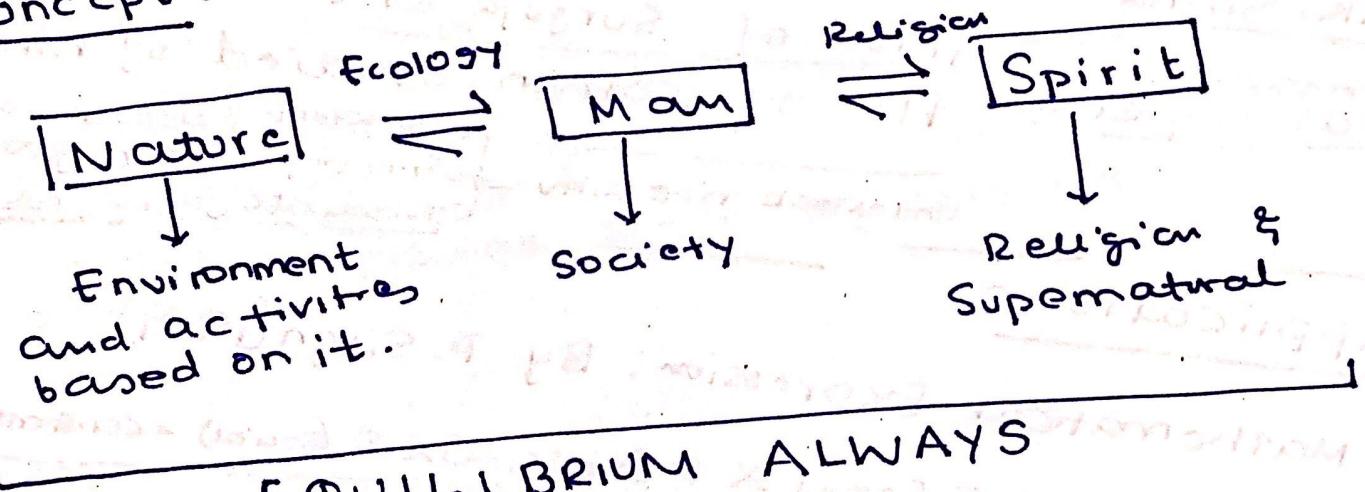
By LP Vidyarthi; in his "The Muler: NMS complex in the hill tribe of Bihar (1963)"

Influences

- Julian Steward's cultural ecology in Scientific Theory of C, 1955.
- Herskovitz; C is man made part of environment.

Aim: To understand adaptation of S-C institutions [incl Religion] to the environment as well as their dynamic interaction.

Concept:



EQUILIBRIUM ALWAYS

If disturbance → catastrophe!!

Case Study: Muler of Rajmahal Hills
Practice shifting cultivation called 'Khallow' as ordained by Benevolent Spirit 'Gossain'.

They consider sedentary agni as a sin.
and don't use plough as it can hurt

the mother earth. They cannot contact outside also. If any of these violated then the Gossain gets angry. Malevolent spirit is called Alchi.

LP Vidyarthi explained how khalw and dependency on forest shaped the socio-religious life of the Maler.

Other Case Studies:

RS Mann → CE Approach to study of Bhil

VS Sahay → Nicobarese: Study of NMS

Pradip Singh → Restudied Maler; found that shifting cultivation declining.

RK Sinha → "Note on NMS complex of Pando Tribe of Surguja, Chh"

Amitava Das Gupta → Ho of Ikolhan studied by him.
Undertook rice cultv → Permanent { customs of shifting each group }
Moderate differ.

Applications

1. Mathematical Expression: By P. Singh (1981)

$$T \text{ [tech]} \times E \text{ [env]} \times R \text{ [religion]} \times S \text{ [social]} = \text{constant}$$

Said NMS was law of cultural development.
The components may change overtime but the complex remains constant.

Book: "NMS complex of hill Tribe, 1981; a restudy of the Maler".

2. Dev & Action AP

Etic Perspective → Resistance due to economic loss of livelihood

Ethic Perspective → much more complex

Thus if any scheme not in sync with NMS complex of Tribe than it will fail and resources would be wasted. Need to give tribals sufficient time to adapt.

Ex: Dongria Kondh of Niyamgiri hills oppose Vedanta as their NMS affected.

Criticism: Marvin Harris gave Nature-Man & Culture complex so LP Vidyarthi has reduced scope of concept.

Relevance: NMS tells us that LT are not only resilient and capable of perpetuating themselves but also may reject GT w/o getting overshadowed by them.

4. Describe the different phases in Growth of Indian Anthropology. [15]

Anthropology is a young discipline in India. Acc. to Andre Beteliee (1996), Indian Anthropology is study of society & culture in India by Anthropologist irrespective of their nationality.

Growth

According to LP Vidyant & Sinha, we can divide Indian AP growth into following phases:

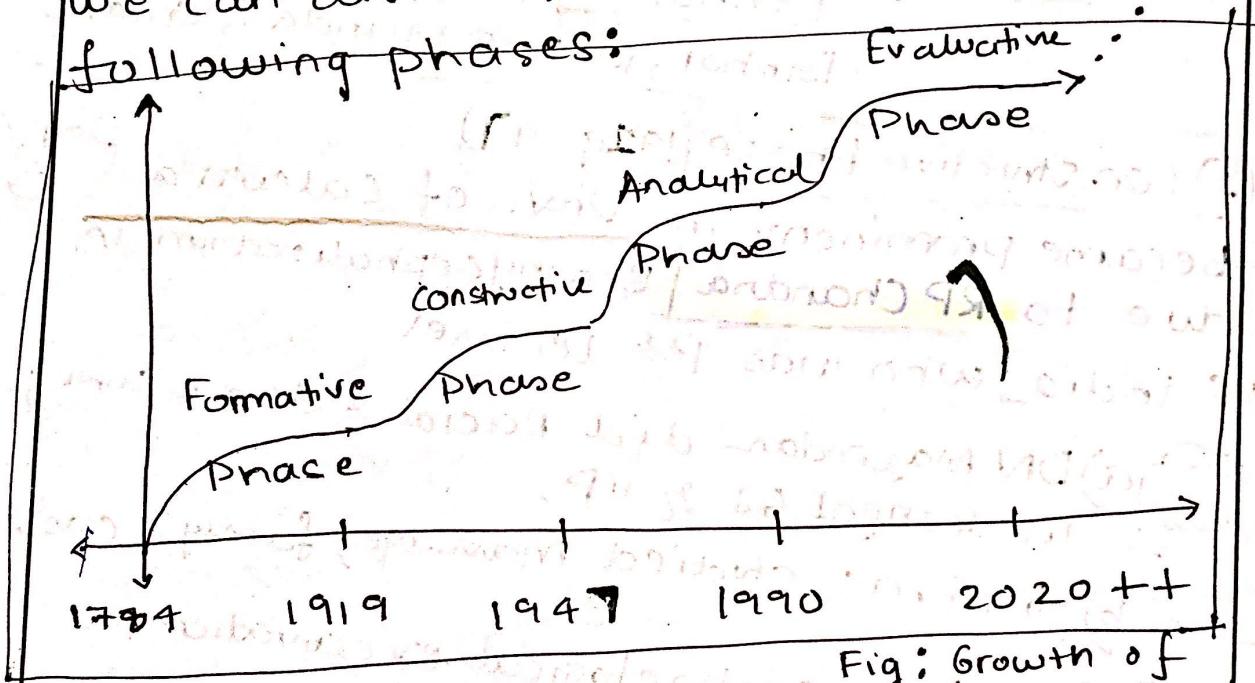


Fig: Growth of Indian Anthropology

① Formative Phase (1784-1919)

DN Majumdar considers formation of Asiatic Society of Bengal in 1784 by William Jones as beginning of Study of Nature & Man in India.

→ In 1872 it published Indian Antiquary

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न लिखें।
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in this part.)

Ethnography too was started. 2 books were published by Latham & Risley.

→ colonial administrators Dalton, Russell (↑)

a) Britishers like WHR Rivers studied

Toda of K.N. & RC Brown studied Andamanese.

b) Monographs by Gurdon of Khasis (1907)

c) Among Indians: Lk Ananthakrishna Iyer

& Hiratal did imp. work.

→ SC Roy : Called Father of Indian Ethnology; studied HO, Birhor, Ichoria, Munda & Oraon.

② Constructive Phase (1919-47)

Became prominent in Univ. of Calcutta due to RP Chandra [Brachycephalization in E. India] who was 1st lecturer.

AISO
Dept.
of S

at Univ. of Bombay, a) DN Majumdar did Racial & Ethnic surveys in Bengal, GJ & UP.

b) Srinivas studied marriage, family & caste

1919 c) NK Bose Archaeological excavation gathered world attention.

L-Hindu methods of Tribal Absorption

d) Others included Verrier Elwin & Trivati Katve.

In 1946, Anthropological Survey of India due to efforts of BS Guha.

British influence on IA noticed

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Theoretical
approaches &
conceptual scheme
came up

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③ Analytical Phase

Contact with American AP. Emphasis shifted from pre-literate isolated societies to Analytical study of complex society.

→ Special inquiries occurred.

- Applied a) Robert Redfield (Great & Little Traditions)
of Action b) Village studies & Folk Urban continuum.
- Started. b) MN Srinivas propounded Sanskritization & Westernization to understand caste.
- Babu → TCC c) NIK Bose's 'Swaray Model' approach on tribe & caste was clever. → NMS
- SC Dube d) Folklore studies by LP Vidyarthi, SC
- PoLP (1985-1992) e) GS Ghurye explained society on basis of classical writings (Indological)

④ Evaluative Phase (1990 - Today)

British & American's failed to explain complexity of Indian Society.

⇒ Need for 'Indigenous Model' felt.

Alternative model aimed at Indianess to overcome intellectual & neo-colonialism.

Ex: Virginious Xaxa & Nadeem Hasnain.

Usha Ramanathan & Joseph Bara

→ Voiceless in India, 2017

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AP is a continuously evolving subject. Unlike Western countries, in India AP & Sociology are very close & present phase has brought them closer. Thus IA has become more emic, holistic & comprehensive.

"It would be useful for public health specialists to talk about new category of diseases... 'diseases of development'. They consist of those pathological conditions based on unanticipated consequences of implementation of the developmental schemes."

Hughes & Hunter
(1972)

Formative : } British
Constructive : }
Analytical ; American
Evaluative ; Indigenous

1978: 10th International Congress of A. & E. logical sciences (ICAES) held at New Delhi. Biggest A. event ever held in India.

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Pran**LP Vidhyarti**: Lalit Prasad Vidhyarti

Born in 1931; studied under BN Majumdar at Univ of Lucknow. He did higher studies from Univ of Chicago ^{Robert Redfield} & ^{McKim Marriott}. He later became Prof. of AP in Lucknow Univ. He was also appointed (Rauchi) as Chairman of Task Force for devt of Tribal Areas by the PC.

He tried to fill gap & argued that LTGT not sufficient to explain Indian Society as many dimensions such as Indian Tribes, Sacred Cities, etc cannot be explained.

Fieldwork: He was Ardent Fieldworker

→ Maler in Santhal Paragna

H & G: Andamanese, Jarawas, Sentinelese & Birhor

→ Tribes
 Primitive: Maler

Agni

→ Agri: Munda, Oraon, Kharia

Artisan: Asur, Mahli, Chik

Todas -

Concepts

→ Sacred Complex in his work

“Sacred Complex of Hindu Goya”

→ Nature Man Spirit Complex

on study of Maler of Bihar.

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Tribal Studies

→ Book: "Cultural contours of Tribal Bihar"

→ Along with BK Rai wrote "Tribal culture of India" & discussed matriarchy & Polyandry

Village Studies

→ Ghagra: A village in CNP, studied in light of GTLT

→ Life & culture in Bihar: study of linguistic groups such as Bhojpuri, Maithili, Magahi, etc.

Action Anthropology

→ Applied Anthropology in India (1968)

Anthropological theories

→ Rise of world anthropology

→ Trends in world AP

Here he explained global & local trends in explanation of AP.

Leadership

→ Dynamics of Tribal Leadership in Bihar (1970)

→ Student unrest in CNP

He was close associate of Jagjivan Ram (India's 1st Labor Minister) & also heavily affected Govt. policy. Thus it can be said that his fieldwork, action oriented study & emic perspective helped IA mark its independent existence on Global level.

②

MN Srinivas: Mysore Narashimha Bachan Sreenivas (1916)

3rd Phase

He was trained under GS Ghurye.

He started tradition of basing Macro-sociological observations based on micro-anthropological insight. He even taught at Oxford Univ. He adopted structural-functionalist approach.

Methodology

Acc. to him

Book view (Indology) X

Field view via empirical study (V)

He opposed book view of Louis Dumont in his 'Homo Hierarchicus'. MNS highlighted mobility in CS & its adaptive changes.⁸⁴

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Concepts

→ Sanskritization: social change in Tribes & lower castes for upward mobility.

"Religion & Society among Coorgs of South India". (1952)

→ Westernization & Modernization

Changes due to British Socio-economic & cultural innovation. Ethnically Neutral

→ Secularization: Brought by British rule.

→ Dominant Caste: In his work

"Dominant caste in Rampura" (1959)
These have control over → Land
 → Social status
 → Numerical strength.

Books

→ India's Villages (1955)

→ Marriage & Family in Mysore

→ Social change in Modern India (1962)

→ The Remembered Village

Village Study

Considers village as Microcosm of Indian society. He criticised British approach of village Republ. 185

Said that ^{institutions} like Jajmani System transcends from village to village; it provides continuity in social system in whole country.

He also points out about changes happening in villages.

Horizontal
→ common
caste characters.

Village
Social
Structure

Castes

Solidarity

Vertical

→ Regionalism
& Nationalism
(due to threats)

Ex: dialect, etc

Said in India → vertical is weak
India → horizontal is strong
gave rise to Caste Social Identity

Spread Theory

To explain types of Hinduism & its classification

All India Hinduism

Pan-Indian Hinduism

Regional Hinduism

Local Hinduism

→ Purely Sanskr. As area ↑ the # of nodes (↓)
& textual sanctity. There is also horizontal & vertical spread

M N Srinivas also taught at

Delhi School of Economics where he started Dept. of Sociology. He has faced criticism for paying less attention to religious minorities in his concepts. Also his views on (S^N) considered to be from upper castes point of view yet he is considered to be one of the tallest figures in Indian AP

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(3)

Phase
2

NK Bose: Nirmal Kumar Bose
(1901)

He was strongly influenced by Gandhi & joined the freedom movement. He also served as Director of ASI & Advisor to GoI on tribal affairs.

 Books
written
by
Bettel
Bose

 Books
written
by
Bettel
Bose

 Influenced
And
influenced
Books
written
by
Bettel
Bose

Influences

- Franz Boas's Historical Particularism
- Kroeber & Wissler's Trait Distribution
- Sigmund Freud's views on individuals behavior under cultural stress.
- Malinowski's Functionalism

Fieldwork

→ Excavations at Mayurbhanj in Orissa, 1948.

→ He studied about Hinduization of Juang Tribe. He also studied the tribes relation with economy & environment.

Books

- Hindu Methods of Tribal Absorption
- Cultural AP, 1929
- Canons of Orissan Architecture
- Structure of Hindu Society
- Translated by Anil Bettel

Nature of Mainstream:

Bose believed that there are fundamental elements in Indian Civ.:

- Democracy

- Secularism

- Non-violence

- Modernization of Productive Activities

It is to this mainstream culture to which locals, tribes, castes should get connected. This mainstream culture is not threatening anyone. It has been helped by the National freedom struggle.

L. Gandhi's InfluenceCaste system

- Worked in slums among untouchables of Bolpur under Gandhi's reconstruction.

- Rejected divinity of origin, reincarnation & notion of purity.

- Focused on modern changes

- Occurring in CS leading to non-hereditary competitions.

National Integration

- Completely against communalism & against communal basis of

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administrative characterization of backwardness.

→ Dispersal of power to weaker sections

Conclusion : Anything general

→ worked directly with \textcircled{T} societies & was one of the first few;

④

SC Roy : Sharath Chandra Roy

Born in 1871 & was based in Ranchi. He was drawn by the plight of the tribals. He is regarded as:

→ Father of Indian Ethnology / A P

→ 1st Indian Ethnographer

→ 1st Indian Anthropologist

He published the 1st monograph by an Indian writer on any tribe called as Munda & their Country. (1912)

He also published the 1st Anthropological journal in the country called "Man in India" in 1921.

Method SC Roy says his method is Orthodox ethnographic method.

Stage I

Formation of
Institutional
Foundations

VSSC

to

CCS

to

IAS

to

IFS

to

IRS

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in which data is collected following the classical mould of Anthropology. That is fieldwork; more focus on primitive society.

He was similar to Malinowski, though both worked independently. SC Roy had high praise for him.

works

- Monograph on Oraons of Chotanagpur (1915)
- Monograph on Birhor (1921)
- Man in India (1921)
- Munda & their Country (1912)

(Dhumsuria or
Youth dormitory)

Affiliations

- Member of Folklore Society of UK
- Fellow of Royal Society of AP in London.
- Founded Bihar & Orissa Research Society & he was its Gen Secy.

Concepts

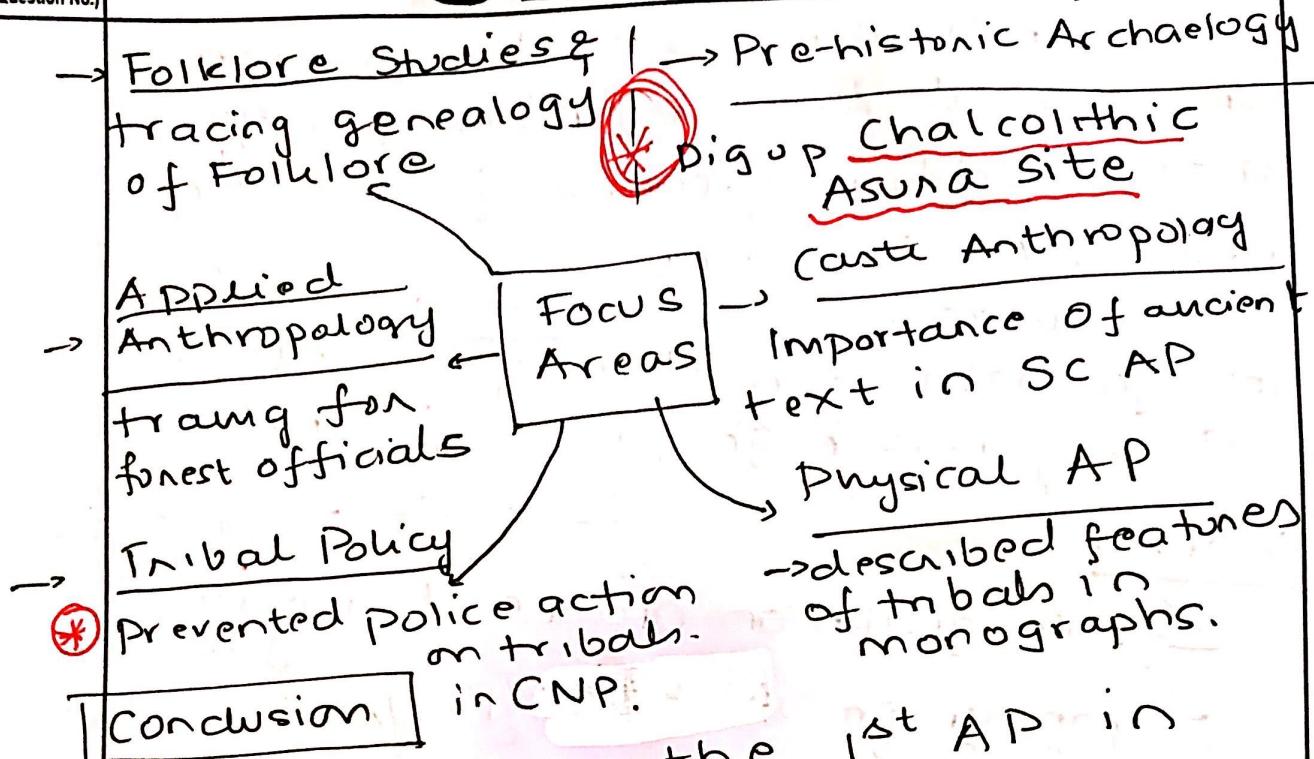
- Brought out the interface between colonial law & customary law.
- Continuity of Indian civilization & tribal communities. Roy's work established that local tribes were influenced by the Great Hinduism & Caste system. Ex: Stories of Ramayana & Mahabharata.

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→ Same age as IVC
→ Imp. Implement
→ Burials called ASURKUTTY

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प्रश्न संख्या
(Question No.)



SC Roy was the 1st AP in India who directly worked with tribal societies. His works paved way for dev of AP in India & started an ethnographic tradition in India. —————— ⑤ ——————

Phase 1

MNAs
Srinivas
said.

Ananthakrishna Iyer:

Born in 1861; he was employed in the office of Registrar General of India. He was a great pioneer in AP & IA was jokingly called as 'Anthropology'. He undertook extensive field study. He also served as Superintendent of Ethnography in ~~Kerala state~~ & carried out an ~~(Cochin)~~ ethnographic survey there.

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He started a special section in Indian Science Congress on Ethnography in 1914 & was its President. He was also member of Folklore Society of Britain.

Works

- Ethnography Survey of Mysore (1903)
- Malabar Magic
- "Agricultural Basis of Religion in South India" at International Congress of AP.
- Study of Marriage customs of Cochin State (1914); Iscc
- Namboodiri Brahmins of Malabar (1914); Iscc → Pioneer work
- Tribes & Castes of Cochin
 - 1st volume: Hill tribes & lower castes
 - 2nd volume: higher castes
 - Even EB Tylor Like Namboodiri, & Rivers & Frazer, Brahmin, etc appreciated. → It was an encyclopedic work

Methods

- Emphasized Participant Observation
- Gave importance to life cycle ceremonies → Risley
- Modified 27 point format of Indian census into 14 point which was suitable for Indian context.

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→ For Kadars: He explained how modernity destroyed their life.

Conclusion → general.

⑥ DN Majumdar: Dhirendranath Majumdar

Born in 1903; he studied at Univ of Calcutta. His mentor was SC Roy. He did his PhD at Cambridge University. He is called as the Franz Boas of India as he introduced many concepts & also bridged gap in physical v/s SC AP. He was also influenced by Bronislaw Malinowski.

Works

→ A tribe in transition: A study in cultural pattern, 1937

→ Races & Cultures of India, 1937

→ Affairs of a Tribe; a study in Tribal Dynamics, 1950

Phase 2
Ridge Pattern
Benedict
Influence

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- Caste & Communication in Indian Village (1958)
It was 1st full fledged village study in India
- Social Contours of an Industrial City
- The fortunes of Primitive Tribes (1944) (1960)
- The Himalayan Polyandry, 1962
↳ Lachasa tribes of Uttarakhand.

Affiliations

→ He established the Dept. of AP at the Unv of Lucknow, 1928.

→ Founded Journal called Eastern AP 1947

→ Ethnographic & Folk Culture

Society at Lucknow, 1945

↳ only Hindi AP Journal → Manav

He founded important areas such as

① Communication AP, Urban AP, etc.
& detailed study of Polyandry

Chor ka ek Gaon [A Village on the
(Hindi) fringe, 1962]

Contributions

→ Used holistic functional approach
in his study of Ho tribes → FW in Roopkund in Chamoli.

→ Village study along with Opler of Cornell University in village near Lucknow.

→ His collaboration with PC Mahalanobis & Rao resulted in formation of D^2
or generalized distance statistics used in biometrical anthropology.

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- Study of school children in Lucknow is landmark in Physical AP.
 - Based on Serology established relation between UP population with Bengal in east & Punjab in west.
 - Concept of Bongism in tribes of Chotanagpur -
 - Man Area Resource & Cooperation was later modified by vidhyamti to give NMS complex - DN Majumdar said these were 4 pillars of Indian Culture
 - 1st AP in India to study impact of Modern civilization of Tribals in India.
 - Believed in Integrative Approach and called it Creative Adaptation.
 - Concept of Desensitization and showed example of Kashmiri Pandits.
 - Along with Verier Elwin started Problem Oriented Ethnography & introduced revisit method.
 - Fieldwork among Ho's of Kolhan along with SC Roy.
- Conclusion:
- Anything general!

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SC Dube : Shyam Charan Dube

He was trained in political science at Univ of Nagpur. His application of Structural functional approach in village study brought him into ^Prefute.

Methodology

→ He applied deductive - positivist² approach rather than inductive- inferential.

→ Proposed comprehensive frame of reference for study of complex cultures to understand Indian reality.

Works

→ The Kamar (MP) (1951) was 1st book and part of his doctoral research.

→ Tribal Heritage of India (1977)

→ The Indian Village (1955) was → Not autonomous study of Shamirpet in AP,

study of Indian Village.

→ Power & Conflict in Indian Village

→ India's changing village

Contributions

→ To Pol AP in his Paper

Dominant caste & village leadership, he stated that Pol. power in caste was concentrated in few.

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So he rejected MN Srinivasas' Dominant Caste, & put forward 'dominant individual'

→ Youth culture: In Restive Student Strands in contemporary youth culture (1972)
Dube described youth as undifferentiated mass; he identified 4 subcultures

- 1st gen literates
- Indian hippies
- Youth from medium to low privileged status -
- Westernised people/family

→ Indian Society: In Indian Society (1990)
he analyses Varna & Jati system.
→ said joint family was never the norm in Indian society.
→ trend of nuclearization but solidarity & jointness in important rituals & ceremonies
→ kinship no longer strong
→ factors of utility & convenience playing more in role,

→ Argued against Tribals as original inhabitants as many of the tribes themselves talk about their ancestors migrating, many Hindu groups also have similar right of making such claims too.

→ SC Dube task force setup by

Planning commission to better Schemes.

- Evaluated 'com. Dev Prog' in Saharanpur, UP with Cornell Univ. He also analysed changes in rural areas due to CDP.
- Shamirpet Village Study:

Similar description to Robert Redfield in 1st village study in Mexico in 1930.
No Indian village completely autonomous.

- Caste ranking based on purity & pollution but not on economics.

Economic System

- Caste's functions
- Interdependence of festivals
- Occupational mobility

Family
village
caste

Conclusion: General!

③

2nd phase Iravati Karve: 1905 Born

She was India's 1st women A.P.

She taught at Univ of Pune & synthesized the civilizational elements

of Indian society with that of local cultures. She also won the Sahitya academy award for her

novel on Mahabharata called

Yugantha in 1967. Phd in Germany

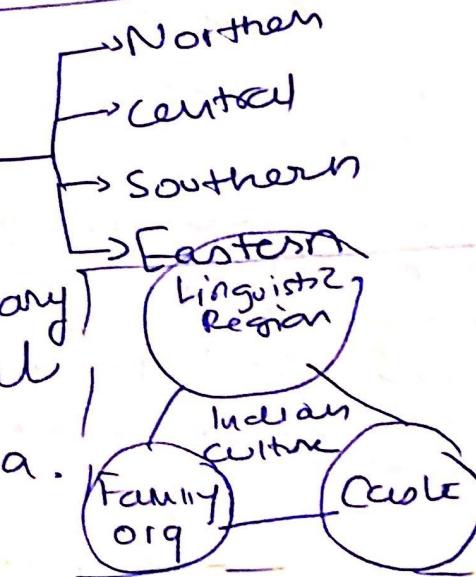
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Works

- Kinship Organisation in India (1953)
- Group Relations in Village Community (1963)
- Satara Town Study by K. Kanve & Randive (1965)

Contributions

- ① → Study of kinship system in India
- Study of family structure in India
- Categories India into 4 cultural zones based on marriage
 - Northern
 - Central
 - Southern
 - Eastern Linguistic Region
- ② Said 3 aspects necessary to study any cultural phenomena in India.
- ③ Linguistic Pattern:
 Kinship org depict linguistic pattern but deviations also observed.
 Ex: Maharashtra → Sanskritic language
 → kinship org → Dravidian
- ④ Caste: She did genetic analysis of caste - Said that caste was a hereditary endogamous group restricted to a linguistic region



Fig

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Patriarch
manager
Property

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न लिखें
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⑤ Joint family: Said it was autonomous unit with own economic org. It + provided social & economic security. Industⁿ → disintegration of JF & village community.

⑥ Dynamics of Group Relations: study in Maha villages to test hypothesis of interpersonal & intergroup relation w.r.t to kinship & locality. Said boundaries of caste & locality. Said boundaries of caste & kinship governed by Economic relationships but personal & social intercourse defined by social stratification.

⑦ Social Dynamics of Growing Town:

At Satara by Kanve & Randive (1965)

→ Small town acts as bridge between city & village. changes between town & village due to education

→ Small town has both urban & rural character. *She also studied Jainism system.*

Conclusion

→ creative blending of AP.
↳ biological & social
↳ AP & Endology → Yogantha
↳ AP & literature

She gave light to gender studies

→ Foremost women AP.

Comparative Account

→ Study of northern zone marriage rules → bride outside blood ties

Other contri

→ South India preoccupied with principle of alliance

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Q

इस बाटे में कुछ
न लिखें।
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HD Sankalia: Hansmukh Dhirajlal Sankalia

Born in 1908, was one of the finest Archaeological AP in India. He did [Ancient India History] his PhD from London Univ & became Professor at Deccan College, Pune.

Research Areas

He was pioneer of archaeological excavation techniques especially of prehistoric period (in western India)

→ Proved mixing of Soan & South Culture in lower Paleolithic. → Excavated Maiwas (Maha) in 1950's. It was 1st evidence of settled farming community in Maha. → Found flake tools at Nevasa in 1956 proving that India had a distinct Middle paleolithic phase.

Techniques

→ Hafting in Lopa in Madarani
→ Splinter & groove Technique
→ at Muchotla Chintamni Gav

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Publications

- ① → Prehistory & Protohistory of India & Pakistan — 1962
- ② → Indian Archaeological Today — 1962
- ③ → Prehistory of India — 1977

Insights

- ① → Proposal for new age terminology in India. Said that (P-M-N) to be replaced by (E-M-L-N) Stone age.
- ② → Neolithic culture of India be divided into Pure Neolithic (Eastern & Kashmiri) and Neo-lithic - Chalcolithic (Southern & Baluchi).

Other Contributions

- Guiding famous AP's such as VN Mishra & Halti Nagar.
- He was awarded Padma Bhushan in 1974.
- He wrote many research papers, took seminars, etc.

Conclusion: General conclusion

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Verier Elwin : British AP

Born 1902; began career as a Christian Missionary. He conducted extensive fieldwork especially of Baiga & Murias which covered art, exploitation, youth dormitory, etc.

→ Baiga (1939) : exploitation by Hindu landlords & missionaries.

Works → A Philosophy for NEFA : Controlled Integration Policy & discarded Isolationism
 L J N wrote (1958) Tribal Panchayat as policy in forward

Muria & their Ghotul. Ghotul is youth dormitory of Muria Gonds of Bastar (1747). Values > materialism

→ LOSS of New & Old Isolationist approach Comparative study of Aborigines of Bastar with people of central province.

Tribal Reserve Area → National Park Theory : Protect tribals from exploitation
 → No interference from non-tribals.
 → GS Ghurye criticised & labelled as No-changer / Isolationist.

Editor of Man in India.

- Anthropological advisor to GoI & NEFA.
- Inspired by Gandhi & Nehru
- Ghotul was spacious but central to social & religious life of Muria Gonds. Elwin said it is independent & autonomous. Chukur's Report It was sep for boys & girls.
- self-trained A.
- called 'No-changer' / Isolationist / Colonial He himself later said term 'NP' to be avoided.

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प्रश्न संख्या
(Question No.)

प्रश्न से सम्बन्धित
वाक्यों की संख्या
Count with reference
to the question

BS Guha: Biraja Shankar Guha
⁽ⁱⁱ⁾
Master of Philosophy → A.P., Ph.D from Harvard → Racial Basis of CS, 1934

- Contribution:
- ① Racial studies → classification in 1935 by scientific measures
 - ② CS origin & Race Theory
 - ③ Promoted & founded → T.R.I
 - ④ FW @ Nagas { Human sacrifice }
 - ⑤ NW Balochistan Linguistic Classification given
 - ⑥ Studied Khasas of UIC
 - ⑦ Racial Map → Sweeping Brachycephaly distribution → elaborate

Leela Dube (1923 - 2012)

- forte in Feminism, ⑤ studies & village study.
 - ①
 - ②
 - ③
- ① Pioneered 'Women Study' in India ⑥.
- Chaired "Declining SR" panel of World ⑤ congress, 1984. → Son-Male Preference → Sex selective Abortion.
- "Visibility & Power", 1986: International perspective for ④ of women.
- "On construction of Gender" (1988) : Hindu Girls in Patrilineal ⑤
 - Presents st process of girl child in patrilineal Indian society. highlights differential treatment of girls.
- Women & Kinship: Gender in S/SE Asia (1997)
- "Anthropological Exploration of Gender Intersecting fields" (2001)
- ② → Islam & Matriliney (1969) ⇒ Lakhshadweep Islands
 - introduced 'Women Study' in the mainstream ⑤ of India.
- Studied Polyandry among Himalayan ④ in context of women workload
 - Ex: fuel, fodder & kitchen.

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- ③ → At seminar in IRMA, Ahmedabad she pioneered course of "rural environment". It was attempt to introduce village FW studies in business manner & was inspired by her husband SC Dube's Shamirpet study.
- She questioned 'etic' approach in AP & advocated "dialogue approach".
- (S) → AP & advocated "dialogue approach" towards A & ethnographic research.
- Taught at Saugar University, MP
- Studied at Nagpur University (MA).
- "Towards Equality report of committee on status of women in India" (1974) => helped.
- Lifetime achievement award of Indian ^{cal} S (2007)

Conclusion: Contributed immensely to "constructive phase of Indian A". She gave "women's touch" to A in India.

Haimendorf : Christopher von Fuhrer

Born 1909; Austrian Ethnologist;
Chair of Asian AP at Univ of London.
→ 40 years in India

→ Said Ethnographer must learn
the language of the people → Nagarese.
Bhagonia → Naked Nagas (1939) | Tribes of India
Bhui (1964) → Chenchus (1943) | Struggle for Survival
Works → Sherpas of Nepal (1964) (1982)
Films → Land of Gurkhas (1957)
→ The men who hunted heads
- Nagas of Assam (1970)

Contribution :

- * → Advisor to Govt of NEFA & Andhra Pradesh on Tribal issues.
- * → Govt Education Scheme (1943) : Nizam School
- * → Studied influence of Buddhism on Nyishi, Konyak, Sherdukpen of Arunachal
- * → Apatani Tribe in NEFA : found them very educated & competition for Govt job.
- * → Rajgonds of Adilabad (1949) : Analysed TCR
Reddis of Bison Hill (1949)

→ Influenced by Malinowski & JH Hutton and Ewin also

U.I.U.O.

- ⇒ Advocated an 'isolationist' approach as they were being hampered by Cultural - contact wanted separate plan for them.
- Rare foreign @ outside UK/USA

2nd
PhaseGS Ghurye: (1893-1983); Govind Sadashiv
Ghurye

Champion of ① & ⑤; used Indological
texts to work on Caste & Race in India.
Very influential in formative stage.

① Views on ⑦:

- Elwin Ghurye debate; extreme assimilationist.
- "Aborigines: So called & their future": 1943
- Said ⑦ are not aborigines / adivasis.
Said ⑦ are not separate category
infact they are backward castes.
- Said ⑦ follow Hindu ⑤ order for
economic benefit; & catholicity of
Caste system to their ⑦ beliefs & practices.
- "SC: 1949": Criticised govt efforts
for their internal contradictions

↓
Adoption of
Integrationist
Approach

↓
Giving autonomy
in S. A.

Ex: Mahadev Kolis (1963).

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② Caste & Kinship System

- Agreed to Risley's racial theory of caste.
- Gave 6 characteristics of caste.
- "Caste & Race in India (1932)": It followed Anthropological Approach.
- Caste: Brahmanical child of Indo-Aryan culture & cradled in Indo-Ganga valley.
- Kshatriya & Caste → Integrative role & helped Indian society to evolve.
- Differentiated Varna & Jati.
- Differentiated Varna & Jati.
- Ex: Caste & class in India (1957)

③ Society & Culture

- Attempted synthesis of Indological & sociological perspectives
- 5 foundations of culture
 - Religious consciousness
 - Conscience
 - Justice
 - Tolerance
 - free pursuit of knowledge.
- Cultural unity of Indian Popn is due to acculturation of knowledge introduced with arrival of Vedic - Aryans.

Ex: Social Tensions in India (1968)

U.P.S.C.

- Born in Mauvar, Maharashtra
- Elphinstone college → Cambridge PhD
- & doctoral advisors were A C Haddam
& WHR Rivers.
- Head of Dept. of Sociology at UNV
of Bombay in 1924.
- founded "Indian Sociological Society".
& its newsletter "Sociological Bulletin".
- headed Bombay A Society:
- Iravati Karve & M N Srinivas were
his students & I P Desai.

U.P.S.C.

British Contribution

- Most in F & C phase as per LPV: ROA (1976).
- 1784 : William Jones ⇒ ASOB to study Man & Nature in India.
→ Risley, Dutton & Russel did ① ethnographies.
- 1906 : W.H.R. Rivers studied Todas of Nelsir
- 1906-08 : A.R. Radcliffe Brown studied the Onges of Andaman.
- A.C. Haddon & James Frazer heavily influenced Indians. Especially S.C. Roy who is called 'father of Indian Ethnology'. Heavy British influence in his works.
- census from 1881 - 1931 had heavy influence on Indian A; 1881: caste used for 1st time.
- Risley in charge of 1901; came up with Racial, caste classification for the entire pop of Indian. Also the concept of Tribe was used for 1st time.
- 1931: Tribe was fully explained.
- 1938 : Joint session of Indian Science Congress Association & British Association discussed progress & future of Indian A.
- Vernier Elwin ⇒ National Park,

- Kathleen Gough; Henry Maine → Land system in India
 R. Fiske
 William Jones
 Hooton
 A.R. Radcliffe Brown
 W.H.R. Rivers
 Adriean Mayr
 Malinowski
 E.B. Tylor
- Baden Powell → Indian Village Community
 George → LSI
 Grinker → Bihar Peasant life
 F.G. Bailey → TCC
 → Bisipara village was studied

U.P.S.C.

American Contribution

LPV in RoA : 1976 said \Rightarrow Analytical Phase

\hookrightarrow Post-Independence
its grew impact.

\rightarrow R. Redfield \Rightarrow village studies \rightarrow LPV
[Chicago School at UoC] \rightarrow Mckimm Maniq
 \rightarrow NMS
 \rightarrow SC Dube
(~1950's) } Concepts

\rightarrow Julian Steward : Cultural ; Inspired LPV.
Ecology \downarrow
NMS Complex

\rightarrow Sol Tax : Applied & Action \rightarrow Dev Agenda & Policy Making.
(Current Anthropology Journal) \rightarrow Govt Commissioned Studies,
 \rightarrow Research & Dev Centres set up.

American

Morris Opler . village studies; Division of Labor in Indian Village (1949)
 student Bernhard Cohen \rightarrow Study of Madras \rightarrow Thompson
 studied caste mobility.

Oscar Lewis ; After field experiment in India
 (Rural Cosmopolitanism) Mexico; made village studies popular.

R Redfield

McKimm Maniq +

Nelson Singer

William Cuison

David Mandelbaum \rightarrow (S) orgn & planned
change in India (1954)

(Impact of dev on JF & CS)

\hookrightarrow Tech, credit & (C) in Nilgiri (1952)

\Rightarrow Newot kota with Toda (now breaking down)

U.P.S.C.

 Same
for trial of
period of
First day of
S.V. 2016-2017

 इस पात्र में कुछ
न लिखें
(Don't write anything
in this part)

Contribution of Scholar Administrators

→ 1st setup in Bengal by William Jones (ASB) (1784)

→ Many were Britishers in initial phases
were posted as administrators in
tribal areas, missionaries/political agents.
This led to descriptive documentation &
codification of way of life of many
communities. → colonial effect: (A) started in 1850's
• 1/2 emerged on colonial ethnography.
Their outputs are of 2 types •

a) Encyclopedic works: It was about
dress patterns, food pattern, custom, beliefs,
values, etc. - But brief & superficial -
↳ due to admin & pol needs of
the British Govt, rather than
intellectual satisfaction. (1868 - 1875)
John Forbes & John William Evans et al.

b) En: Watson
called Report on Ethnology Organized by Ethnological community ⇒ PoI [1868 - 1875]

4) En: ET Dalton (1872) : Descriptive Ethnology of Bengal

3) En: MA Sherring (1873) : Hindu Tribes & Castes

4) En: H.H. Ridley (1909) : It was on people
of India & took into account biological

cultural & historical profile of communities

U.P.S.C.

The 2nd PoI was the first to discuss the Biological profile.

⑤

South Indian
Encyclopedic
works

Edgar Thurstan & K. Rangachari (1909)
wrote "Caste & Tribes of S. India"

Ananthalakshmi : 1st Indian to write an Encyclopedia
Ayyengar "Caste & Tribes of Cauhan (1912)"
Later wrote: "Caste & Tribe of Mysore, 1930"

Initial National Efforts at AP

① 1886 → BPA of Parsis :

→ Journals of Bombay AP Society
→ Secondary sources.

② 1914 : ISCCA started section in AP
but it was named Ethnography.

③ Hiralal collaborated with Russell
& wrote Castes & tribes of central India
(1915)

U.P.S.C.

b) Monographic Studies:

In 1903, Govt of Assam started a Directorate of Ethnology to publish Monograms. Mainly focused on tribes in NE/ Central India.

Ex: Gordon → Ichasi in 1907

Playfair → Garo in 1909

Sema Naga in 1921

JH Hutton → Ao Nago

Briggs → Chmarans

→ Rengma Naga

JP Mills studied Lotha Naga in 1922. Interest was not academic but political.

Areas chosen where there was potential for rebellion.

Characteristics of British Monographs

→ Ethnocentric bias & judged people.

→ Merely descriptive & lack of theoretical or conceptual framework.

focused on aspects that would sell well in western markets.

But → Marked beginning of ethnographic culture in India. One of the most famous was: Missionary → Sydney Endle

even missionaries reached NE

The Kachets of Assam (1911)

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Facts: MOTA in 1999

→ LP Vidyamati & SC Dubey → TSP

→ TCC: Bailey

Hindu Method of Tribal: NK Bose
Absorption (941)

NMs: The Muler (1963) by LP Vidyamati

Sacred complex: LPV

→ Provisions of Constitution & Tribal Panchsheel
due to Indian AP.

→ LPV & SC Dubey → Applied & Action
Anthropology

→ Ghunge → Integration ← Elwin
(Assimilation) (Isolation)

→ DC & Sanskritization: MN Srinivas
Westernization proved Csisnols
rigid.

→ SC Roy & BS Guha started Caste
Studies in India by Indians.

→ GS Ghunge → Caste & Race in India 1932,

→ Robert Redfield → 6T & LT

→ Momin Mannan → Univ & Parochialization

Indian A → Tribal Studies

- SC Roy : 1st. → Munda & their country (1912)
- SC Roy : 1st. / → Oraor of CNP (1915)
- Monographs
- Conducted EW.
- GS Ghunge - Elwin debate
- NK Bose : Hindu Method of T (1941)
Absorption
- LPV : The Males of Raymahal (1963).
- Tribal Panchsheel ✓
- LPV & SC Dube ⇒ TSP (1972)

Indian A → Caste studies

- BS Guha initially studied caste scientifically,
- 1931 census
→ Caste & race in India 1932
- GS Ghunge
- Post-Independence many village studies were taken up:
 - SC Dube's: Indian village (1955)
 - MN Srinivas: India's Villages (1955)
 - DN Majumdar: caste & communication in an Indian village (1958)

⑤ △
in
modern
India
(1953)

Rgs among
Coorgs of
S. India
(1952)

DC in
Rampura
(1959)

→ Interplay of LT & GT

→ Busted 'book view' of Orientalism & Indology

Tradition

Defⁿ: Transmitted values & Behaviour of any community which are persisting over a period of time are called Traditions.

Etymology: 'Tradere' meaning 'to transmit'. (Latin)

Characteristics

- Respected; Exemplified
- Referred to frequently
- Members are taught by s^m.
- Dynamic; old ones replaced.

'Value' is the key element of difference between Tradition & Custom.

Max Radin observes in "Encyclopedia of

Social Sciences" (1930) that Tradition is not merely a fact observed like custom. It is an idea that creates an exhausted group consciousness & thus most effective in forming of groups.

Orthogenetic → Indigenous/Endogenous

Heterogenetic → Exogenous

Primary Stage → Internal Growth & Orthogenetic change → Contact with others → Heterogenetic change.

* Milton Singer (student of R. Redfield) said India is a pre-existing tradition. Thus its GT's are continuous with the various localised traditions.

LPV: Sacred complex; also linked to GT/LT.

Little and Great Traditions

In Pre-1940's, AP was focused on relatively isolated simple societies. It was their 'hunting ground'. Thus there was less focus on complex social systems. In 1940's, the Civilisational School of AP Thought was propounded by Robert Redfield in Folk culture of the Yucatan (1941).

McKim Marriot
Oscar Lewis

Turned attention to wards, peasant (S), villages, urban centres & cities.

Civilization Evolution

(10)

(20)

Primary: orthogenetic evolution
Indigenous evolution
Ex: India, China

Secondary: heterogenetic evolution
External influences
Ex: Puerto Rico

Redfield studies civilizations in terms of folk & urban aspects. He studies their nature & interactions and came up with concept of 'Folk-Urban' continuum. It was applied in Indian context as 'Tribe-Caste' continuum by F.G Bailey in "Tribe & Caste in India", (1961).

Folk Society: Small, unlettered society with homogeneous cultural traditions which is religion oriented. It has high degree of unity and group solidarity. Economy not based on market.

* Gen. food producers

Urban Society: large population, density, division of labour, educated elite who dominate based on legitimacy drawn from sacred texts. Market based economy. Consumers
* Redfield called as cradles of civilization

keepers of sacred text

→ Reverent attitude towards land

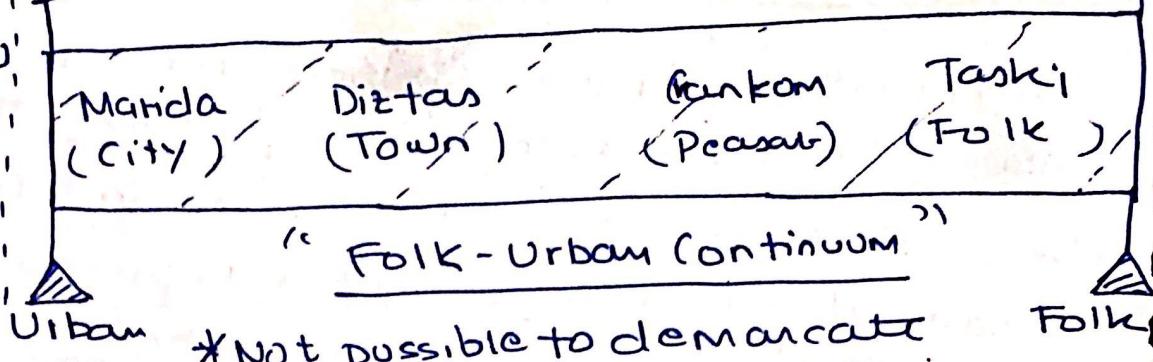
Peasant Society: → agriculture is ideal & noble job
R. Redfield → Inclusive attitude & belief in dignity of labor

Peasant S. & Culture (1956) → It comes between folk & Urban societies

Thus no society is completely Urban or Folk. It shares different characteristics with both based on the principle/concept of continuum.¹¹⁹ & interdependence

Case Study : Yucatan, Mexico ; R. Redfield

4 society show continuum similarity on basis such as market, shop, middleman



* Not possible to demarcate where Urban ends & tribal begins

Folk

Explains how 'folk' society & 'urban' society interact. & transfer of culture takes place in a civilization. And continuity of culture.

Little & Great Tradition was dev. by Robert Redfield in "Peasant Society & Culture" (1956) to study Men. Society

* Every civilization consists of traditions

Structure of the Traditions
Civilization

Great Traditions

Generally originate from Urban centres, they are of elite classes. They originate from ancient thinkers, texts & epics.

Ex: Urban Hindu community.

It is cultivated in temples, educational institutions, schools, etc. In Geeta, Ramayana, Mahabharat, Upanishad, dance

R. Redfield

L> (Little Communities, 1955)

Little Traditions

Homogeneity of culture, traditional life

Small population

generally rural
Sattriya dance of Assam

Relative Isolation & self sufficient economy.

Distinctiveness & collective consciousness

Casteform (who belong & who don't).

No meaningful reference & context.

Little

→ Mostly oral & beliefs

→ localised and rural.

→ general & tribal societies

→ transmitted mostly orally

→ disorganized & haphazard

ambiguos

BNS Banerjee (1975) calls GT or Shastrya Tradition.

Differences

Great

- Mentioned in religious epics
- Spread is wide, national
- elite & gen. urban
- transmitted through text
- organised norms and rituals present.

- Mostly oral & beliefs

- localised and rural.

- general & tribal societies

- transmitted mostly orally

- disorganized & haphazard

- ambiguos

⇒ FUC explains mutual adoption of Ⓛ traits between various communities.

Critique by Oscar Lewis:

- Indicative concept; variance observed from reality.
- degree of Ⓛ contact tough to measure.
- Neglect of psychological data.
- Ⓛ changes may not be due to FUC; but due to heterogeneity of elements

Supporters of FUC

- ① Mom's Opler in "Extension of IV, 1956": village exogamy + Caste Assemblies + Religious centres in Town + Pilgrimage Shrines
Creates Village - urban linkage.
- ② Horace Miner in "FUC, 1952" supported it.
- ③ MSA Rao: "Urbn & SΔ, 1970": Studied Yadavpur village near Delhi & found that villages changed crops to cater to Delhi demand.
He also gave concept of Fringe Society: dynamiz & 2-way interaction in F-U-C.

R. Redfield & Singer (1954): Diff 1° & 2° Civ^{zn}.

1°

→ Orthogenetic; it is an indigenous evolution.

→ Evolves through indigenous folk cultures

→ Ex: China, India & Japan

2°

→ Heterogenetic; due to contact with other Ⓛ & Civ^{zn}.

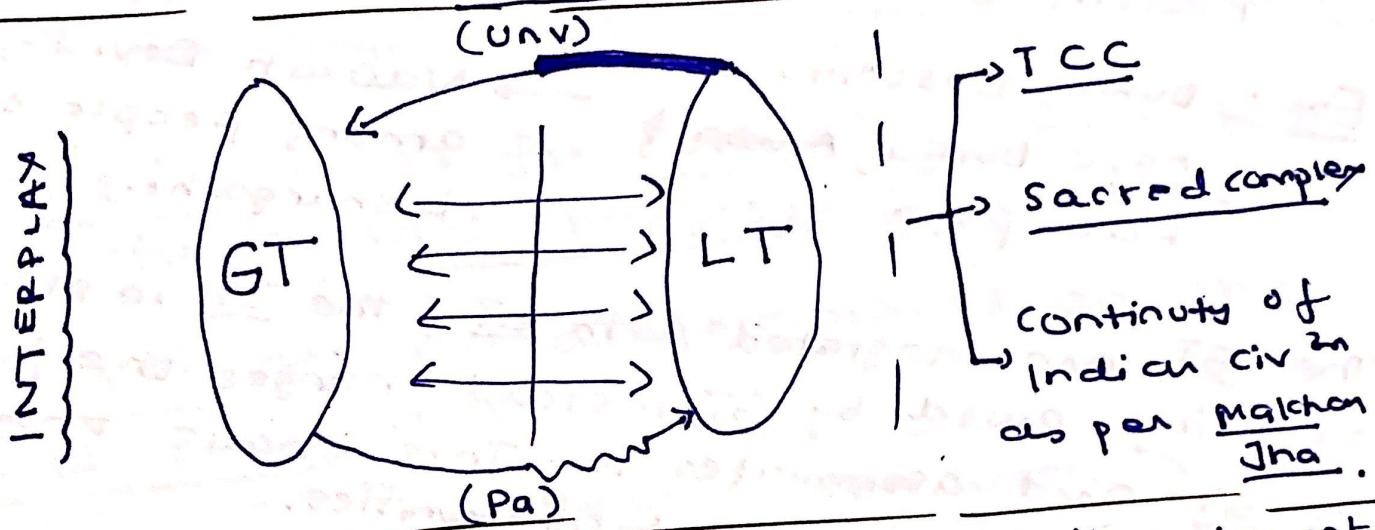
→ Product of external influences on primary

→ Ex: Steward said Puerto Rican Civ^{zn} as Spanish Indian & African influences.

Interaction of GT & LT

Explained by Mckimm Tanniot in his:

1. Little Communities in Indigenous Civ²ⁿ (1955)
 2. Village India: Studies in Little community (1955)
- He did FW in Kishangarhi, UP. He was also student of R. Redfield.



Universalization: When GT borrows the elements of LT. Other way around is parochialisation.

- Gives LT meaning, context & reference.
 - More widespread area
 - Less frequent due to resistance by GT.
- Ex: Sai Baba ; Ex: Jai Santoshi Maa (1975) by Veena Das

Ex: Salwro ⇒ Rakshā Bandhan, married sisters apply tilak on brother & get money in return.

Ex: Sauriti Puja during Diwali or walls ⇒ Lalcchi Puja during Diwali Day with rice flour

Panochialisation

Ex : Local forms of Ramayana; yet original Awadhi verses retained.

Ex : Gully cricket

Ex : Govardhan → Gobardhan; decorated with cow & worshipped as form of Krishna. It is heavily criticised.

Ex : During Dussehra we have Durga, Amba & Kali Puja → Navratri Devi Puja among people of kishangarhi.

The GT are integrated with LT; the LT instead of being awed by GT, instead changes the form of GT and assimilates it. This shows the resilience of the local communities.

People of LT simply imitate w/o much care.

→ Linked with diffusionist school of thought.
→ Cause of diversity in India.

Criticism

"Dichotomy of"

→ SC Dubé (1965) has said LT/GT "is not enough to capture complexity of Indian civilization". He suggests 6-fold tradition:

a) Classical : Mahabharat Tradition

d) Western Tradition

b) Regional : Ganesh Chaturthi Tradition

e) Emergent National : Tiranga Tradition

c) Local : Tribal Rituals

f) Sub-cultural traditions : Civil servants

Y. Singh says it offers wider scope but also suffers from similar limitation as GT/LT dichotomy.

2) SC Dube also says that tough to exactly define what GT is? Even R. Redfield had thought about it. They are constantly interacting with LT so static definition based on old books is not enough. Both GT & LT are not singular but a bundle of traditions.

3) GT & LT useful for cultural changes but not for structural changes in Civilization.

4) GT & LT are not differentiated on the rural-urban axis.

a) Usually in societies where mobility is the least

b) i) Redfield said these are cross cultural concepts
ii) Milton Singer said useful to study civilizations where past is continuous with present

∴ cross-cultural utility is less

India, China & Japan and all 3 lie in 1 corner of world.

6) More than 1 GT is possible.

7) We don't know what is Unv & Pa; as these processes have been going on for so long. So

w/o historical data conclusions drawn may not be correct. Thus Unv & Pa are not 2 processes but are the same circular continuous process.¹²⁴

8) Mandelbaum said GT & LT do not follow in letter & spirit either in city/village. The GT only acts as a reservoir from which cultural traits are selected by specific groups.

Thus interaction of GT/LT have not lead to clash/dissolution of LT but to fusion & inter-penetration. The hallmark of Indian Civⁿ is the cultural continuity and mutual coexistence of various traditions.

Q. Fusion of Modernity & Tradition in India.

R. Redfield says civilization is complex org of traditions. (^{Good} _{Definition})

Initial Scenario

→ Majumdar (1961): Traditions govern life in India.

→ Y. Singh (1973) : Traditions prior to modernity based on hierarchy, holism, continuity & transcendence. On them Indian ss like CS, Ashrama ₁₂₅ and Dharma are based.

<Changes>

1) Y. Singh in "M^{an} of Indian Tradition, 1973" says that microstructures like Caste, village & JF have shown resilience & adaptability to changes. The forces of M^{an} have less impact on Indian Civ^{an} as Interplay of GT & LT \Rightarrow strong cultural continuity \Rightarrow Resilience which keeps structure of Indian Civ^{an} intact.

2) Rudolph & Rudolph in "Modernity of Tradition? Pol Dev in India (1967)" has said Politicisation of caste ensuring its perpetuation. They thus propose that radical contraction seen b/w tradition & modernity doesn't hold true in India.

3) R.K Mukherjee (1965): Traditions have great power of absorption / resistance. So unless the pressure is too much, they can survive by various adjustments.

4) Eisenstadt : Modernity in India was limited and dev as a substructural & sub-culture w/o subsequent expansion into all sectors of life.
Ex: Srinivasa's Truck Driver

The capacity to adjust to Modernity is a measure of vitality of Indian Tradition.

Conclusion: Sachidananda "Modemising the tradition & traditionalising the modern"
Mitton Singer "Traditionalising Modernity"

Sanskritization [20M]

By MN Srinivas who started VS in India in his "(R) & (S)" among coorgs of S. India, 1952".

Initially called Bⁿ, it was 1st systematic attempt to study (S) at Δ in Free India and describe social mobility.

When a lower caste/tribe/other S group Defn: emulates a higher caste (preferably Dvija) to claim higher (S) at status in the local caste hierarchy.

- 2 step: Firstly emulate & then claim, Y. Singh said "anticipatory socialization".
- Collective & intergenerational
- Only positional change.

Characteristics

- Can be ritual or secular emulation.
- Even linguistic as sanskrit cosmology like Moksha, Pap, etc creep into their vocabulary. Therefore a change in way of life.
- Position of women lowered.
- frequent & common.

Pre-Requisites

1. Wealth
2. Political Power/Political patronage
3. Migration [which also requires wealth]
4. Control over traditional capital
5. Particularly justified claim.
6. Basic Purity

Case Studies

[MOS] and caste

1. FG Bailey in Bisipana [Phultani District], Orrisq. As village expanded Chausa became market connected and wealthy. Then became kshatriyas and also entered matrimonial ties.
2. Owen M Lynch in "Jatavas of Agra"; they were Shoemakers who made money due to foreign tourists => claimed kshatriya; but didn't stop making shoes hence rejected. They formed the Jatavas Youngmen Association to rewrite true history which said to escape wrath of Lord Parshuram they had taken up shoe-making but were not accepted back. Thus as S²ⁿ failed they took to Politicization.

Criticism

- Bundle of Concepts; 3 major models → B, K, V and each has 2-submodels such as Ritual & Secular. So depends on local lower caste what to follow for S²ⁿ. In south was Ritual & North was Secular.
- De-Sanctification: Didn't consider as imp factor so Majumdar (1961) criticised. Ex: Ichosa Tribe has 5 communities: B, Thakur, Baigji (Musicians), Lohar & Kotta.
- Harold Gould => why oppressed imitate oppressor? It is due to repressed hostility.
- Paramangalam & Chettikulam [FPW; 2018] say FW Method of MNS wrong as all key informants => higher caste.
- Meaningful at middle level of hierarchy, the lower caste resort to Politicization.

→ David Mandelbaum calls it as safety valve of caste system. But DC opposite it.

→ SC Dube, no pan India model as no Pan-India dominant caste.

→ Y-Singh criticised MN Srinivas for neglecting non-sacrifice traditions; doesn't have all India pattern. Fails to give consistent theory of SDA.

→ Marathas: KM Pannikar; via Political power ✓.
Initially shudras; but only K can be king & local Brahmins refused. So brought Brahmins from Kashmir who gave them 80gen lineage. [Nandas destroyed all Kshatriyas]

→ Nonia's of UP: William Row; wealth via;
(Gautamak) 43/47 [Tanner, Dhuria & Bhangi lower]; => Now 17/47
When British took up sati prodn they were badly affected; so took up new jobs in construction

→ Kayasthas: By Political patronage; Allaudin Khilji
Initially shudras; Scberg needed them for land records.
Brahmins would write only occasionally

→ MF Bhattacharya (2019); How to explain Dalit Movt CPW by S&M.

→ Brahuiyas of Bihar & Tyagi of UP failed to fully Brahmanize. Many new strata come up.

→ castes at similar level

→ Acting as pressure groups to extract max from pol system

→ Horizontal solidarts more imp than vertical mobility.

→ Y. Singh said S&M is historically correct but heuristically untenable.

It was dominant method when CS was relatively more closed. But today it is no major chan for anybody due to reservation.

→ Broke myth of caste as "Iron-Tight"

S²ⁿ & TCC

processes of (S) mobility.

→ S²ⁿ is one way of T → C mobility

→ Usually ref models are DC/Brahmin.

Similarities

Both are reversible

- Both lower castes & T are placed at lower hierarchy & oppressed community
- Both consolidate CS & hegemony of Brahmanical model maintained.
- Vegetarianism, S restriction, & position of women degraded in both.
- Entire group must do; corporate phenomena
- Both dislodge folk view of caste as a static & non-changing entity.
- Reservation has slowed down both.

— — — — outside contact for TCC by Priests

Initiation: self desire in S²ⁿ.

As per Sachidananda,

TCC is historically older since Vedic times.
whereas S²ⁿ is new & started with rigidity in CS.

→ S²ⁿ is 1 way & TCC is 2 way (since Gupta period)

Differences

→ S²ⁿ is imitation whereas TCC is adoption
of rituals & tradition of CS by T

→ structural v/s positional change

Motive is to assimilate with Hindu(S) v/s elevating S status.

→ TCC: interaction of T & S

→ S²ⁿ: upward (S) mobility within CS.

→ S²ⁿ is 2 step process; TCC is continuous.

→ S²ⁿ - faster (~ 2-3 gen) & TCC is slower -

→ TCC → Hindu CS is only model

→ S²ⁿ → Multiple

→ S²ⁿ: give up old; TCC: many old traditions

→ Not welcomed
(More opposition)

can retain

old customs.

→ T as backward Hindus; change
DC doesn't oppose

S^{2m} in SC

Before Independence,

Gopal Guru in "Reservation & S^{2m}" of SC's' (1984) says S^{2m} helped to vent out agitating tendencies from SC, ST & OBC & Secure British.

→ Eleanor Zelliot: Initially SC leaders tried to seek religious sanction for their practices.

But later Ambedkar felt it was fruitless. Thus he tried to gain upward mobility using civic rights as a tool & ignored S^{2m}.

→ Macuse & Keer (1982): Leaders like Jyotiba

Pule encouraged SC against process of S^{2m}. However Gandhian Movt for Harijans concentrated on teaching norms of high caste Hindus like campaign against alcohol & meat to the SC. Thus Gandhian Movt focussed on S^{2m}.

After Independence

→ Reservation benefits created De-S^{2m}. Gopal Guru argues reservation created Dual Dilemma of De-S^{2m} by upper castes but SC elites started S^{2m} due to need of structural integration with upper castes.

→ Sachidananda says SC tried to keep SC backward tag but tried to improve prestige & SC status.

→ Andre Beteille: SC → craze for eco & pol power.

→ Then on Deshpande (1978) argues SC raised their cultural status to level of upper castes.

→ Patwardhan (1968): M²¹ brought C integration of SC & high castes but structural integration of SC is challenge.

↳ To get structural integration; In educated & employed SC's of Nipani (KN) & Kolhapur (MH) Gopal Gow found that SC claim false high caste status & hide their identity. He terms this as "Compulsory S²¹". But this applies only for urban & educated SC. the rural & poor SC are excluded from whole process of upward mobility. This creates rift within SC population & Urban SC are targeted by Dalit literature as "Dalit Brahmins".

Thus S²¹ & Reservation combine to create C gap in SC's. This creates horizontal inequality & disintegration in SC pop". So Gopal Gow argues that with S²¹ it will be difficult to achieve vertical integration of Indian S²¹ structure.

AM Shah: "Structure of Indian Society: Then & Now, 2010"
→ 'Greater Sanskritization'; wherein non-Sanskrit institutions like economy are being used for S²¹.

Ex: Dalit
ICCI

Vaishya Model: Teli (Oil) of Orissa
Kumbis (peasant) of GJ → Patidars.

Shudra Model: Bhangi of Delhi
Laundrymen of western UP

Islamic Sanskritization

→ 'LT' of India; process of acculturation called as Islamization.

→ consists of Hindu converts, immigrants, etc.

Islamization: refers to 3 types of movements in \textcircled{C} status.

① Conversion for \textcircled{S} & \textcircled{C} mobility

② Movt. towards orthodoxy among converts in Islam.

③ Adoption of some Islamic cultural values by non-muslims.

Parallels between Islamization & S^m

Ghaus Ansari in "Muslim Caste in UP: A study of culture contact" (1960) said that hierarchical structure of Muslim \textcircled{S} 's;

→ Ashraf | Thus process of I^m like that
→ Rajput Muslims | of S^m also runs in Muslim \textcircled{S} 's;
→ Clean Muslims | Ansari calls them "Pseudo-Ashrafi".
→ Untouchables: Bhangi Muslims

Resistance of upper castes

Both are disguised pol-cultural mov'ts.

Both mobility preceded by better economic position.

Similarities → orthodoxy (\uparrow).

Mechanisms similar
Ex: Name practices.
Reference model are upper castes.

Driven by religious differences unlike S^m.

Differences

Types Based on
of W^{zn}: impact on
GT & LT
Yogendra Singh

1°: of LT

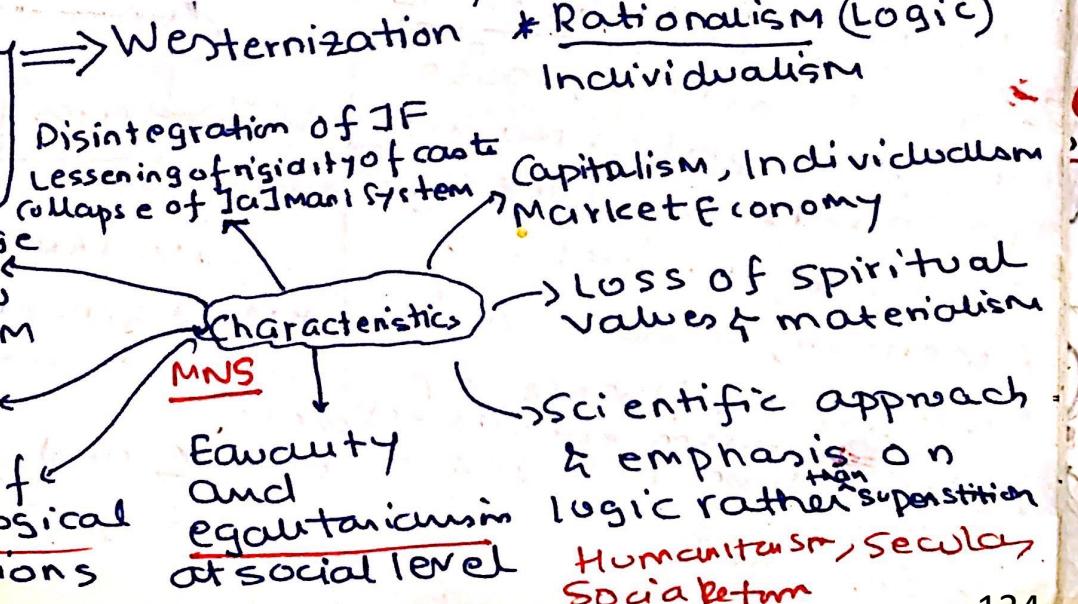
2°: of GT

Westernization:

→ A Note on S^{zn} & W^{zn} (1956)

MN Srinivas talked about it in "Social Change in Modern India" (1963). It refers to cultural changes and institutional innovations in India as our country came into political and cultural contact with western nations and especially Britain. It is occurring at 4 levels:

- a) Technology
- b) Institutions
- c) Ideology
- d) Values



Humanitarianism & Rationalism is part of Westization that led to series of social and institutional reforms in India.

S v/s W Debate: Acc. to MNS, S & W are not conflicting processes, they at times may hasten each other. For instance, expanding of railways, newspapers, post, etc which are due to W have given fillip to pilgrimage, religious propaganda and communal agenda. Increase in W need not retard S.

We also observe that gen. higher caste take up W. So why do highest people of Brahmanical system take up the western system:

(1) More wealthy, access to modern education and thus Sherpur Harold Gould : village, UP

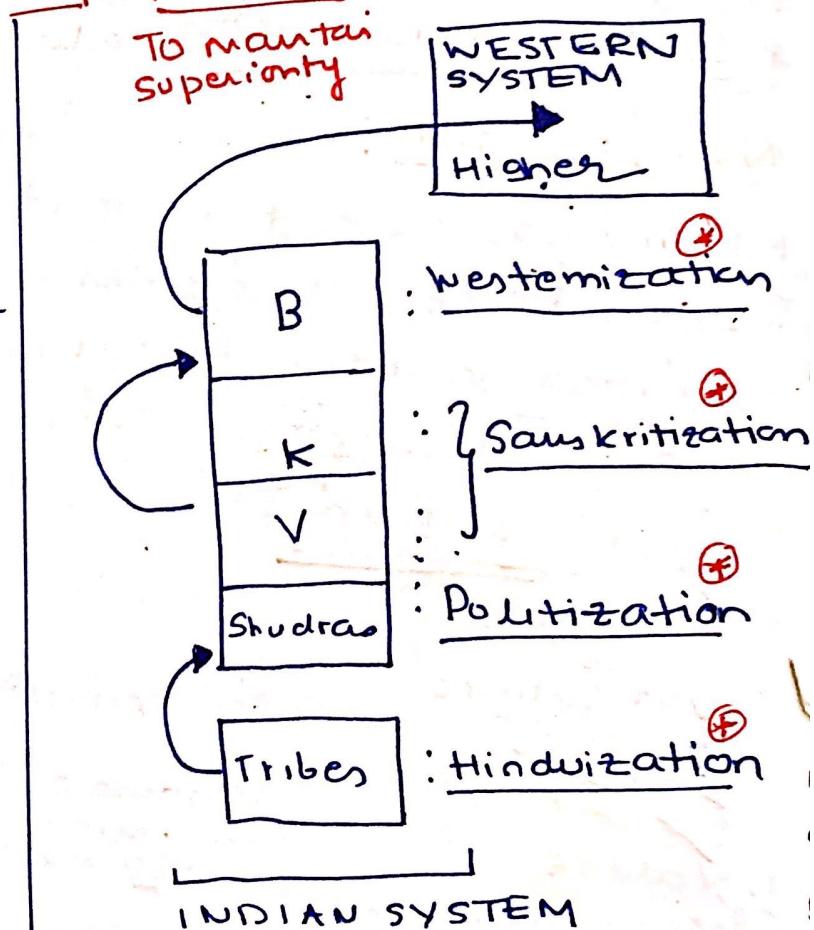
they are more influenced.

(2) It is means of maintaining social distance from lower class who are Skstion.

If one is S than he can no longer go up in traditional system. To preserve status they go out of caste system. Thus many ^{UPPER} caste are trying for W.

Criticism: [Daniel Lerner]

* It is theoretically loose concept & evading mainly British's narrow way of looking at it. There is American, Russian and even French influence on India. ^{western in one aspect} doesn't mean West in others.



* Note gen. only middle castes are successful in Skstion others.

* Sansk and W are occurring together.

W → vacuum filled by → S

W²ⁿ

S²ⁿ

- Specular outlook, → sacred outlook
- Process of Dev → process of upward
- Mobility outside, mobility by imitation
the caste system → Inside C.S.
- Promoted here. → Taboo & meat alcohol

(E)

MNS → W²ⁿ; while Daniel Herner
prefers M²ⁿ. MNS is against this
as he says M²ⁿ assumes rationality
of goals which cannot be taken
granted in actual sense.

W²ⁿ

M²ⁿ

- Value loaded → value neutral
- multi-layered | - - -
- more diverse | - - -
- W in behaviour → More major,
pattern doesn't | transformation is
mean W in behaviour implied.

Ex: MNS gave ex of Bulldozer
driver in Raimpura who also
performs black magic. Thus using
W + tech doesn't mean rationality
attitudes

* Many feel that term W is value loaded and is associated with colonial domination of Asian countries. Thus term Modernization is more preferred. These modern influences are from eastern countries such as Japan, SK & China.

Conclusion: Recently trend away from W is observed. Cultural & Religious revivalism taking place. This is consequence of nationalism & nativistic revivalism.

Vyengendra Singh calls this Indianization.

Jyotiba Phule prefers Y. Singh also says W is perogative limited to Indian elites only.

Edwin Gomes (1951) in study of Madhopur village says Upper DC: Thakurs, Westenite & migrate to urban area to grab jobs

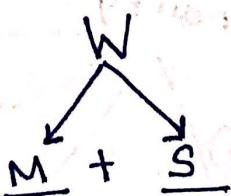
Secularization: It is very related to W, they go hand in hand. It is considered as byproduct of W.

Impact: Indians adopted non-religious thinking for analysing socio-economic and political problems. Ethics and moral values did not have religious view anymore. Now based on rational & humanistic grounds. The rise of National movement too enhanced S.

Diverse people stood under banner of freedom movement.

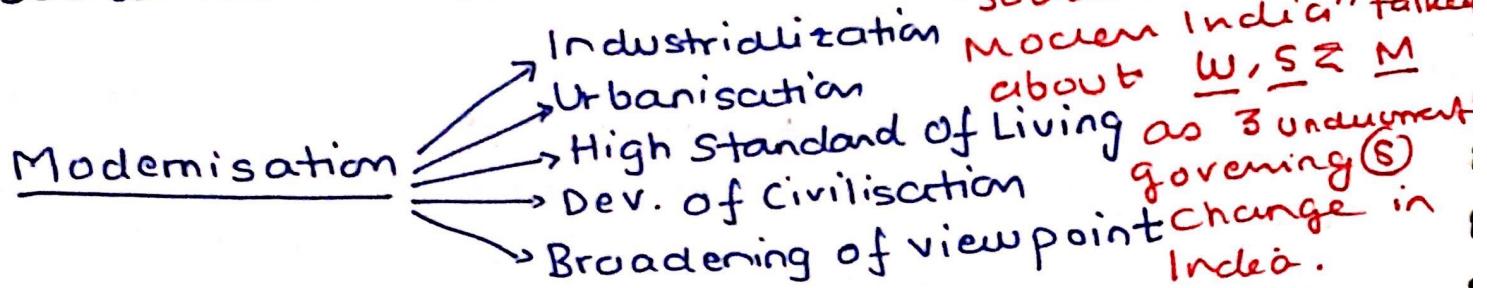
Secular is now enshrined in Preamble of our constitution.

Religious freedom is FR & Indian state is true secular.



Modernization :

It deals with effects of economic dev. on traditional social structures and values.



Eisenstadt: "From a historical viewpoint M is the process of change towards those types of pol, social & economic systems which were dev. in Western E & NAM in 17th to 19th century, and after that spread over to South America, Asia and Africa during 19th & 20th century."

Acc. to many, M is child of W and rose as response to challenges faced by 3rd world countries after WW-II.

SC Dubey: It showed apparent concern for 3rd world countries. It is much less value loaded than W. Many 3rd world countries want high standard of living but they do not want to lose their culture. Thus modernisation was solution. It recognised the strength of roots & did not pose threat to culture of people aspiring for rapid change.

L> fights for removal of social evils.

Daniel Lerner (1961)

Modern Personality

Homogeneous society

Secularism

Rationality & Humanism

Empathy (6) → vertical solidarity
understand others feelings & viewpoint

Present in most societies

Mobility (5) → geographic labour; social ✓
→ roles & status

Structural Change (4) → open society

High Participation (3) → people realize social goals.

→ equality before law, etc

* Modernised Societies operate through institutional structures that are capable of absorbing changes associated with M.

Indian Adventure: Good progress made in last 7 decades, better than other 3rd world countries. But many regional imbalances & Inequality in several sectors.

Conditions to ensure participation of minorities in Nation building. Secular agenda and forces must prevail.

Strong institutions must promote scientific temper & rationalism

^{contemporary India & its M²ⁿ(1974)}
Conclusion: Acc. to SC Dube, there is no standard

model for modernisation and no fixed path for its attainment. Vietnam has adopted Export led

Industrialisation whereas Brazil has followed Import substituted Industrialization. It thus is for the

India alone to formulate model of choice and chalk out path for its realisation. Thus we have chosen democracy and secularism as our path. Aatmanirbhav Bharat

Criticism: i) Many times society requires destruction of indigenous culture & adoption of wⁿ concepts. Ex: Sati

2) Proponents of M²ⁿ regard only western countries as 'true moderns' while others are primitive. But Modernity is independent of culture & can be adopted by any society.

3) Tipps argues that by conflating M²ⁿ with other processes like democratization & liberalization the term becomes imprecise & difficult to disprove.

4) MN Srinivas says Modernization leads to Concept presumption of rationality of goals which may not be true in actual sense. He favors the term westernization.

Challenges to M^{zn}:

- ▷ Cultural Revivalism: bring elements, pre-judge, etc
- 2) Misguided values: Not being able to differentiate between M^{zn} & W^{zn}.

→ Nik Bose says old institutions modify & try to survive on sight of M^{zn}.

Media & Social Change

Media is a medium of mass communication; Dennis Mcqail called it as Engine of change. It has capacity to revive functions of social actors to bring about social change. It is S Institution for S change. It helps people mobilize, coordinate, communicate & engage in S, E, P & R issues (Selb, 2008).

AS 6 billion (2008) rightly observes; Media is tool of interaction between social context, political purpose & technological possibility.

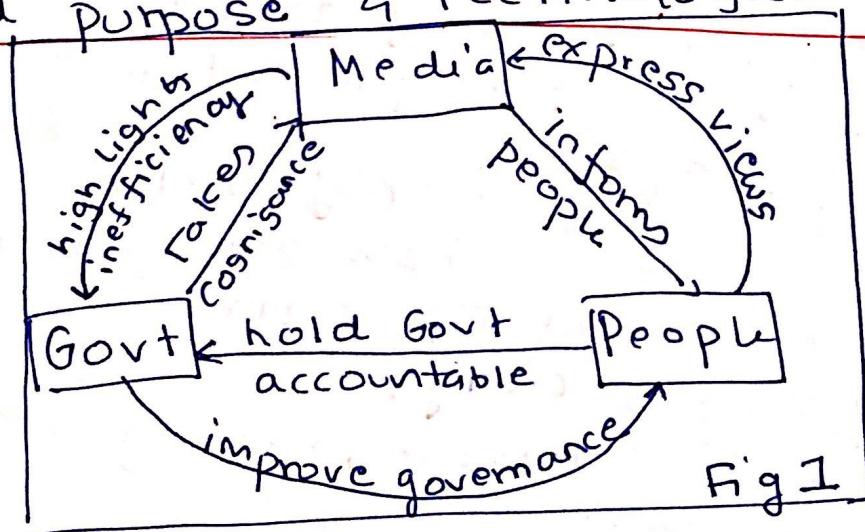


Fig 1

Print Media

▷ Print Media [pre-independence: Nationalism]

1.1) Makes people aware: → Initiates library Movt.

1.2) Voices Peoples' concern: Arab Spring role.
in Tunisia (2010)

1.3) Attention to Inst. failure: → Dongria Ichand
Case study: In Niyamgiri, Orissa fight against Vedanta.

1. 4) Stimulate people's participation & debate.

2) Social Media

- 2.1) Helps continue traditions. Ex: To help Nilgiri tribes connect to potential buyers of produce.
- 2.2) Social evils highlighted: Honor killings, lynchings, rape, Sati, etc.
- 2.3) Reduces Barriers: '# Me Too' movement has highlighted concerns of women.
- 2.4) Propagate Ideology: election engineering as happened in 2016 US Presidential election via Cambridge Analytica.
- 2.5) During floods, EQ, mark as 'safe' on FB.
- 2.6) Cohesion of kindred: kin proximity, FB, WhatsApp.

3) Electronic Media

- 3.1) Tribal concerns highlighted: Polavaram & Statue of Unity displacement.
- 3.2) Diffusion of Cultural Traditions
- 3.3) Shape views: 'TV Series' on NETFLIX & AMAZON PRIME modifying 'family pattern'.
- 3.4) Promotion of new ideas: Live-in, farmhouse, single parent houses.

Case Study: Kheda Project: Relied heavily on Audience research.

Identified 3 areas of specific social interest to Kheda viewers

→ Bondage & Oppression by Feudal landlords

→ Ritual & Superstition used to reinforce class structure.

→ Failure of Govt. to implement programs.

NBSA: Self regulation issues

Reporters w/o Borders

World Press Freedom Index | Ratings | Jamal Khashoggi
Controversy | killed in Turkey

Negatives

- 1) Sensationalism
- 2) Issues ignored
- 3) Fake - News
- 4) 'Post-Truth' world
- 5) Bias
- 6) Provoke

Panchayati Raj & Social Change

Louis Dumont observes that Indian Village is a POL COMMUNITY. Thus LSG is long tradition in village communities. Contemporary PR are thus proving invaluable tool for (S)change in villages, etc.

PR: 73rd CA, 1992: GS, etc → expand.

→ 'Clientelism' in Indian Village → buying of votes in return for favor.

→ Praja Vahini, Social Audit, Ombudsman, Jan Sunwai, etc.

Ex: Bubnal Gram, Maha → GP has all women

Ex: Hina Patil [GP] → ODF(X), clean water, solar lights, WhatsApp groups, etc.

Village Democracy & Breaking Barriers:

1.1) Rajni Kothari in 'Politics in India' says that owing to electoral process, upward mobility ¹⁴²

witnessed in lower classes; OBC's are becoming dominant caste now.

1.2) wider participation (\uparrow) role of oppressed classes (Jain 2007).

1.3) Subash Chattojee in 'PRI & S change' says that elite people are capturing PRI.

2) Emancipation of Women:

2.1) John Holmes in newsletter (2008): Transfer of power to millions of women elected representatives is greatest social experiment in India.

2.2) Lieten (1988) in study of WIB says even now women facing challenges.

2.3) Salgoankar (2008) talks about how $\frac{1}{3}$ rd women reservation led to proxy-candidates. Even Pai (2000) agrees with him.

3) Emancipation of SC/ST

3.1) Renu (2005) based on study in rural P] Observes that PRI working.

3.2) Andand Inbanathan in 'SC's, Legitimacy & L6' points out how dominant caste of TN coerced SC's to request collector to unreserve the Panchayat.

3.3) Lieten \rightarrow due to pol backing (SC/ST, etc) are getting better access to bank loans.

4) Impact on Agri & Peasants

4.1) Mishra in 'Panchayat, Bureaucracy & Rural Development' \rightarrow PRI \rightarrow equity \rightarrow raises productivity.

4.2) Jaymani (↓), Mobilization of Tenants & emergence of caste-class fusion in Agrarian Social Structure.

4.3) Rudolph observes peasant mobilization & rise of caste institutions. Ex: Kayasth Mukti Sangathan

5) Impact on Intercaste Relation

5.1) Sharma (2001) → upper caste dominate PRI.

5.2) Power Struggle & Non-cooperation.

5.3) Ichera (2005) talks of role of DC & Bureaucracy to keep SC away from power structure.

5.4) factionalism, clientelism (↑) as pointed out by S. Anderson in study of kurbis.

Ex: Deepankur Gupta in 'caste in Ave : Identity or Hierarchy' study of influence of khap Panchayats on PRI in Haryana.

6) Impact of CDP

6.1) Ichanna (1992) → good

6.2) Vineeta Pandey & her survey 'PRI & leading social change' points out improvement in social indicators:

→ 71% (↓) in child marriages

→ 41% (↓) in gambling

→ 26% (↓) in Alcoholism

6.3) Samshuddin observes PRI providing job & skills to youth.

⇒ Women leaders like Chhavi Rajawat & Narmoti Dev have transformed their villages.

Social change & Socio-cultural change

Social change, According to Wilbert Moore (1967) is significant alteration of social structures. (i.e. patterns of action & interaction in society).

The institutions, patterns of interaction, roles, activities, norms and other aspect of society can be altered over the time as result of process of social change.

* Three aspects of social change

- ① Social change is process of alteration with no reference to quality of change.
- ② changes in society are related to changes in culture, thus 'socio-cultural change'
- ③ Social change vary in scope & speed.

* Social change & socio-cultural change.

Some social anthropologist differentiate between two terms.

- i) They refer social change as alteration in social structure or institutions or in relationship between insti.
- ii) Social change refers mainly to actual human behaviour

ii) cultural change, on other hand, refers to variation in cultural phenomenon like knowledge, ideas, art, religion, values, beliefs, symbol system etc.

: Theories of Social change.

① Evolutionary perspective -

b) Spencer took notion of social evolution from biological evolution.

b) Comte gave 'directional theory of society' in which society evolves from:

Theological \Rightarrow Metaphysical \Rightarrow Positivist

b) Durkheim classified societies based on mechanical solidarity (similarity of members) and organic solidarity (specialization & functional interdependence of members)

b) evolutionary theorist also gives such perspectives of social change

② Cyclical Theories -

b) culture & civilization pass through stages of changes, starting and ending with same stage.

b) Poswald Spengler believed that every society is born, matures, decays and eventually dies.

③ Structural-functional perspective.

b) society, like human body, is balanced system in which each institution serve a function in maintaining society. When events, external or internal, disrupts social order, social change takes place.

b) change comes from 3 source

① Adjustment to exogenous change.

② Growth thru structural & functional differentiation.

③ Innovations by members of society.

④ Conflict perspective

b) This perspective takes principle of dialectics (opposite) as central to social life.

b) every pattern of action, belief and interaction tends to generate an opposing reaction.

b) Conflict among groups bring social change