Paper -2

Indian Sociology

Perspectives on the study of Indian society:

1. Indology (GS. Ghurye).
2. Structural functionalism (M N Srinivas).
3. Marxist sociology (A R Desai).

Field view-> Structural, Functionalists, Marxian, Modernists

Book view -> (1) Indology-> Classical, Modern

(2) Historical -> Nationalist, Colonialist

Indology (GS. Ghurye)

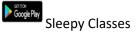Father of Modern Indology -> Highlighting dynamism of Indian culture, that it's unique.

Started as Orientology.
Gradually, uniqueness of India realised: Indology.

1. Literally speaking **Indology** is the academic study of
   the history and cultures, languages, and literature of the Indian subcontinent
2. The Indological approach--> assumption that historically, **Indian society and culture
   are unique**. Also, because assumption that Indian society is continuous and that this
   'contextually' specificity of **Indian social realities could be grasped better through the
   'texts' rather through western ways of studying it.** Therefore, Indologists use ancient
   history, epics, religious manuscripts and texts etc. in the study of Indian social
   institutions.
3. seen in the works of S.V. Ketkar, B.N. Seal and B.K. Sarkar. G.S. Ghurye, Louis Dumont,
   K.M. Kapadia, P.H. Prabhu and Irawati Karve
4. Initially, Sir William Jones established the Asiatic Society of Bengal in 1787 and also
   introduced the study of Sanskrit and Indology
5. Emphasis is on understanding the society, rather than reforming.

GS Ghurye

1. G.S. Ghurye called "doyen of Indian sociology". "Nothing disguises the fact that
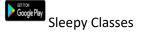   Ghurye was a giant"- MN Srinivas

2. 3 aspects worth inquiring into
    1. His own role in promoting sociology as a subject- wrote 32 books, provided new theoretical perspectives, new researches on diverse topics, was a nationalist
    2. Institution builder- Bombay university Sociology deptt, Indian Sociological Society 1952, its mouthpiece "Sociological bulletin"
    3. Batch of sociologists he mentored- MN Srinivas, Irawati Karve, AR Desai, K.M Kapadia, IP Desai, MSA Rao
3. Completed his doctoral thesis under WHR Rivers - topic- "**Caste and race in India**" (not religion)
4. Indian society presents a vast melting pot of many cultures, religions, values- Ghurye wanted to explore the long unification and synthesising process through which the society passed and has come to this level. Exploration of the process of cultural unity through ages, is the main thrust of Ghurye's writings
5. G.S.Ghurye's approach distinctive from other Indological approaches for the following reasons:
    1. **Sanskrit + Vernacular -** Ghurye uses Sanskrit text exclusively to explain Indian society and culture. Extensively quoted from Vedas, Shastras, epics, poetry of Kalidas. Also made use of vernacular literature- used Bankim Chandra Chatterjee's literature and other Marathi works
    2. **Diffusionist method**- Being a student of Prof Rivers he uses the method of diffusion to understand evolution of caste in India and cultural synthesis of Indian society. Ghurye was initially influenced by the reality of diffusionist approach of British social anthropology but subsequently he switched on to the studies of Indian society from indological and anthropological perspectives
    3. **Methodological pluralism-**
        1. In the application of theories to empirical exercises or in the use of methodologies for data collection he was **not dogmatic.**
        2. He seems to have believed in practicing and **encouraging disciplined eclecticism** (jo bhi theek lagta ho, according to the situation) in theory and methodology.
        3. E.g.s
            1. Field survey- "Sex habits of the middle class people in Bombay" and "Mahadev Kolis"
            2. Also used historical and comparative methods in his studies which have been used by his students also
    4. **Theoretical pluralism**. (Inductive + Deductive)
        1. Basically interested in inductive empirical exercises---> **his theoretical position bordered on laissez-faire.**
        2. Ghurye's flexible approach was born of his faith in intellectual freedom which is reflected in the diverse theoretical and methodological approaches.

3. E.g.s
   1. Even when he conducted survey type research he ventured into generalisations on the basis of scanty information and unrepresentative evidence-- e.g. in "Social tensions in India"

Whole range of his works can be classified into 6 broad areas

Caste

Attributional Approach (have attributes)

Book- "Caste and Race in India"--> combined historical, anthropological and sociological perspective to understand caste and kinship in India caste tribes, kinship, family, Marriage, culture, civilisation, cities, religion, conflict & integration.

Tried to understand caste from historical texts, combining it with field work and cultural perspective

He studied caste system from a historical, comparative, and integrative perspective

Emphasizes two important points:

1. The kin and caste networks in India **had parallels in some other societies** also.
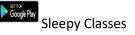2. The kinship and caste in India **served in the past as integrative frameworks**

Six structural features of caste system as follows:

1. Segmental division
2. Hierarchy
3. Lack of choice of occupation
4. Privileges of Prohibitions
5. Commensality -> Food hierarchies in caste – Kacha food, Pakka food, raw food)
6. Restrictions on marriage

Besides the above characteristics, Ghurye laid particular stress on endogamy as the most important feature of the caste system. Caste hierarchy maintained through endogamy

Tribe

1. Works on the tribes were general as well as specific.- "Mahadev Kolis" and "general book on STs in India"

2. At that time --> majority of the established anthropologists and administrators were of the opinion that the Isolation Approach separate identity of the tribes is to be maintained at any cost

3. Isolation not possible, tribes already Hinduised. Ghurye, on the other hand, believed that separate identity can not be made as **already most of the tribes have been Hinduized after a long period of contact with Hindus.**

4. It is futile to search for the separate identity of the tribes. They are **nothing but the 'backward caste Hindus'**. Their **backwardness was due to their imperfect integration** into Hindu society. The Santhals, Bhils, Gonds, etc., who live in South- Central India are its examples

5. Led to a fierce debate between G.S. Ghurye and Verrier Elwin. **Elwin in his book Loss of Nerve** said that tribals should be allowed to live in **isolation**, whereas **Ghurye** argued that tribals should be **assimilated into Hindu castes**

6. Ghurye also highlighted the positives of assimilation- Under Hindu influence, the tribes gave up liquor drinking, received education and improved their tribes and improved their agriculture.

7. In his **later works of north-eastern tribes**, Ghurye **documented secessionist trends**. He felt that unless these were held in check, the political unity of the country would be damaged

Kinship, family and marriage

The relationship between caste and kinship is very close because exogamy (Court Marriage) is largely based on kinship, either real or imaginary, and (ii) the effective unit of caste, sub-caste is largely constituted of kinsmen.
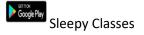
To Ghurye, there are 3 types of marriage restrictions in our society, which shape the relationship between caste and kinship.

These are endogamy, exogamy and hypergamy.

Exogamy can be divided into two parts: (i) spinda or prohibited degrees of kin, and (ii) sept or gotra exogamy.

Culture, civilisation and historical role of cities

1. Idea of rururbanization (rural + urbanisation) securing the advantages of urban life simultaneously with nature's greenery.

2. During colonial times, the growth of metropolitan centres altered the Indian life. Colonilers inverted the previous pattern.

3. The towns and cities were no longer the outlets for agricultural produce and handicrafts but they became the major manufacturing centres.

4. These centres used rural areas for producing raw materials and turned into a market for selling industrial products.

5. Thus, the metropolitan economy emerged to dominate the village economy. Therefore, the urbanization started making inroads into the rural hinterland in contrast to previous pattern

Civilisation and culture

There are two conflicting views about the growth and accumulation pattern of culture.

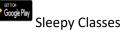(Ist view – Independent Growth of Culture)

(2nd – By Diffusion)

1. Any community culture grows quite independently of similar events happening elsewhere or **predominantly with reference to local needs and local situation**.
2. **Culture grows by diffusion**. A single invention or discovery is made at one place and ultimately this cultural trait diffuses throughout the world
3. Ghurye had a strong faith in the power of man to preserve the best of his old culture, while creating from his own spirit of new culture. (Ghurye – Man preserves best of old culture while creating new. Acculturation Best of own + best of others.
4. **Concerned with** the **process of evolution** of Hindu civilization, which has been termed as a 'complex civilization'.
5. He said, the **process of acculturation is more relevant than the process of diffusion**.
6. He thinks that the challenging task for a sociologist is to analyse this complex **acculturation process** in India. (Caste – started by Brahmins Spread to others.
7. In his analysis of caste, Ghurye refers to how caste system was developed by the Brahmins and how it spread to other sections of the population

Religion (Centre of Culture heritage)

1. Ghurye thinks that religion is at the centre of the total cultural heritage of man.
2. It moulds and directs the behaviour of man in society
3. He **wrote six books** to bring out the role of religion in society. These are: **Indian Sadhus (1953), Gods and Men(1962), Religious Consciousness (1965), Indian Accumulation (1977), Vedic India (1979), and The Legacy of Ramayana (1979)**.

Indian Sadhus

1. Indian Sadhus (1953 and 1964)--> sociography of the various sects and religious centres established by the great Vedantic philosopher Sankaracharya and other notable religious figures.
2. Highlights the **paradoxical nature of renunuciation** in India.

3. A sadhu or sannyasin is supposed to be detached from all castes, norms and social conventions, etc. yet strikingly enough, since the time of Sankaracharya, the Hindu society has more or less been guided by the sadhus.
4. Most of them belonged to monastic orders, which have distinctive traditions.
5. The monastic organization in India was a product of Hindusim and Buddhism. The rise of Buddhism and Jainism marked the decline of individual ascetics like Viswamitra.
6. Indian sadhus have acted as the arbiters of religious disputes, patronized learning of scriptures and the sacred lore and even defended religion against external attacks.

Sociology of conflict and integration

Three books of Ghurye, known as his **'triology'** in this field, which are relevant in this connection. These are **Social Tensions in India (1968), Whither India (1974) and India Recreates Democracy (1978)**.

Five sources of danger for national unity

1. The Scheduled Castes
2. The Scheduled Tribes
3. The Backward Classes
4. The Muslims as religious minority groups
5. The linguistic minorities

How cultural unity is there in India

Indirectly a result of Brahmanical endeavours

He thinks that it is largely as a result of Brahminical endeavour that cultural unity in India has been built up. All the major institutios of Hindu society originated among the Brahmins and gradually they were accepted by other sections of the community. Though Ghurye calls it process of acculturation, it was basically a one-way flow, in which the Brahminical ideas and institutions infiltrated among the non-Brahmins. It is the background of such an approach that Ghurye analyses the problems and prospects of Indian unity in contemporary India

Criticism of Ghurye | Indology

- Caste : Brahminical P.O. V.
- Tribe : Integration | Assimilation is a value loaded concept.
- Armed chair theorism
- **SC|ST|OBC|** Muslims as a threat is not acceptable as they widely participated in INM.
- Indology does not take into account present contemporary changes highlighted by Field Studies. (eg. Dominant caste, sanskritisation)
- Different Indologists give contradictory explanation (eg. Colonial VS Nationalist Indologists)
- Religious texts presented a value, While reality was different. (Fact vs Value)
- Mainly considered Hindu Culture as culture of India.

Structural functionalism (M N Srinivas)

Studies particular functions that are performed by an institution or object for maintenance of Structure.

Tries to explain the various social forms found in tribal societies in terms of their contributions to social cohesion.

This perspective focus on the understanding of the 'ordering' and 'patterning' of the social world.

How did various institutions or customs originate? How does it fill in the broader context? How does the part relate to the whole?

Regarding this perspective, A.R. Radcliffe-Brown says that the **total social structure of a society**, **together with the totality of social usages**, **constituted a functional unity**, a condition in which all parts work together with a sufficient degree of harmony or internal consistency, that is, without producing persisting conflicts which can neither be resolved nor regulated.

It treats changes as a slow, cumulative process of adjustment to a new situation. Its explanation consists essentially of pointing out how the different types of activity fit on top of one another, and are consistent with one another, and how conflicts are contained and prevented from changing the structure
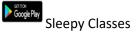
The structural-functional perspective relies more on the field work tradition for understanding the social reality so that it can also be understood as 'contextual' or 'field view' perspective of the social phenomena.

The important followers of this perspective are M.N. Srinivas, S.C. Dube, McKim Marriott, I.P. Desai, D.N. Majumdar and others. In this section, we would discuss the structural-functional approach adopted by M.N. Srinivas, S.C. Dube and McKim Marriott in the study of Indian society.

WH – wisers – Jaymati System – structure Function | Relevance of Structure Function increased after welfare economy Policies in India.

MN Srinivas

1. Social Change
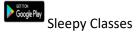2. Religion & Society
3. Study on village
4. Caste

5. Dominant caste

1. M.N. Srinivas is to be credited for **initiating** the new line of **structural-functional analysis** in sociological and social anthropological research in India.
2. Srinivas had initiated the tradition of basing macro-sociological generalizations on micro anthropological insights (Inductive)
3. **Theoretical and Methodological Perspectives**
    1. **Moved from** western textbooks or from indigenous sacred texts to "from direct observation, field study and field experience" Also Coorg Study revealed similarity in religious
    2. field study of Coorgs between 1940-42. rites in terms of worshipping Rivers (Ganga, Kaveri in Coorg)

       (Coorg – People of Coorge)

        1. functional unity was explained by explaining the interaction in ritual context of different castes of Coorgs, mainly Brahmins (priests), Kaniyas (astrologers and magicians) and Bannas and Panikas (low castes)
        3. studies of caste religion (1952, 1959, 1962, and 1966) highlighted not only their structural functional aspects, but also the dynamics of the caste system in rural setting
4. Introduced new concepts
    1. proposed conceptual tools like **'dominant caste', 'sanskritization-westernization' and 'secularization'** to understand the realities of inter-caste relations and also to explain their dynamics.
    2. The concept of **'dominant caste'** has been used in the study of power relations at the village level.
5. Whole range of work can be classified into 5
    1. **Social change: Brahminization, sanskritization (Religious + Secular), westernization (Primary, Secondly, Tertiay)and secularization**
        1. attempted to construct a macro-level analysis using a large number of microlevel findings on the processes of 'sanskritization', 'westernization' and 'secularization'.

           Coogs – Sanskritisation – case of anticipatory socialisation – Generally inter – generation – Followed with rise in Secular mobility

           Rampur (village) – Dominant caste

When entire group gets mobility (Sanskritisation) – Dominant caste

2. **Religion and society**
    1. Coorgs of South India
    2. formulate the concept of 'Brahminization' to represent the **process of the imitation of life-ways and ritual practices** of Brahmins by the lower-caste HindusThe concept was used to interpret changes observed through field study
    3. Later led to higher level concept, 'sanskritization', Brahminic model as frame of reference had limitations (copying of life ways and rituals of other higher castes also)
    4. Though referring mainly to the processes of cultural imitation, has a built-in structural notion, that of hierarchy and inequality of privilege and power, since the imitation is always by the castes or categories placed lower in social and economic status.
    Book- **Social change in Modern India (1966)**
    5. **Sanskritization-** 'sanskritization' as the **process** by which a 'low' caste or tribe or other group **takes over the custom, ritual, beliefs, ideology and style of life of a high and, in particular, a 'twice-born (dwija) caste**. The sanskritization of a group has **usually the effect of improving its position** in the local caste hierarchy.
    6. **Westernisation-** westernization was a **change** resulting from the contact of **British socio-economic and cultural innovations and ideological formulation after independence** to deal with the question of religious groups and minorities
3. **Study of village**
    1. Srinivas considers village as the microcosm of Indian society and civilization. It is the village, which retains the traditional composition of India's tradition. Srinivas was concerned with the spread of Hinduism.
    2. Hinduism was being spread by the process of Sanskirtisation. Curiously did not take up why masses of Hindus still lie in low castes or no castes
    3. He was not fascinated by Hinduism in its holistic form. He looked for it in the caste system.
    4. Rampura village- dominant caste
        1. He conducted the study of Rampur- a Mysore village - which gave him the concept of 'dominant caste'. The study has been contained in **The Remembered Village (1976)**
4. **Views on caste**

1. He showed how castes are interdependent in villages by his study of Rampura Village
2. Srinivas has extensively talked about the social evils of the caste society, he pleads for change in caste system and discusses westernization and modernization as viable paradigms of changesSrinivas views caste as a segmentary system. Every caste, for him, is divided into sub-castes which are;

   SOPCP

   1. Segmentory- The unit of endogamy;
   2. Whose members follow a common occupation;
   3. Pollution and purity
   4. Commensality
   5. Whose members are governed by the same authoritative body, viz., the panchayat?

5. **Dominant caste – Political**
   1. He first proposed it in his early papers on the village of Rampura.
   2. In Rampura village there were many communities- Brahmins, peasants, untouchables. Peasants hold lands, and although they are lower in hierarchy than Brahmins they hold considerable power over them in the village

   Dominant Caste

   1. Six attributes:
      1. sizeable amount of arable land
      2. strength of numbers
      3. high place in the local hierarchy
      4. western education
      5. jobs in the administration
      6. Urban sources of income.
   2. Of the above attributes of the dominant caste, the following three are important:
      1. Numerical strength
      2. Economic power through ownership of land
      3. Political power.

Critics-

1. Ignores Conflict
2. Status Quoist
3. Empirical Anarchism

4. Illegitimate Teleology

1. Upper caste view only
    1. For him, Indian traditions are those, which are manifested in caste and village.
    2. His traditions are **hinduized traditions and in no sense secular ones**.
    3. The **construction of sankritization and dominant caste put him closer to hindutva ideology of cultural nationalism**.
    4. More elitist or presents only upper caste view.
2. **Yogender Singh** criticizes M. N. Srinivas on the ground that **his structure functionalism is a manifestation of objective idealism** (a preconceived notion that India changes at a slower pace in comparison to west)- rather in India change in really fast
3. **Maitri chowdhary** considers that M. N. Srinivas **theory is conservative** as it **cannot understand the changes experienced** by Indian social institutions under the influence of **globalization and feminist movements**
4. **Gail Omvedt**-->reflection of Brahminic ideology than value neutral sociology. Caste as a product of culture is shared by all Indians is absolutely unacceptable
5. **Anand Chakravarti**- silent on class, factional politics and different kinds of political manipulation persisting

Y. Singh - Indian society rapidly changing, of many factors (Islamisation, westernisation), villages no longer micro – cosm of India

Gail omveat – MNS doesn't explain why Dalits couldn't become Dominant caste inspite of nurusen.

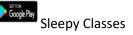Ghanshyam Shah : Dominant caste nothing but class mobilisation

Yogesh Atal's : Dominant castes have different meanings at different

(Multiple Dominances) levels. (MNS not defined where the dominance is)

(For eg. – At village level – Family dominates

At state level – A caste dominates

At National level – various Dominant castes)

<u>RK Mukherjee</u> : presently in capitalist India, Urban areas make the structure of society, villages are a were recipient of the structure made.

Does not explain mobility experienced by non – Hindu communities.

Difficult to say what constitutes a dominant caste when there are so many sub – castes.

Gujarat KHAM, MY – various groups came together as a power faction Dipankan Gupta to overpower dominant castes. (KHAM overpowered Patedars)

Structure functionalism – States Querist | Teleologies | Ignores Conflict | Tendency to Generalise (Empirical Anarchism)

Marxist sociology (A R Desai).

A (i) Perspectives on the study of Indian society:
(c) Marxist sociology (A R Desai).

Radcliffe Brown – History distinguished from socio. (Wilhelm Windboard & He which Rickert) History ideograohic(dealing with individual facts), socio nomothetic(dealing with abstractions, generalized facts).

Marx & Marxists – This is unacceptable. History lifeline of society. Society subject matter of history. Complement. Interdependent.

Noted Indian Marxists – DP Mukherjee (Marxological), RK Mukherjee City Studies) , IP Desai, AR Desai.

They gave an alternate vision to indological perspective and str. functionalism.

Marxist Idea/Thought - Societies Develop through dialectics. Indological persp gives only history, str func discusses only present. Marxist view studies the process of development and evolution through history.
Social institutions understood through Dialectics + Economics.
Marxist –
Denier Thornier – understood agrarian class structure
Kathern Gough – highlighted class – caste nexus.
IP Desai – Joint family in agrarian societies of Economies of scale & DoL.
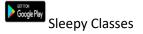**Berninian** – Jajmani exploitative for kamins.

Methodology how do they do it – Marxists collect historical data and look at the socio-historical dev at diff points of time.

AR Desai –
Rejects uniqueness of Indian culture. Considers that history of india should be interpreted from **economic** perspective to understand the birth, growth and rise of Indian soc.

His ideas –

1) On Birth of Caste - Aryan invasion destroyed primitive MOP(who kyaa thaa nahin bataaya ussne). Indigenous were subjected to separate residence. Beginning of caste. Aryans thought themselves as superior, called themselves Brahmin. Different indigenous tribes got their names from the totems they worshipped. Their occupation was rigidified by Brahmins. **Texts were written by the dominant caste to rigidify stratification, eg Rigveda** which says B-Head, K-Shoulders, V-Legs, S-feet. (Cultural reproduction – Pierre Bordeaun)

2) On Buddhism and Jainism – Scholars see them as progressive anti-brahminical movements for egalitarians soc. He says B&J simply offered some space for explanation of existing dominant culture and looked for patronizing from ruling class making Hinduism stronger and seeing Buddha as one of the avtars :p.

3) On Classes in India – 2 Classes – Masters and Service. Service Class **morally and socially** bound to offer services to master class. The realtion is dialectic economical relation. Comparable to slavery in west.

4) On feudalism in India – Largely different from European. Indian came from above, latter came from below (???). Indian feudal lords were chiefs or kings. Normal ppl no ownership of land they tilled. Rent in the form of taxes and services offered. Therefore loss of political, social and economical freedom by masses.

(Capitalistic MOP) Colonialism brought railways, roadways, diff tenure systems, Bureaucracy, legal courts, police system, cash transactions thus starting Capitalistic MOP. Machines produced, cottage industries shut, peasants lost right over agri land and forced to grow cashcrops and indigo.

5) On revolt of 1857 (Capitalism VS Feudalism) – clash between rising capitalism and declining feudalism (represented by diff feudal communities).

6) On INM (5 Phares) – Critical of national and liberal historians. Many ex-feudal lords got into industry under British. Emergent industrialists and Middle class eyeing a position in admin, politics, police etc started a mass mobilization against british which they called INM.
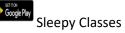
"The so-called national leaders like Gandhi and Nehru adopted policies not to wipe out class ineq rather they preferred to glorify national in the minds of all in order to receive support from the hungry and speechless masses in india to transfer the power from the hands of external colonizers to internal colonizers".

Therefore, democracy in india without democratic participation, without economic freedom, without pol freedom.

7) On Contemporary Policies– Sceptical (New policies protess False Consciousness) of govtal policies like LR, Reservations etc. He sees it as a conscious design of dominant group to glorify the segmentation amongst the culturally, politically and economically deprived sections of the society.

Conclusion – Desai attempts to understand poverty, illetracy, backwardness, marginalization of masses in india as a product of economic history driven by conscious ideological constructs. To

him INM, Devl policies are all populist measures by govt to ensure that True Class Consciousness and Polarisation of society never occurs.

Criticism –

1) Andre Beteille – exaggeration of eco history to fit into Marxist theory. Eg peasant movements in diff parts of the country sign of democracy, never seen in history. AB says that Development is happening.

2) Y Singh – Marxian theory never looks for alternatives to social change. Highly skeptical of everything (govt policies, mass media, popular movements etc.).

3) Gail Omvedt – Marxian theory sees only 2 polarised classes. Whereas in india the degree of inequality experienced by all classes is not equal. Dalits immensely suppressed, worst victims.

Criticism

Jyoti Basu : Biggest folly of Marxist studies in India is to ignore castes & religion. (equality caste as class is invalid in India)

Andre Beiteille – Exaggeration of eco. History to fit into Indian History , other basis of stratifications like caste & political pouncer milled.

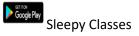Urban areas are witnessing large swathes of Middle – class, contrary to what Marxists Predicted. (Use Dahrenderf's 5)

Gail omvedt: Not right to clarify India into 2 polar classes, Dalits are highly oppressed compared to others.

Other Marxist approaches to study Indian Soc-

Ranajeet Guha's **Subaltern Sociology** – The history of india should be re-written from a mass persp than from the (current) govt's perspective. Empirical evidence indicates that how subaltern groups have exhibited resistance in diff parts of the country at diff times. Eg tribal movmts, caste movmts, peasant etc.

Anand Chakravarthy's **Hegemonistic Domination** – It is against class domination. (Under-class = a body of ppl who are subjected to various forms of deprivation). He says that politics, judiciary, police etc controlled by same class and for underclass to rise and get HRs and other economic and political rights it will need support from urban intelligentsia.

Ashok Rudra, Pranab Bardhan – Follow Althuser's thoety of ideological state apparatus (which does not track history of inequality but focuses on **genesis** of inequality).

Pradeepto Sarkar – LPG era = neo-colonialism (for explaining poverty and marginalization in india)

All in all, India from past to present is a dialectic of Poverty and Prosperity, Empowerment and Powerlessness.

Some fodder material on AR Desai
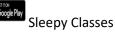
Worked under GSG.

Major Book – The SBIN.

A fresh view on "India" level problems.

Fame – 15th All-Indian Sociological conference. 27 points emphasizing non-exixtence of Marxist methodology in Indian sociology.

7 Broad Contemporary Ideas

1) **Constitiution** – Bourgeoisie, leadership capitalistic. Slogan of socialism is a hoax to confuse masses.

2) **State** – Though preaching science, revivalist and popularizing old religious philosophies. (naming india Bharat (To be quoted in Secularism - that state's symbol still talk of religion), Dharma chakra as national symbols etc.)

3) **Culture** – idealistic and religio-mystical philosophies re-inforced by ruling bourgeois to dominate.

4) **Development** – book **India's path of Development, 1984.** Weak Indian capitalist society can't resolve eco, pol, socio, educational, cultural problems of India.

5) **Crisis** – present society will deepen eco, pol, socio, cultural crises.

6) **Capitalism** – Under capitalism not possible to liquidate mass poverty, unemployement, illetracy, ignorance, reactionary caste, feudal institutions.

7) **Socialism** – Only Socialism can end crisis. By changing consti – giving right to work, removing private property for transformation of Indian society.

Interactional Theory – It a caste receives max food from max castes, is lowest in hierarchy (Mekim Marxist from GSGS writing)

<u>DP Mukherjee</u> – Marxian perspective on Indology (Marxology) (Dialects of Indian History)

<u>Wendy Doniger</u> - American Indologist , Book – The Hindus : An Alternative History

<u>Content Analysis</u> – Apart from texts, official data, Histories, Mass Media also being analysed (eg. Analysis of Tv serials presents primacy of traditional roles, family. Also, texts. Monuments, scripts desiphered, leading to never meanings

Criticism :

Field Studies highlighted weakness in studying texts as they do not reflect present day situations.