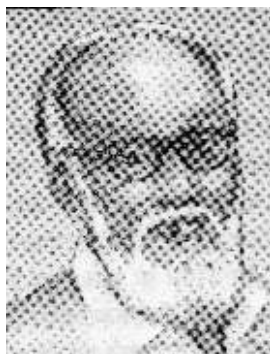


10. Indian Social Thinkers

In the previous unit we discussed the western social thinkers. This unit deals with the Indian sociologists, who studied different aspects of Indian society with a sociological perspective.

Govind Sadashiv Ghurye (1893-1984)



Govind Sadashiv Ghurye is a towering figure in intellectual and academic field for his unique contribution to the field of Indian sociology. He has often been acclaimed as the ‘father of Indian sociology’. He had been engaged in building up the first generation in the field of sociology and they strengthened sociology with the sociological research and theories in India.

Ghurye was born on 12th Dec. 1893 in a small town called Malvan in Maharashtra in a prosperous Brahmin family. Ghurye was a brilliant student in his childhood. He stood first class first at the M.A. examination from Elphinstone College, Bombay in 1918. Later he taught at Elphinstone College. He was asked to meet Patrick Geddes for the development of sociology in Mumbai University. At that time Ghurye went to London for his doctorate; he completed his Ph.D under A.C. Hedden on ‘Caste and Race in India.’

After his Doctoral degree he was appointed as Reader and Head, Department of Sociology, Bombay University in 1924. He was made a professor of sociology in 1934 and retired in 1959. After retirement Ghurye was appointed an Emeritus Professor in Bombay University.

Main works of Ghurye

1. Caste and Race in India, 1932

2. Sex Habits of Middle Class People, 1938
3. The Aborigines so-called and Their Future, 1943
4. Culture and Society, 1945
5. After a Century and a Quarter, 1960
6. Caste, Class and Occupation, 1961
7. Family and Kin in Indo-European culture, 1962
8. Cities and Civilization, 1962
9. The Scheduled Tribes, 1963
10. The Mahadev Kolis, 1963
11. Anatomy of a Rural-Urban Community, 1963
12. The Indian Sadhus, 1964
13. Social Tensions in India, 1968
14. I and Other explorations, 1973
15. Whither India, 1974
16. India Recreates Democracy, 1978
17. Vedic India, 1979
18. The burning Caldron of the North-East, 1980

Contribution of Ghurye

1. Indian culture and civilization
2. Race
3. Religion
4. Caste and kinship system
5. Tribal studies
6. Rural urbanization
7. Indian sadhus
8. Social tensions
9. Indian dress patterns
10. Sociology of conflict and integration.

Race and Caste

Ghurye was an expert in the study of development of civilization. He had interests in the comparative study of various civilizations and his focus was Indian Society. In Indian society race and caste have an important place. He presented his ideas about caste and race in his book “Cast and Race in India.” On the basis of the ancient scholar’s studies on the human society, he concluded that the Indo-Aryan race had come to India around 2500 B.C. The religion of this race was Vedic religion. Mainly Brahmins belonged to this race and the

residents in the plains of Ganges river and they developed their culture. Later this culture was known as Hindu culture.

Ghurye was influenced by Risley and the concept of race was developed and at the same time Risley's book was published on race. He defined caste with some physical characteristics. These are : blood group, density of head, length of nose, structure of eyes, colour of skin and height. But Ghurye rejected the views of Risley and said we cannot establish the relation between race and caste. The characteristics of which was given by Risley are not appropriate because every black man is not related with a particular caste, he may be member of any caste.

Ghurye begins his book from the race and finally he came to explanation of caste. He wrote an important book, "Case, Class and Occupation" and he discussed caste system in India. The English word 'Caste' is derived from the Portuguese word 'Casta' meaning breed, race or kind. Ghurye defined caste as an endogamous group. According to Ghurye, there are six characteristics of caste system, which are briefly given below :

1. Segmental division of society—The caste system divides the whole society into various segments or sections. Each of these castes is well developed social group, the membership of which is fixed by birth. So change from one caste to another caste is not possible. For example, in India, there are four varna's : Brahmin, Khatriya, Vaishya and Shudra. Brahmin Varna is also divided in various sub—groups on the basis of their work. Some group of Brahmins do teaching, perform rituals, and seek Bhiksha. On the basis of their work their status is decided.

2. Hierarchy—The caste system is characterized by a hierarchical order. There is well defined stratification in the arrangement of various castes. As this system is based upon the birth of an individual, change from one caste to another is very difficult.

3. Restrictions on feeding, and social inter-course—According to Ghurye, in caste system there are several restrictions which are related to food, drink and social inter-course. The members of the

upper caste cannot take food or water from the lower caste members, even not interact with the members of the other castes but the Vice-versa is permissible. There are other sub-rules in which it has been defined which kind of food can be taken with the other caste and all persons can not enter any temple of India.

4. Civil and religious restrictions and privileges—Caste system has imposed hierarchy between man and man. It has hurt the sense of social equality.

5. Definite occupation—One of the important characteristics of caste is a definite occupation of each caste. That is transferred from one generation to the other. Occupations of several castes are identified by their names. It was a rule that an individual may live his life by doing its own occupation.

6. Restriction regarding marriage—Ghurey has characterised in the definition of caste that, 'caste is an endogamous group' means each member gets married in its own caste. However, precaution is made regarding marriage within caste but not within the same clan group. Hence, clan exogamy and caste endogamy is followed.

It is clear from the discussion as above that Ghurey has made an extensive analysis of caste. He also explained that caste is derived by birth; therefore, caste is an ascribed status not an achieved status.

These days though caste is determined by birth, however many changes can be observed in this system. Hierarchical aspect could not be observed in caste. In place of hierarchy, there is casteism in which every caste considers itself as superior to the other. Similarly change has occurred in occupation too. Now everyone has abandoned the traditional occupation and adopting new occupations for livelihood. There is a provision in our constitution that the government would not discriminate on the basis of religion, caste, sex etc. Thus all castes have equal rights and none is ineligible. Members of all castes may enter in any temple of the country without any restriction. Similarly behavioural prohibitions have are abolishing slowly. An individual has freedom to get married in any caste.

Above explanation clearly indicates that the caste system has been changing and class system is emerging in the society. All people of various castes live together and take food. These changes in caste system are due to constitution, urbanization, westernization, advancement in education, individual freedom, democracy, religious movement, decline of traditional caste panchayats and women education etc.

D.P. Mukerji (1894-1961)



Dhurjati Prasad Mukerji was popularly known as D.P. Mukerji. He was born in a middle class Brahmin family of Bengal on 5th October 1894. D.P. Mukerji got his education in Calcutta. He loved history. He did his graduation with Economics, History and Political Science. He got M.A. in Economics in 1920, and was to have proceeded to England for further studies, but the out break of first world war precluded this. D.P. Mukerji began his career at Bangabasi College, Calcutta. In 1922 he joined the newly founded Lucknow University as a lecturer in economics and sociology. He stayed there for a fairly long period of 32 years. Radha Kamal Mukherjee, the first professor in the department, had been responsible for bringing D.P. Mukerji to Lucknow. He retired as a professor and Head of the department in 1954. After that he served as a Visiting Professor of sociology at the International Institute of Social Studies, the Hague. After his retirement he was invited to the chair of economics at the University of Aligarh.

D.P. Mukerji was an outstanding person whose versatile interest have made landmarks not only in the field of sociology but also in economics, literature, music and art. Sociology has benefited most from his erudite contributions. He was influenced by Marxist Ideology. He was a Marxist but preferred to call himself a Marxologist. He analyzed Indian society from Marxian perspective of dialectical materialism.

Main writings of D.P. Mukerji

1. Personality and the Social Sciences
2. Basic Concepts in Sociology
3. Modern Indian Culture
4. Problems of Indian youth
5. Tagore : A Study
6. Introduction of Indian Music
7. On Indian History : A Study in Method
8. Views and Counterviews 1946
9. Diversities 1958

Beside these books D.P. Mukerji wrote many articles and fiction too.

Major contribution of D.P. Mukerji

1. Personality
2. Modern Indian culture
3. Traditions
4. Nature and Methods of sociology
5. Role of New Middle Class.
6. The constitution of Indian History
7. Modernization
8. Music

Tradition and social change

The views D.P. Mukerji presented on Indian Sociology were very important. He also discussed about the subject-matter and method of study of Indian sociology. He says that the study of traditions and analysis should be included in the Indian sociology because traditions the subject matter of Indian sociology. Mukerji points out that sociology must have to analyse the process of transformation and proposed a final path. He pointed out that the development of Indian culture was the result of the continuous challenges and synthesis of various races and culture. He also supported the studies of traditions for the analysis of society's Hindu theory. He also discussed about the internal and external challenges which have influenced the traditions.

D.P. Mukerji believed that it is good for Indian sociologists, that Indian society comparatively has minor changes as regards to other societies. In the other societies they have technological changes. D.P. Mukerji was in favour of the Marxian dialectical study approach is better in context to society and culture. Mukerji had a great faith in Marxism.

Marxism gives an idea of a desirable higher stage in development of human society. By the Marxian dialectical method, we should understand the social reality, specific traditions, special symbols, specific cultural patterns and social actions of India.

The role of D.P. Mukerji is quite significant in building sociology of India with Indian perspective. He said that we should be specific about the need and theories of sociology in India. And, Indian society is diversified so that we cannot understand through general theory. He insisted that we should not try to understand Indian society, through western perspective.

In the year 1955 D.P. Mukerji presented his views on Indian traditions and social change in his presidential address to the Indian Sociological Conference, 1955. He wrote “the study of Indian tradition was the first and immediate duty of the Indian sociologists, and it was only in the light of such study that socialist interaction pretensions of changes in the Indian tradition in terms of economic forces, could be meaningfully attempted.” He believed that Indian sociologists are not only sociologists but they also should be an Indian. To understand our social system we should take part in the folkways, mores and customs. Knowledge of Indian languages, if not of Sanskrit, he said, would be essential to indianize our sociologists.

Meaning of Tradition

D.P. Mukerji points out that tradition comes from the root ‘tradere’, which means “to transmit”. The Sanskrit equivalent of tradition is parampara, that is succession. The meaning of tradition is to transmit the mores, folkway and customs to the next generation. Today, the traditions are not in their original shape. They are changed. The main cause of the change in traditions is the Indian society’s contact with the other culture, like Mughal and British society.

Theory of the changes in tradition

D.P. Mukerji asserts that traditions do change. Three principles of change are recognized in Indian traditions : Sruti, smriti and anubhava. It is anubhava or personal experience, which is the revolutionary principle certain Upnishads are entirely based on it.

Personal experience of the saint-founders of different sects or panths soon blossomed forth into collective experience producing change in the prevailing socio-religious order.

D.P. Mukerji explains the changes in traditions of Indian society on the basis of sruti, smriti and anubhava. The strength of the Indian tradition lies in its crystallization of values emerging from past happenings in the life habit and emotions of Men and Women. If we want to understand modernization, it is essential to know about the traditions. Traditions never die but they adjust with new situations. Only fast economic changes may destroy the traditions. Modernization is a dynamic fact and has a historical process. Without traditions, there is no meaning of modernization. The interplay of tradition and modernity brings changes in traditional values and cultural patterns, that is modernization. Tradition is not a static concept rather it is dynamic. Tradition is not a dynamic. Tradition is not a hurdle for modernisation rather a motivational situation.

The dialectics of traditions

D.P. Mukerji was a supporter of dialectical approach. This approach assumes that through the dialectical process, the changes occur in any society. In society, there is always a dominant and subordinate class—a ruling class and a subject class. The relation between these classes has always been exploitative. As a result there is a conflict between these two classes. And this conflict creates a new society and this new form of society is based on synthesis. According to Karl Marx this is a process of thesis, antithesis and synthesis. D.P. Mukerji said that this process is also applied on the various traditions, customs and folkways and conflict always creates a new system and development occurs in the society.

The above explanation clears that D.P. Mukerji believed Tradition is important to understand Indian society and its development. According to him the changes are brought in the traditions through sruti, smriti and anubhav. The dialects among the traditions are also responsible for changes.

A.R. Desai (1915-1994)



Akshay Raman Lal Desai was born on April, 16, 1915 at Nadiad in Gujarat. This town is situated between Ahmedabad and Vadodara. He belongs to Nagar Brahmin caste. This caste is known as an intelligent caste in Gujarat. A.R. Desai was influenced by his father Raman Lal Vasant Lal Desai, he was a well-known literateur who inspired the youth in Gujarat for rural development. His father was a government officer at Vadodara and he visited various places for governmental work. A.R. Desai also visited these places with his father and A.R. Desai acquired a lot of knowledge about the common people and their problems.

Desai learnt Fabian Socialism from his father, and he took part in students' movements in Baroda. He completed his school education and took admission in Vadodara University, but due to his involvement in student movement, he was expelled from the university. After his graduation, he also obtained a Law degree. In the year 1946, he completed his Ph.D. under the supervision of G.S. Ghurye. Later on, he taught at Bombay University and also became Professor and Head of the department. After retirement, he was appointed as a national fellow by I.C.S.S.R. He died on November 12, 1964 at Baroda.

Writings of A.R. Desai

1. Social Background of Indian Nationalism, 1946
2. Recent Trends in Indian Nationalism, 1960
3. Rural Sociology in India, 1969
4. Slums and Urbanization of India (with D.Pillai), 1970
5. State and Society in India, 1975
6. Peasant Struggle in India, 1979
7. India's Path of Development, 1984
8. Agrarian Struggles in India after Independence, 1986

Contributions of A.R. Desai

1. Village in India.

2. Transformation of Indian society.
3. Social background of Indian nationalism
4. Peasant struggles
5. State and society
6. Slums and urbanization
7. National movement

State

A.R. Desai discussed about the concept of state in his book 'State and Society in India' which was published in the year 1975. Desai was influenced by the Marxist approach and historical dialectical materialism and by this approach he tried to understand the state. He said that British Colonialism was responsible for making Indian society as capitalist. After independence the government helped capitalists, for industrialization.

According to Desai, capitalists are the dominant class in India. The Indian states are based on capitalist economy. State has also exploited the proletariat and has protected the interests of the Bourgeoisie. The conspiracy of state and Bourgeoisie is to cause exploitation of the proletariat. In the villages, the development programmes benefit the dominant classes. The result of that is state and Bourgeoisie are more powerful. In the study of nationalism, Desai analysed the rural social structure and the socio-economic policies of India, and the structure of state and society.

State is also a class

After Independence, the role of state is like a capitalist class. Its sympathy was with the capitalist and nature of state is also like a class. State is capitalist, feudal and sometime it looks like a socialist. A.R. Desai pointed out in his book, that not only in pre-independence but also post-independence, the state always behaved like a capitalist. In this period, state went on making relationship with capitalists and achieved targets. Therefore, the state has a crucial role in India's production process. Many Marxists and non Marxist scholars do not agree with the A.R. Desai's statement. Marxist say that state is always neutral in the debate of production. States have a particular policies regarding capitalism. These scholars leave the state as a modern or traditional. Non-Marxists believed that state is a capitalist class.

Rajni Kothari is a supporter of liberal politics. Non-Marxists always pointed out that the Indian state is not a capitalist, but the role of the state is important in the development of capitalism in India, the relation between state and capitalism is not cordial or opposite. Rajni Kothari does not agree with A.R. Desai and said the state is not capitalist. The goals of the state is to bring equality in society.

Kothari argues that after the emergency in India, the nature of state has changed, because the size of capitalist has expanded. And, the state is marginalized. A.R. Desai pointed out that the state always exploits the backward classes. The fundamental rights given by the constitution are not exercised by people and state exercise different methods and violence in order to control people. Desai also argues that due to capitalist understanding of the state, slums, economic inequality, peasant struggle etc. exist in the society. Therefore, the development of India is slow. A.R. Desai established the concept of state in that state always works under the capitalists and exploits the lower classes.

M.N. Srinivas (1916-1999)



Mysore Narsimhacharya Srinivas was born in a Brahmin family in Mysore on 16th November, 1916. M.N. Srinivas, who was himself from a Brahminic background, emerged as a breath of fresh air in the over Brahminized world of Indian scholars. He did M.A. under the supervision of G.S. Ghurye. In M.A., he did research work on the theme of “Marriage and Family in Mysore”. In this research work, he studied about the marriage and Family in Kannada speaking castes. He obtained his Ph.D. degree from Bombay University on the theme of “The Religion and Society among the Coorgs of South India”. This book was published in the year 1952. This book got popularity. On the basis of this book, he got an opportunity to visit Britain, where he received fellowship of British Academy. He obtained D.Phil degree from Oxford

University. When he returned from Oxford, he took up the challenge of building a department of sociology at M.S. University, Baroda. He also helped in the setting of the department of Sociology at Delhi University. He joined the Institute of Social and Economic Change at Bangalore. Srinivas was one of the few who preferred to be a professor and remained one all his life. He died in Bangalore on 30th November, 1999. Srinivas had initiated the tradition of basing Macro-sociological generalizations on Micro-anthropological insights and giving a sweep and perspective to anthropological investigations of small-scale communities.

Writings of Srinivas

1. Marriage and Family in Mysore, 1942
2. Religion and Society among the Coorgs of South-India, 1952
3. India's Villages, 1955
4. Caste in Modern India and Other Essays, 1962
5. Social Change in Modern India, 1966
6. The Remembered Village, 1976
7. India : Social Structure, 1980
8. The Dominant castes and other Essays, 1987
9. The Cohesive Role of Sanskritization, 1989
10. On Living in a Revolution and other Essays, 1992
11. Village, Caste, Gender and Method, 1996
12. Indian Society through Personal Writings, 1996

Contributions of M.N. Srinivas

1. Social change : Brahminization, Sanskritization, westernization and secularization.
2. Religion and society
3. Study of village
4. Caste
5. Dominant caste
6. Modern India
7. Marriage and family

Indian social structure

Village—The study of village is the main focus of M.N. Srinivas. Srinivas got the idea of studying India's villages from his mentor Radcliffe Brown in 1945-46. He discussed about the Rampura village of Karnataka in his book “The Remembered Village” in detail. This book has a very interesting story, when he was in the Pittsburg in the year 1970, Srinivas's collected field notes

were destroyed in fire at Pittsburg University. On the advice of his colleague, Srinivas simply wrote from memory. He checked a few facts from the removing diaries but most of what we read today is quite literally “The Remembered Village.” This book was published in the year 1976. In sociology, “The Remembered Village” is a classical book. This book was written on the basis of field work. This book consists of eleven chapters. The general summary of each chapter is stated below.

Chapter One—A description of the educational background of Srinivas and key theoretical influences and his decision to pick Rampura as a field work site. He was emotionally attached with Rampura village, therefore he did the study of Rampura.

Chapter Two—Srinivas gave a brief overview of Rampura and he discussed about the social relations with the villagers and data collection. In this chapter Srinivas analysed the economic status of the village and peasants.

Chapter Third—Discussed about the social structure of the village. In this chapter Srinivas explains about the economic system which controls the social structure.

Chapter Fourth—Explains the role of agriculture and general preoccupation of land by villagers. He said that the main occupation of the villagers is agriculture.

Chapter Fifth—Is related to the family system in village and the role of sex in division of labour and sexual urges of the villagers.

Chapter Sixth—Is the key chapter of the book. In this chapter he analysed the caste system and he established that all the castes depend on the other castes due to Jajmani system. In other words, he discussed about the inter-caste relationships, puritan and pollution etc.

Chapter Seventh—Discussed about the compounding of caste hierarchy by land possession and the land owner – client relationship.

Chapter Eight—Explains the changes of the village since 1948 to 1952. The mechanical use in agriculture (like tractor, irrigation pump) improve the economic status of the peasants.

Chapter Ninth—Srinivas pointed out the social stratification system in the village. He also

discussed the quality of social relations and reciprocity.

Chapter Tenth—Srinivas discussed the religion of the village. Role of religion and regarding Pan-Indian deities in Hinduism and local deities.

The final chapter is about the author’s recollections of his last few days in Rampura. His emotional with attachment the village and villagers and how villagers gave him a farewell.

In this book, Srinivas established a village as an important unit of Indian society. He believed that without the study of village, we cannot understand Indian society. He said that technological changes bring social, cultural, political and economic changes in the villages. Due to all these changes the caste family and marriage systems are also changing. The individual relationship is also changing.

R.K. Mukerjee (1889-1968)



Radha Kamal Mukerjee was born on 7th December 1889 in a Bengali Brahmin family at Berhampur in Murshidabad District a small town in Western Bengal. In West Bengal, Berhampur is a big rural town. His father was a lawyer. He was an accomplished scholar with a great interest in history. Mukerjee had his early education in Berhampur. He did his B.A. from Krishinath college of Berhampur. He took his honours course in English and History from the Presidency College, Calcutta. Here, he came in contact with the scholars such as H.M. Percival, M. Ghosh, brother of Aurobindo Ghosh and linguist Harinath. Mukerjee was influenced by these scholars. In 1910, he was appointed as a teacher in economics at Berhampur College and here, he wrote a book “Foundations of Indian Economy.” From 1917 to 1921, he taught Economics, Sociology, Philosophy and Political Science at Calcutta University. He got Ph.D. degree in 1920 from Calcutta University, on his study of “Socio-Economic change in the Indian Rural community.”

In 1921, he joined the University of Lucknow as Professor and Head of the Department of Economics and Sociology. He introduced an integrated approach in economics, sociology and anthropology in both research and teaching. He served for about 30 years at Lucknow University. He was Economic advisor to the Gwalior state government from 1945 to 1947 and Vice-Chancellor of Lucknow University from 1955 to 1957. He became director of the J.K. Institute of Sociology and Human relations of Lucknow University. He died in August, 1968.

Writings of Radha Kamal Mukerjee

1. The Foundations of Indian Economics, 1916
2. The Rural Economy of India, 1926
3. Regional Sociology, 1926
4. The Land Problems of India, 1927
5. Introductions of Social Psychology, 1928
6. Field and Farmers of Oudh, 1929
7. The Three Ways; The Way of Transcend List Religion as a Social Norm, 1929
8. Sociology of Mysticism, 1931
9. Regional Balance of Man, 1938
10. Man and his Habitation, 1940
11. Indian Working Class, 1945
12. The Social Structure of Values, 1949
13. Inter-caste Tensions, 1951
14. A General Theory of Society, 1956
15. The Philosophy of Social Science, 1960
16. Social Profiles of a metropolis, 1963
17. The Dimensions of Human values, 1964
18. The Destiny of Civilization, 1964
19. The way of Humanism : East and West, 1968

Contribution of R.K. Mukerjee in Sociology

1. Indian culture
2. Theory of society
3. Concept of Universal civilization
4. Economic transactions and social behavior
5. Personality, society and values
6. The community of communities
7. Urban Social Problem
8. Social ecology

Social values

Radha Kamal Mukerjee expressed his views on social values in his books “The structure of Social Values” and Dimensions of human values.” Mukerjee

was known in the world of sociology for the explanation of social values. He explains in his books the origin, evolution, psychological rules of values, protection of values and different dimensions of values. He also discussed the values, which are found in biology, psychology, philosophy etc. Radha Kamal Mukerjee emphasized inter disciplinary approach towards the understanding of values. He sought to develop a universal general theory about values. Without which we can’t imagine the progress of human society.

In India, there is a specific developed branch of sociology, called “sociology of values” due to the contribution of Radha Kamal Mukerjee. According to Mukerjee, every society has its own values and on the basis of their values, we evaluate the progress of society.

Meaning and Definition

Mukerjee explains the meaning of values. He said that the values are means of the adjustment between natural and social world. Values are a particular type of a norm which fulfill the different needs of people. Values are the central element of social existence because if there are values, it means society exists and society exists, means there are individuals. Therefore, a man is always ready to protect values. Values have a common goal and all members of the society have regards for them.

Mukerjee defined the values and said that “values are socially approved desires or goals that are internalized through the process of conditioning and socialization. They generate subjective preferences, standards and aspirations.”

Characteristics of social values

On the basis of Mukerjee’s definition following are the characteristics of values :

1. Social values are collective.
2. Social values are social measurement
3. Social values have common consensus.
4. Social values have emotions.
5. Social values are dynamic.
6. Diversity found in social values.
7. Social values are important for the social welfare and for fulfillment of social needs.
8. Social values are universal.

Origin of values

R.K. Mukerjee says that the nature of all values are social and the origin of social values are based on the interactions between the members of specific social structure. Values play an important role for fulfillment of basic needs and also balancing the environment. And, he got lot of experiences, from social system. Social system depends on social values. Mukerjee says that the origin and development of values depends on the structure of collective relations. When there is any change in the culture new values emerge. He wrote only man is a creator of the values.

According to Mukerjee the collective conditions are helping in the origin of values. When man is active in social life, he is more conscious about norms and moral issues. The formation of values are on the basis of experiences of collective interactions of social life. On the basis of above analysis, Mukerjee explained the three basic basis of values :

1. Goals
2. Ideals or norms
3. Recognitions

Every man has goals for his life and we cannot live without values. Therefore, man practice values. When man accepts values, these values become norms and when norms are established, values take shape of a collective acceptances.

Levels of Values

According to Mukerjee, all values do not have same level but they have some levels. The levels of values depends on the levels of social organization. A gradation of values is found on four levels of social organisations :

1. The crowd—This is the first stage or level of social organization. The crowd is a spontaneous, although brutal expression of values. The action of the crowd is based on emotions and the lack of morality and rationality. In this the level of the social values, norms and the ideals are totally absent.

2. Interest Group—In the interest group certain elements of values may be expressed such as reciprocity, integrity, consideration, fairness level, they are susceptible to impersonal conflict and retaliation. Example; trade union, business organizations, political party, club etc. have specific values.

3. Society or community—In society or community, equity and justice find expression. The basis of social organization is based on logic and morals. In this type or organization people accept equality and justice.

4. Collectivity—Commonality or social co-operation are the chief values of the human organization. These values are necessary for the reconstruction of the world. This level is universal form of social organization and discipline, consciousness, rationality, intelligence and morality are the basis of this level. In this level a man accepts love, equality, cooperation and social responsibilities.

Rules of Values

Mukerjee explained the following rules of social values :

1. Human motivation are converted in the values due to social control in the society.
2. Man is satisfied with the fundamental values of the society. When ever he needs new conditions, the search for new goals and means for the fulfillment of needs of the man, it creates new values for the society.
3. Interaction between values creates several types of combinations.
4. The emergence of stratification due to competition of values.
5. In conflict between values, man selects higher values.
6. Society and culture provides basic patterns of human values.
7. In values we find, individuality, diversity and uniqueness, man selects values with his desires, habits, aspirations and wisdom.
8. The changes in the social environment, groups institutions, also bring about changes in the human values.
9. The root of ideal values of man is in intellectual art, religiosity, intuition, perception and cooperation.

Types of Values

Mukerjee explains the following types of values :

1. Contemporary Values—These social values fulfill the contemporary needs.

2. Specific Social Values—These values fulfill the specific needs of the people.

3. Universalistic Values—These type of values affect the society and the life of the people and these are developed by the Universal goals and norms.

4. Inherent Values—These type of values are inherent in the society and man's internal life.

5. Normative Values—This type of values are developed for the attaining goals or ideals.

Above description clears that Mukerji believed that the subject matter of sociology is social values. According to him, if we want to understand any society, we should understand the values of the specific society. Any society which has more values, it is more developed. He used the structural, functional and comparative method for the understanding of the Indian society. The theory of social values which was propounded by R.K. Mukerjee is relevant even today.

Important Points

- The subject of sociology was started in India at Bombay University in 1919.
- G.S. Ghurye was the first sociologist of India.
- G.S. Ghurye studied the Indian caste system.
- D.P. Mukherjee was a Marxist sociologist.
- On the basis of dialectical Materialism, Mukherjee studied the Indian traditions.
- The conflict in the traditions through thesis, anti-thesis and Synthesis.
- A.R. Desai was born at Vadodara in Gujarat on April 16, 1915.
- He was supporter of revolutionary ideology.
- Desai opined, state is pro-capitalist.
- M.N. Srinivas wrote about Rampura village by his memory.
- M.N. Srinivas explains that due to industrialization and use of mechanical tools brings have been in the brought about in economic, social and cultural conditions of the villages.
- R.K. Mukerjee was born at Berhampur district Murshidabad of Bengal on 7 December 1889.
- He established 'sociology of values'.
- His theory of values is based on the structural functional method.

Questions for Practice

Multiple Choice Questions :

1. Who was the first professor of sociology at Mumbai University?
(a) G.S. Ghurye (b) Patrick Geddes
(c) M.N. Srinivas (d) A.R. Desai
2. When was G.S. Ghurye appointed as a professor at Mumbai University?
(a) 1920 (b) 1922
(c) 1924 (d) 1934
3. How many characteristics of Castes have been given by G.S. Ghurye?
(a) 4 (b) 6
(c) 8 (d) 10
4. What is subject-matter of sociology as per D.P. Mukherjee?
(a) Traditions (b) Dialectics
(c) Culture (d) Modernization
5. Which method was adopted by Mukherjee for explaining traditions?
(a) Functional
(b) Structural
(c) Marxist dialectics
(d) None of the above
6. The Meaning of Tradition is :
(a) Transmission of culture
(b) Transmission of Material things
(c) Transmission of business
(d) None
7. A.R. Desai got Ph.D. under the supervision of which sociologist?
(a) Geddes (b) Ghurye
(c) R.K. Mukherjee (d) D.P. Mukherjee
8. What is state, according to Desai?
(a) Class (b) Government
(c) Institution (d) Political Party
9. According to Desai, state helps the.....
(a) Peasant class (b) Labour class
(c) Dalit class (d) Capitalist class
10. M.N. Srinivas did his Ph.D. on which topic?
(a) Rampura Village
(b) Brahmins of South India
(c) Coorgs of South India
(d) Dalits of South India
11. How "Remembered Village" book was written by M.N. Srinivas?

- (a) On the basis of facts
 - (b) Textual perspective
 - (c) Field work perspective
 - (d) from his memory
12. What is the main cause of caste system in which castes depend on other castes?
 - (a) Jajmani system
 - (b) Caste conflict
 - (c) Mutual cooperation
 - (d) none
 13. Who was founder of the department of sociology at Lucknow University?
 - (a) D.P. Mukherjee (b) R.K. Mukerjee
 - (c) M.N. Srinivas (d) A.R. Desai
 14. What is the subject matter of sociology, according to R.K. Mukerjee?
 - (a) Traditions (b) Village
 - (c) Caste (d) Values
 15. Who was the founder of sociology of values in India?
 - (a) R.K. Mukerjee (b) D.P. Mukherjee
 - (c) M.N. Srinivas (d) G.S. Ghurye

Very Short Answer Type Questions :

1. In which book, G.S. Ghurye studied caste?
2. 'Caste is an endogamous group.' Correct/False
3. Which sociologist influenced Ghurye for the study of race?
4. Which perspective was used by D.P. Mukherjee for the analysis of Indian society?
5. According to D.P. Mukherjee on losing of what the traditions change?
6. On what bases has D.P. Mukherjee depicted the change in the traditions in Indian society?
7. What is the first book of A.R. Desai?
8. When capitalism was developed in India, according to A.R. Desai?
9. Who inspired M.N. Srinivas for writing a book on Rampura from his memory?
10. What is the central element of Indian society, as per M.N. Srinivas?
11. What is the main occupation of the villagers of Rampura village?
12. In which University, R.K. Mukerjee served for a long period?

13. Which book was written by R.K. Mukerjee on social values?
14. In which social organization, is there absence of social values, according to R.K. Mukerjee.
15. According to R.K. Mukerji, social values are absent in which social organisation?

Short Answer Type Questions :

1. How is caste defined by Ghurye?
2. Explain the characteristics of caste as given by G.S. Ghurye.
3. In which form, Ghurye explained the race?
4. Discuss the changes in traditions according to D.P. Mukerjee.
5. Discuss the dialectics of traditions according to Mukherjee.
6. Why Mukherjee accepted the Traditions as a subject matter of sociology?
7. What is state?
8. Is state a class?
9. On which basis Rajni Kothari criticized the concept of state as discussed by A.R. Desai?
10. How M.N. Srinivas defines a village?
11. Explain the characteristics of a Village.
12. Discuss the causes of the changes in Indian villages.
13. Define social values.
14. What are the rules of social values?
15. Discuss the levels of social values?

Essay Type Questions :

1. Write an essay on the views of G.S. Ghurye on caste.
2. Throw light on the concept of traditions as given by D.P. Mukherjee.
3. Discuss the concept of state and role in society according to A.R. Desai.
4. Discuss the book "Remembered Village."
5. Analyse the theory of social values as given by R.K. Mukerjee.

Answer Key :

1. (b) 2. (d) 3. (b) 4. (a) 5. (c) 6. (a) 7. (b)
8. (a) 9. (d) 10. (c) 11. (d) 12. (a) 13. (b) 14. (d)
15. (a)