

**MA IV SEMESTER**  
**HC 4.1. INDIAN SOCIOLOGY**  
**A. R. DESAI**

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# A. R. DESAI(1915 -1994)

- pioneers in modern Marxist approach to empirical investigations
- Student of Dr . Ghurye at the Bombay University
- founding members of the “Indian Sociological Society”
- President ISS between 1978 and 1980.
- macro and the meso Capitalism, nationalism, classes, agrarian structure, the state and peasant movements
- Desai framed an interdisciplinary sociology
- advocated dialectical historical model
- developed the field of political sociology in 1960s.

# works

- The Social Background of Indian Nationalism-1948
- Rural Sociology in India -1969
- Slums and Urbanization in India-1970
- State and Society in India 1975
- Peasant Struggle in India -1979
- Rural India in Transition-1979
- India's Path of development-1984

# Transformation of Indian Society

- The transformation of India Society from feudal economy to capitalist economy was the result of the British conquest of India
- emergence of the Zamindars
- new class groups -agricultural labourers, tenants, merchants
- Poverty and exploitation of classes by the land owners
- introduction of railways, postal services, uniform laws, brought changes

# Social Background of Indian Nationalism

- In Marxian approach Desai mainly tries to conceptualize the India's capitalist development paradigm. He analyzed social structure on the basis of economy and class structure. He analyzed the causes of emergence of nationalism especially the social background of emergence of nationalism.
- studied various movements of Indian Society like rural and urban, caste and class structure, social mobility and other through the Marxist approach in general and the historicaldialectical materialism in particular
- Indian Nationalism byproduct of material conditions created by the Britishers through the processes of industrialization and modernization
- Disintegration in traditional caste system of Indian Society due to the new social

# Nationalism- Different phases

- first phase lasted until 1885
- The second phase from 1885 to 1905
- The third phase of the development of the national movement was extended from 1905 to 1918
- The fourth phase of the evolution of the Indian national movement began in 1918 and spread to the Non-Cooperation Movement around 1930-34.
- Fifth Phase covers the period from 1934 to 1939

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**DURJATHI PRASAD MUKHERJEE**

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# Durjathi Prasad Mukherjee

- founding fathers of sociology in India.
- He was born 1894 in West Bengal in a middle class
- In 1922 joined the newly founded Lucknow University as a lecturer in Economics and Sociology.
- pioneer in the field of sociology of culture



# Publications

- Basic Concepts in Sociology (1932)
- Personality and the Social Sciences (1924).
- Modern Indian Culture (1942, 1948),
- Problems of Indian Youth (1942)
- Views and Counterviews (1946).
- Modern Indian Culture (1942)
- Diversities (1958)
- Tagore: A Study (1943),
- On Indian History: A Study in Method (1943),
- Introduction to Music (1945).

# Personality

- holistic approach or through the psycho-sociological approach
- synthesis of the double process of individuality and the socialization of the uniqueness of individual life
- Purusha is not isolated from the society and individual
- Purusha grows as a result of relationship with others
- Sociologist have to reject the individual and accept the group
- Balance between technological development and human freedom

# Modern Indian Culture:

- British rule turning point for the Indian Society.
- India as peaceful and progressive.
- India is born out of the union of various elements, culture etc.
- Modernization can never be achieved by the mere imitation.
- modernization is a process of expansion, elevation, revitalization of traditional values and cultural patterns.
- Tradition providing the freedom to choose from different alternatives.

- Marxian approach for analyzing Indian social reality
- dialectical interaction of tradition and modernity, colonialism and nationalism, individualism and collectivism
- Modernization emerges as a historical process which is at once an expansion, an elevation, a deepening and a revitalization-in short, a larger investment- of traditional values and cultural patterns, and not a total departure from them, resulting from the interplay of the traditional and the modern.

- tradition is not an obstacle rather it gives the freedom to choose between the alternatives
- a synthesis of old and the new.
- Modernity defined in relation to and not denial of tradition.
- Individual needs to have the self-consciousness to accept the change in the traditional values and adopt the new values.

- The sanskritic meaning of tradition is Parampara
- classified Indian Tradition into three types viz. primary, secondary, tertiary
- Traditions have a source like scriptures, or statements or mythical heroes etc.
- tradition performs the act of conserving
- He says that tradition do change on the basis of three principles Sruti, Smriti and Anubhava.
- Anubhava or the personal experience is most important principle
- Indians will not vanish like the primitive tribes
- Indian culture is very flexible, assimilate various cultures

- traditions are central to the understanding of Indian Society.
- The contradiction between tradition and modernity ends up in two ways: 1. Conflict 2. Synthesis

# Making of Indian history

- Mukherjee followed a different view of Karl Marx
- Marx concentrates the positive consequences of British administration
- Unlike Marx, Mukherjee analyzed the positive and negative consequences of British administration
- Deny as Marxist, Claims as Marxologist
- 'specificity'- the importance of the encounter of traditions and 'crisis' -to its consequences.
- Marxist approach needs to be grounded in the specificity of Indian history
- change in tradition due to both the internal and the external pressure.
- external pressure is economic part-modes of production