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'The Contribution and Achievements of Men in Various Spheres at National and International Levels'

**'देश आणि विदेशातील विविध क्षेत्रातील
पुरुष कर्तृत्वाचे योगदान'**



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Dr. G. S. Ghurye : Contribution to Indian Sociology

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Introduction -

Govind Sadashiv Ghurye was an Indologist, Sociologist and Anthropologist who was born 12th Dec. 1893 village called Malwan in the district of Ratnagiri of Mumbai, Maharashtra, India. When we see Ghurye as the Indologist as the study of Indian society he comprises the Indological approaches which mostly concepts, theories and frameworks of Indian civilization which is unique to Indian society. He died on 28th Dec. 1983 at the age 90, Mumbai. He was the professor of sociology at Mumbai University in 1924 as the second person to head the department of sociology.

There are two approaches to the study of Indian society; one is Indological and other is Sociological approach. Indological approaches claims that Indian society can be understood only through the concepts, theories, and frameworks of Indian civilization. And Sociological approach gives more importance to the empirical structure in the field than to the culture framework of Indian civilization. Indology means a systematic study of Indian culture (systematic study of books which available in Vedic and ancient times). It is both as independent discipline and a particular approach in Indian sociology.

Theoretical Approach and Methodological Application of Ghurye -

Ghuryes rigor and discipline are now legendary in Indian sociological circles. In the application of theories to empirical exercises or in the use of methodologies for data collection

that legendary rigor is not somehow reflected. To put it differently, Ghurye was not dogmatic in the use of theory and methodology.

He seems to have believed in practicing and encouraging disciplined eclecticism in theory and methodology. Despite his training at Cambridge under W.H.R. Rivers and his broad acceptance of the structural-functional approach, Ghurye did not strictly conform to the functionalist tradition when interpreting the complex facets of Indian society and culture, which he chose to investigate.

The pioneers were 'armchair' or 'lecture-ism' sociologists. Even Ghurye had conducted village, town, and community studies. It was said that "Ghurye insisted on fieldwork, though he himself was an armchair scholar" (Srinivas and Panini, 1973: 188). This was not intended as a pejorative comment (Srinivas, 1973), but it reflected the tremendous premium placed on single-handed 'anthropological fieldwork'.

Dr. Ghurye's Contribution -

G. S. Ghurye's work is worth of inquiring into two.

1. His role in promoting and directing the course of research in diverse fields of Indian society. – as a teacher, as an institution builder, as a research guide, as a scholar.

2. His own substantive writings, his theoretical postulates, his vision of the role of sociology.

His writings have enormous diversity of themes and perspectives. The wide range of the two principal branches of the Indo-European people and Europe and other interest of work are like Rajput architecture and funerary monuments, sadhus in India, Sex in America, Shakespeare, Kalidas, Castes, Tribes and Races, metropolitan civilization and so on. His writings have been gathered from all sources – literatures, historical, archaeological, sculptural, and painting and so on. His works were like-

1. Caste and Race in India (1932, 1969)
2. Culture and Society (1947)
3. Indian Sadhus (1953)
4. Bharatnatyam and It's Costume (1958)

5. Family and Kin in Indo-European Culture (1955, 1961)
6. Cities and Civilization (1962)
7. Gods and Men (1962)
8. Anatomy of a Rural-Urban Community (1962)
9. Scheduled Tribes (first published as The Aborigines So-called and their Future) (1943, 1959, 1963)
10. Religious Consciousness (1965)
11. Indian Costume (1966)
12. Social Tensions in India (1968)
13. I and Other Explorations (1973)
14. Whither India (1974)
15. Indian Acculturation (1977)
16. Vedic India (1979)
17. Bringing Cauldron of North East India (1980)

When one look to 'caste and race in India' which is one of the best of Ghurye in which he discusses combined historical, anthropological, and sociological perspectives to understand caste and kinship system in India. In this book he tried to analyses caste system through textual evidences and structural and cultural perspectives. Ghurye studies caste system from a historical, comparative, and integrative perspective; later he did comparative study for kinship in Indo- European cultures. After his study, Ghurye emphasis two important points as caste and kinship.

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

By taking these two-point Ghurye tries to evaluate society which are based on the integration of diverse, racial, or ethnic groups, and Ghurye highlights six structural features of caste systems.

1. Segmental division, 2. Hierarchy, 3. Pollution and purity, 4. Civil and religious disabilities and privileges of different section, 5. Lack of choice of occupation, 6. Restriction on marriage.

Religious Beliefs and Practices in India -

Ghurye made original contributions to the study of Indian

religious beliefs and practices. He wrote three books on this in the period between 1950 and 1965. He argued that the religious consciousness in ancient India, Egypt and Babylonia was centered around the temples. There were also similarities between Indian and Egyptian patterns of worship and temple architecture. In his work on the role of Gods in Indian religion, Ghurye traced the rise of major deities such as Shiva, Vishnu and Durga to the need to integrate local or sub-regional beliefs into a macro-level system of worship. The diverse ethnic groups in India were integrated into a religious complex around these deities. Political or public patronage was often the basis for the spread of popular cults in India. The Ganesha festival in Maharashtra and Durga festival in Bengal gained popularity due to the efforts of nationalists such as B.G. Tilak and Bipin Chandra Pal. Even in the beginning of the twenty first century, these festivals have retained some political overtones.

Role of Sadhus in Indian Tradition -

In his work, Indian Sadhus, Ghurye (1953) examined the paradoxical nature of renunciation in India. In Indian culture, the Sadhu or Sannyasin is supposed to be detached from all caste norms, social conventions, etc. In fact, he is outside 'the pale of society'. It is the usual practice among Shaivites to conduct a 'mock funeral' of one who is entering the path of renunciation. It means that he is "dead" to society but is 'reborn' in spiritual terms. Yet, interestingly enough since the time of Shankara, the eighth century reformer, Hindu society has been more or less guided by the Sadhus. These Sadhus are not individual hermits. Most of them are organised into monastic orders which have distinctive traditions. The monastic organisation in India was a product of Buddhism and Jainism. Shankara introduced it into Hinduism.

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