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## UNIT 4 G S GHURYE\*

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### 4.0 OBJECTIVES

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After going through this unit, you will be able to:

- describe the contribution of Govind Sadashiv Ghurye to Indian sociology;
- outline the biographical details of Govind Sadashiv Ghurye;
- explain some of his central ideas and their contribution to sociology in India; and
- list some of his important works.

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### 4.1 INTRODUCTION

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G.S. Ghurye was an ethnographer of tribes and castes but he also wrote extensively on other topics. In his writings, Ghurye emphasised integration. Ghurye was a Sanskritist by training before he entered the discipline of sociology. His work on Vedic India, written in the later years, was an example of his interest in Sanskrit works.

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Let us first learn the biographical details about him. Then we will examine his central ideas and important works in sociology.

G S Ghurye

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## 4.2 BIOGRAPHICAL SKETCH

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In this sub-section we have described the biography of G.S. Ghurye based on his own book (1973) *I and Other Explorations*. Govind Sadashiv Ghurye was born on 12<sup>th</sup> Dec. 1893 in a small town called Malvan on the west coast of India. Malvan is some two-hundred miles away from Mumbai. He belonged to a fairly prosperous Brahmin family, which owned shops and other property. He was named after his grandfather who died the same year when he was born. His family was very religious and well known in that region for piety.

Due to loss in business and the death of his grandfather G.S. Ghurye's father had to take up a job. His job proved to be very lucky for the family. Ghurye was one of four children of his parents. He had an elder brother whom he admired very much, another brother and a sister.

He joined school in Malvan. In 1905 his "thread ceremony" was performed. At this time he had completed his fifth standard examination and joined an English school. His mother tongue was Marathi and his early schooling was also in Marathi. But knowledge of Sanskrit was there in the family. His grandfather knew Sanskrit. He too, started learning Sanskrit. The religious atmosphere of the family and its reputation for piety and learning had a deep influence on G.S. Ghurye. He grew up learning English and received modern education but his roots in Hindu culture and tradition were very deep.

He was sent by his mother to complete his matriculation from Junagad in Gujarat. Here his eldest brother was already studying. He became a student of the Bahauddin College in 1912. Here he became very proficient in Sanskrit. He joined Bombay University which used to have an entrance examination then. He cleared this examination with twenty other boys. There were no girls at that time, but later a Christian girl joined their class. Ghurye had obtained first position in his college. In the university he secured fourth position. His brother was teaching physics at the university when Ghurye joined the university. G.S. Ghurye was a very hard working student and in spite of the short phases of illness he managed to do very well in his studies.

In 1916 when G.S. Ghurye had completed his B.A. examination and stood first in it, he was married to a girl of a fairly rich family of Vengurla (Maharashtra), of his own sub-caste. His parents named his wife Rukmini after the marriage as per the practice amongst the Maharashtrians. But Ghurye reverted back to calling her Sajubai, which was her original name when they established their own household in 1923. He was against the practice of changing the personal name of a girl after marriage. He was also against the traditional practice of tattooing the skin because he considered it

barbaric. For his B.A. result he received the Bhau Daji Prize, named after the great Indologist Bhau Daji Lad who was one of the first physicians of Mumbai, trained in the western system of medicine. G.S. Ghurye had secured seventy four per cent marks in Sanskrit in his college.

Sadashiv was appointed a Fellow of the college and completed his M.A. degree. The languages he chose in his M.A. course were English, Sanskrit and later he took Pali. He also did a course which was newly introduced in the university on comparative philology. He got first class in M.A. also.

He was awarded the Chancellor's Gold Medal, a top most honour in the whole university. His success was unique in the history of the university because nobody before him had ever got first class in M.A. with Sanskrit.

He later applied for a scholarship to go abroad for studies in sociology, which the Bombay university had advertised earlier. He was asked to meet Prof. Patrick Geddes of sociology in Bombay university. During his interactions with Prof. Geddes he wrote an essay on "Bombay as an Urban Centre" which was highly appreciated by Geddes. This enabled Ghurye to get the foreign study scholarship.

Ghurye went to England by ship. He became a student of L.T. Hobhouse. Besides many other people, he met Dr. A.C. Haddon who was the world famous ethnologist studying preliterate cultures. It was Haddon who introduced Ghurye to Dr. W.H.R. Rivers whose influence on Ghurye was considerable. Rivers was at the pinnacle of his intellectual glory and was founder of the Cambridge School of Psychology. Rivers later came to India and studied a polyandrous tribe called the Todas of the Nilgiri Hills.

Ghurye wrote several articles in sociology at this time and got them published in the *Journal of the Royal Anthropological Institute* and in the journal, *Anthropos*. He wrote his most important work, *Caste and Race in India*, during the 1930s. He was awarded the degree of Ph.D. from Cambridge university. He came back to India after W.H.R. Rivers' death.

He worked in Calcutta for 7 months on a scholarship which he received from Bombay University. Then he and K.P. Chattopadhyaya of Calcutta University got appointments as Readers in Sociology at Bombay university, in 1924. He got this appointment due to the great respect and recognition given to him by the late Dr. W.H.R. Rivers. G.S. Ghurye joined the Bombay Asiatic Society as a member in the same year. He guided several students under him. Some of his students are now famous sociologists. They made significant contributions to the growth of sociology and social anthropology in India.

G.S. Ghurye was made a Professor of Sociology in 1934, ten years after he joined the Bombay university as a Reader and the Head of the Department of Sociology. He was elected the President of the anthropological section of the Indian Science Congress in 1934. In the same year he was elected as the nominee of the Royal Asiatic Society by the Managing Committee of its

Bombay branch. In 1942 he became the President of the Bombay Anthropological Society and continued to hold this position till 1948. He wrote several books and articles and his knowledge of Sanskrit enabled him to study the religious scriptures in the context of Indian society. He studied castes and tribes, rural-urbanisation, about the Indian Sadhus, about Indian costumes and so on. During his life time he won several top honours accorded to any intellectual in India. He became not only a nationally but internationally known sociologist of India. He died in the year 1984.

#### Box 4.1

G.S. Ghurye was an ethnographer of tribes and castes but he also wrote extensively on other topics. In his writings, Ghurye emphasised integration. He used history and statistical data to supplement his sociological writings. Ghurye was a Sanskritist by training before he entered the discipline of sociology. His work on Vedic India, written in the later years, was an example of his interest in Sanskrit works. Now, let us examine his biographical details, central ideas and important works.

### 4.3 CENTRAL IDEAS

G.S. Ghurye's contributions to Indian sociology were mainly in the areas of ethnography of castes and tribes, rural-urbanisation, religious phenomena, social tensions and Indian art. Let discuss his ideas in the following sub- sub-section.

#### 4.3.1 Caste and Kinship in India

In the early 1930s, G.S. Ghurye published a book, *Caste and Race in India* which still is an important source book on Indian castes. In this work, he examined the caste system from historical, comparative and integrative perspectives.

#### Box 4.2 Ghurye's Notion of Caste

Ghurye describes caste as a form of social organization that is unique to Indian civilization, which presents a clear contrast to social groupings in the rest of the world. Hindu society is divided into groupings known as caste, with varying degrees of respectability and social interaction. Ghurye brought out the following six features of the caste system:

- 1) Segmental division of society: The caste society comprises of heterogeneous groups with a distinct life of their own and the membership is determined not by selection but by birth. Castes are small and complete social world in themselves, marked off definitely from one another, though subsisting within the larger society.
- 2) Hierarchy: One of the principal characteristic of the caste society is the hierarchy of groups. This implies a definite scheme of social precedence

amongst the castes with the Brahmin at the head of the hierarchy.

- 3) Restrictions on feeding and social intercourse: There are minute rules pertaining to what sort of food or drink can be accepted by a person and from what castes. While lower castes have no scruples in accepting cooked food from any higher caste, the Brahmins and other castes did not accept food or water from other castes that stood lower than itself in the social scale. Ghurye also mentions about the theory of pollution communicated by some castes to members of the higher ones.
- 4) Civil and religious disabilities and privileges of the different sections: Ghurye noted that one of the most obvious markers of civil privileges and disabilities that prevailed all over India was the segregation of individual castes or a group of castes in a village. Southern India stands out as the most rigid in the matter of rules pertaining to ceremonial purity and untouchability. In Southern India, certain parts of the town or village were inaccessible to certain castes. Even the type of houses that were to be built and the materials that were to be used for construction were prescribed for lower castes.
- 5) Lack of unrestricted choice of occupation: The occupations have been fixed by heredity. Generally the castes were not allowed to change their traditional occupations. All caste people maintain their supremacy and secrecy in their jobs and do not allow the other caste group to join in. The upper caste people like Brahmins are free to opt for study of religious books, while this cannot be done by other classes. The lower natured jobs like sweeping bathrooms, washing clothes, scavenging etc. have been kept in the untouchable category. Restriction on food, drink and social interaction were areas in which some rules have been imposed upon all castes people.
- 6) Restriction of marriage: Caste groups follow the principle of endogamy. This means that caste groups marry within their own groups. Marrying outside the caste group is strongly condemned.

Later, he made a comparative study of kinship in Indo- European cultures. In his studies of kinship and caste, Ghurye emphasised two points: (a) the kin and caste networks of India had parallels in some other countries also; and (b) the kinship and caste in India served as integrative framework. The evolution of Indian society was based on the integration of diverse racial or ethnic groups through these networks.

The gotra and charana were kin-categories of Indo-European languages which systematised the rank and status of the people. These categories were derived from names of the sages of the past. These sages were the real or eponymous founders of the gotra and charana. In India descent has not always been traced to the blood tie; the lineages were often based on spiritual descent from sages of the past. Outside the kinship we might notice the guru-shishya relationship,

which is also based on spiritual descent; the disciple is proud to trace his descent from a master. Likewise, caste and sub-caste integrated people into a ranked order based on norms of purity- pollution. The rules of endogamy and commensality which marked off castes from each other, were in fact integrative instruments to organise them into a totality or collectivity. The Hindu religion provided the conceptual and ritualistic guidelines for this integration. The Brahmins in India played a key role in legitimising the caste ranks and orders through their interpretation of Dharmashastras, which were the compendia of sacred codes.

#### **Box 4.3 Assimilation of Scheduled Castes**

According to Ghurye, the term Scheduled caste presented the fifth order in the four- fold society of the Hindu theory of caste. Oomen notes that while Indian caste system is the most widely commented upon social phenomenon, the practice of untouchability to which Scheduled castes were subjected to was and continues to be the most abominable in human history, shaming even slavery and racism. Ghurye states that the ideas of purity, whether occupational or ceremonial were a factor in the genesis of caste and are responsible for the practice of untouchability. Ghurye refers to Namashshudras of West Bengal whose social position was very low accounting for 320,000 according to the 1951 census. He was of the view that untouchable classes should be assimilated into Hindu society. By assimilation, Ghurye meant transformation of the status of untouchables' for which he advocated four steps namely:

First, removing individual's disability that hampers a better and cleaner living;

Second enabling these classes to cultivate cleaner and moral mode of life;

Thirdly, to encounter those of other sections to have freer social interaction with these people; and Fourthly to weaken and eradicate the exclusive spirit of caste.

Ghurye wanted this revolutionary task to be achieved through the establishment of a central administrative organization and provincial and local communities to adjudicate the disputes that arise between ritually pure and impure castes. He also suggested providing modern technology, training and employment to the untouchable classes in order to facilitate their assimilation into Hindu society. He did not think that reserved reservation was necessary since it tends to perpetuate the distinction based on birth. He also opposed reservation since it would lead to inter-caste strife and unleash caste patriotism. He reposed great faith in the 'noble' Constitution of India that promised equality to all including untouchables.

#### **4.3.2 New Roles of Caste in India**

Ghurye's work on caste contained some interesting speculations, which have been proved to be correct. Firstly, he noted that the Indian castes had fostered



voluntary association for furtherance of education and reformist aims. The Nadars, Reddys and Kammas of South India, Saraswat Brahmins of Maharashtra and Vaisyas, and Kayasthas of North India, to mention only a few, founded caste associations. Ghurye presumed that in the future they would give rise to a political consciousness based on caste ties. In the post-Independent India, the caste associations have been quite vocal about getting political concessions to their members. In the later decades of twentieth century, Rajni Kothari, a political analyst, extensively analysed the caste associations. Unlike Ghurye, Kothari recognised the positive roles of these caste associations such as taking up welfare activities, etc. According to Ghurye, they have served to mainly articulate the people's political aspirations in a democratic framework. Secondly, Ghurye referred to the various agitations of the backward classes for better privileges. These struggles seemed to be undermining the integrity of the Indian society. Thus, the caste system was becoming "pluralist" in the sense that each caste was in competition or conflict with the other for bigger share of the nation's wealth. Hence, according to Ghurye this scramble for privileges was damaging the unity of society.

**Check Your Progress 1**

- 1) Name the British anthropologist who influenced G.S. Ghurye very much. Use about one line.

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- 2) What was the approach of Ghurye in studying caste in Indian society?

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**4.3.3 Study of Tribes in India**

Ghurye's works on the tribes were general as well as specific. He wrote a general work on scheduled tribes in which he dwelt with the historical, administrative and social dimensions of Indian tribes. He also wrote on specific tribes such as the Kolis of Maharashtra. Ghurye was of the view that the Indian tribes were like "backward Hindus". Their backwardness was due to their imperfect integration into Hindu society. The Santhals, Bhils, Gonds, etc. who live in South-Central India are examples of it. Ghurye (1963) wrote, "While sections of these tribes are properly integrated in the Hindu society, very large sections, in fact the bulk of them are rather loosely integrated..... Under the circumstances, the only proper description of these peoples is that they are the imperfectly integrated classes of Hindu society".

For Ghurye, the incorporation of Hindu values and norms into tribal life was a positive development. With increasing contact with the Hindu social groups the tribes had slowly absorbed certain Hindu values and style of life and came to

be considered part of the Hindu caste society. The tribes gave up liquor-drinking, received education and improved their agriculture under Hindu influence. In this respect, Hindu voluntary organisations such as Ramakrishna Mission and Arya Samaj played a constructive role. In his later works on 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.

#### **Box 4.4 Assimilation of Scheduled Tribes**

Ghurye wanted Scheduled Tribes to be assimilated into the Hindu society and polity, just as he wanted Scheduled Castes to also be merged. While he wanted the tribes of Central India to be integrated through Hinduisation, as he felt contact with the Hindus would enhance their status. On the other hand, he wanted the tribes of North-east to be politically integrated through the administrative measures of the Indian state. Ghurye did not advocate Hinduisation of North-east tribes because of the significant presence of Christianity among the Nagas, Mizos and Khasis and also due to the fact that some of these sections of tribes had embraced Hinduism and Buddhism.

#### **4.3.4 Rural-urbanisation in India**

Ghurye was interested in the process of rural-urbanisation. He held the view that the urbanisation in India was not a simple function of industrial growth. In India, the process of urbanisation, at least till 1980s, started from within the rural area itself. Ghurye quoted Sanskrit texts and documents to illustrate the growth of urban centres from the need for markets felt in rural hinterland. In other words, owing to the expansion of agriculture, more and more markets were needed to exchange the surplus in food grains. Hence, in many rural regions, one part of a big village was converted into a market; in turn, this led to a township which developed administrative, judicial and other institutions. We may add here that urban centres were also based on feudal **patronage**. In the past, demand of royal courts for silk cloth, weapons, jewellery, metal artifacts led to the growth of urban centres such as Varanasi, Kanchipuram, Jaipur, Moradabad etc.

In sum, Ghurye's approach to "rural-urbanisation" showed the indigenous source of urbanism. The growth of metropolitan centres during colonial times altered the Indian urban life. The towns and cities were no longer the outlets for agricultural produce and handicrafts; but they became the major manufacturing centres, which used rural hinterland for producing raw-materials and turned it into a market for selling industrial products. Thus, metropolis came to dominate the village economy. In contrast to previous pattern, now the urbanisation has started making inroads into the rural hinterland.



**Box 4.5 Process of Rural-urbanization**

Ghurye remained occupied all through his life with the idea of rural urbanization securing the advantages of urban life simultaneously with nature's greenery. Therefore, he discusses the process of rural-urbanization in India was not a simple function of industrial growth. In India, the process of urbanization, at least till recent years, started form within the rural area itself. He traced Sanskrit texts and documents to illustrate the growth of urban centres from the need for market felt in a rural hinterland. Development of agriculture needed more and more markets to exchange the surplus in foodgrains. Consequently, in many rural regions, one part of a big village started functioning as a market. This led to a township, which in turn developed administrative, judicial and other institutions. In the past, urban centres were based on feudal patronage, which had demands for silk clothes, jewellery, metal artifacts, weapons etc. This led to the growth of urban centres such as Banaras, Kanchipuram, Jaipur, Moradabad etc. in brief, it may be said that Ghurye's approach to "rural-urbanization" reflects the indigenous source of urbanism. During colonial times, the growth of metropolitan centres altered the Indian life. The towns and cities were no longer the outlets for agricultural produce and handicrafts but they became the major manufacturing centres. These centres used rural areas for producing raw materials and turned into a market for selling industrial products. Thus, the metropolitan economy emerged to dominate the village economy. Therefore, urbanization started making inroads into the rural hinterland in contrast to previous pattern. A large city or metropolis also functioned as the centre of culture of the territory encompassing it. For Ghurye, the large city with its big complexes of higher education, research, judiciary, health services, print and entertainment media is a cradle innovation that ultimately serves cultural growth. The functions of the city are to perform a culturally integrative role, to act as a point of focus and the centre of radiation of the major tenets of the age. Not any city, but large city or metropolis having an organic link with the life of the people of its region can do this work well. According to Ghurye, an urban planner must tackle the problems of (1) sufficient supply of drinking water, (2) human congestion, (3) traffic congestion, (4) regulation of public vehicles, (5) insufficiency of railway transport in cities like Mumbai, (6) erosion of trees, (7) sound pollution, (8) indiscriminate tree felling, and (9) plight of the pedestrians.

Ghurye made the study of a village in Pune district of Maharashtra to highlight the continuity of the social structure. This village named Lonik and had been studied by a British officer in 1819. He described its general layout, economic infrastructure, caste composition, market transactions and political and religious dispositions. The re-survey of the village made by Ghurye in 1957 did not reveal any far-reaching differences in the demographic, economic and social dimensions of the village. Besides, he found that the layout of the village corresponded to the pattern laid down in a text of

antiquity. He also noted that the village did not have a very well-knit social structure; there were loose strands in its social fabric. In spite of it the village had survived as a viable unit.

G S Ghurye

### Activity 1

Read carefully the paragraphs in sub-section 4.4.2 on central ideas of G.S. Ghurye on rural-urbanisation in India. Discuss with two elders about the kind of changes they have seen taking place in their city, town or village after the colonial period. Ask them about the changes in the layout of the village, that is, how it has been planned, where the market is situated, where the residential areas are situated and so on.

Write a note of about a page on the- “Rural- Urban growth in My City or Town or Village”, Compare your note, if possible with notes of other students at your Study Centre.

### 4.3.5 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.

### 4.3.6 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.

Indian renouncers have acted as the arbiters of religious disputes, patronised learning of scriptures and even defended religion against external attacks. So, renunciation has been a constructive force in Hindu society. Ghurye considered in detail the different groups of Sadhus. Important among them were the Shaivite Dashnamis (literal meaning: ten orders) and Vaishnavite Bairagis. Both these groups had the Naga (militant naked ascetics) contingents which were ready to fight off those who threatened the Hindu religion. Incidentally, Bankim Chandra Chatterjee's Bengali novel, *Anand Math* recounts the story of a group of Shaivite monks who put up an armed struggle against the British forces in the nineteenth century. They were no doubt defeated by the British but they thereby revealed their staunch commitment to Hinduism. These Sadhus who assembled on a large scale at Kumbh Mela were the very microcosm of India; they came from diverse regions, spoke different languages but belonged to common religious orders. Asceticism, according to Ghurye, was not a relic of the past but a vital aspect of the current practices of Hinduism. The well-known ascetics of the recent times, Vivekanand, Dayanand Saraswati and Sri Aurobindo worked for the betterment of Hinduism.

#### 4.3.7 Indian Art and Architecture

Ghurye was also keenly interested in Indian art. According to him, the Hindu, Jain and Buddhist artistic monuments shared common elements. By contrast, Hindu and Muslim monuments were grounded in diverse value systems. The Indian temples were indigenous in inspiration. The Veda, epics and Purana provided them with popular themes. But Muslim art was Persian or Arabic and had no roots in this soil. He did not agree with the view that the Muslim monuments in India represented a synthesis. The Hindu elements remain decorative in Muslim buildings. By contrast, the Rajput architecture retained its commitment to Hindu ideals, in spite of political control of Rajasthan by Muslim rulers. Ghurye traced the costumes in India from the ancient to the present time. He drew upon Hindu, Buddhist and Jain artistic works (architecture and sculpture) to illustrate the variations in costume over the ages.

Radhakamal Mukerjee, as noted earlier, wrote on Indian art. There was, however, a difference in his approach to art. Mukerjee viewed it as a vehicle of values, norms and ideals of a civilisation which had thrived through centuries. Ghurye, by contrast, was looking at art as a specifically Hindu configuration. Ghurye wrote that Rajput architecture was the assertion of Hindu faith in its own destiny. Mukerjee looked at the same phenomenon of artistic activity somewhat differently. He held that the Rajputs were fervently engaged in building monuments which they believed would outlast them as their artistic heritage. Thus, in spite of their continuous battles with Muslim overlords, they used their resources to patronise art.

#### 4.3.8 Hindu-Muslim Relationships

G S Ghurye

Ghurye's works often discussed Hindu-Muslim relationships. He regarded Hindus and Muslims as separate groups, with little possibility of mutual give and take.

The pro-Hindu stance of Ghurye was based on the conflicts engendered by nearly seven centuries of Islamic rule in India. The forced conversions, destruction of places of worship, etc. no doubt damaged the Hindu psyche. Looking critically at Ghurye's views, it is necessary to add here that the predatory acts of Muslim rulers find no sanction in Koran. Islam does not advocate violence. What happened was that political expediency rather than commitment to faith made the Muslim rulers use force against their subjects. Besides, Hindu-Muslim interactions have been culturally productive and socially beneficial. Sufism stimulated Bhakti movement in India; the growth of Urdu literature, Hindustani classical music and shared patterns of life style showed that Islamic rule had a positive side. Communal tensions were in fact mainly a product of colonial rule. It was a political strategy of the British to divide the Indian society, especially the Hindus and the Muslims, after the 1857 Mutiny so that they could not fight them as a united force. Communalism also received a fillip by the expansion of urbanism due to conflict of interest. Mostly, the communal riots have almost always taken place in India's urban centres due to political and economic reasons under the garb of religion. Ghurye's works have focused on the disturbances during his life-time. In reality, in pre-British times there was good cooperation between the two communities.

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### 4.3 IMPORTANT WORKS

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Some of the important works of Ghurye in sociology are:

- i) *Indian Sadhus* (1953)
- ii) *Family and Kin in Indo-European Culture* (1961)
- iii) *Gods and Men* (1962)
- iv) *Anatomy of a Rururban Community* (1962)
- v) *Scheduled Tribes* (1963)
- vi) *Caste and Race in India* (1969, Fifth Edition)

Some of his other works which show us the range of his interests are:

- i) *Bharatnatyam and its Costume* (1958)
- ii) *Cities and civilisation* (1962)
- iii) *Indian costume* (1962, Second Edition)

**Check Your Progress 2**

- 1) Describe the opinion of G. S. Ghurye on the tribes in India.

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- 2) Describe Ghurye's approach to the study of urban growth in India.

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**4.5 LET US SUM UP**


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In this unit, you learnt about the biographical details of G S Ghurye. We describes some of his major ideas in the field of sociology. We discussed his ideas concerning caste and kinship, new roles of caste in India, tribes, process of rural-urbanization in India, religious beliefs and practices in India, role of sadhus in Indian tradition, Indian art and architecture, and Hindu-Muslim relationships.

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**4.6 REFERENCES**


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**4.7 ANSWERS TO CHECK YOUR PROGRESS**


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**Check Your Progress 1**

- 1) The British anthropologist, who influenced G.S. Ghurye deeply, was Dr. W.H.R. Rivers.
- 2) Ghurye studied the historical, comparative and integrative aspects of caste system in India. His approach was ethnographic, using historical, Indological and statistical data

**Check Your Progress 2**

- 1) According to Ghurye, the various tribes such as Bhils, Gonds, Santhals, etc. in India are like "backward Hindus". The backwardness of these tribes is a result of their imperfect integration in the Hindu society.
- 2) The process of urbanisation in India, according to Ghurye, is unique since it is not a result of industrial growth. In India, urbanisation process began from the rural areas because of the need for exchanging surplus food grains. Market developed in the rural areas slowly and became centres of small towns with their own administrative, judicial machinery and other institutions. These urban centres were also sometimes dependent on feudal patronage. Some examples of such towns are Banaras, Kanchipuram, Jaipur, Moradabad, etc.