

Teaching Sociology: Critical Reflections on Epistemology, Philosophy, Ontology and Methodology

Dr. Jitendra Kumar Gond¹, Dr. Sampat Kale²

Assistant Professor, Dept. of Sociology, Post Graduate Government College, Sector-11, Chandigarh, India
Faculty, School of Rural Development, Tata Institute of Social Sciences, Tuljapur Campus. District, Osmanabad,
Maharashtra, India

ABSTRACT: It is a time to reflect- debate and re-imagine the epistemology and ontology while doing sociology through teaching, research, building knowledge, fieldwork and praxis for larger social transformation. The focus of the present paper would be on studying, learning, teaching and practicing sociology at different levels that includes grounding in sociology at the undergraduate and post graduate levels and developed understanding and its application with the contemporary society. This also focuses on how our teachers motivated and enhanced knowledge and perspectives, how we have encountered with concepts and theories of western ideas and struggles with demonstration of knowledge as well. Initially, we choose the sociology as a soft subject and for the sake of employment but when we developed our understanding and realized its importance of philosophy; pedagogy and practice then we could retain our interest. Our students often ask us will sociology generate employment and employability. They want to study sociology for civil services preparations and just for employment purpose. Though we had thought that study of sociology will create our livelihood but it has gone beyond even what we had thought. Being an emerging sociologist we have faced many challenges with regards to gain the sociological knowledge and its application, pedagogy, methods and have struggled a lot while coping with emerging research trends in sociology.

KEYWORDS: Sociology, Epistemology, Philosophy, Ontology, Methodology, Caste, Tribes, Inequality, Exclusion, Discrimination, Patriarchy, Dominance, Humiliation, Exploitation, Untouchability, Child Marriage, Child Labour, Gender, Marginalized Groups, Disabled Persons, Pedagogy and Proxy

I.INTRODUCTION

Sociology has always studied societies as human society, as Nation and Nation-State societies. When you link state, territory nation and culture you get society. Countries are a particular kind of human collectivity they are more than just societies but as with any collectivity, social relations are crucial for their maintenance. Family and friendship are vital aspects of society. The idea of social relations conveys the vast variability and potential range of human society and societies without prejudging their unity, the boundaries between them and their duration. When we talk about societies in the plural we have in mind the ways social relations both unite and divide people. The concept of society involves the making of society through society. The following section will focus on Indian society.

Throughout our journey of learning and teaching sociology has overcomes many obstacles and made life more meaningful and good human being. It has widened one's horizon and develops learning and insights based on interdisciplinary training and praxis. Thus, this paper focuses on understanding different grounds and nature of building knowledge and democratization of knowledge in order to advance the well-being of the individuals, groups, community and society at large. Eventually, our paper would focus on the epistemology, philosophy, ontology and methodology of sociology and its application for better society.

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 5, May 2016

II. UNDERSTANDING INDIAN SOCIETY

1. Indian society: General Field views
2. Social structure: Historical overview
3. Social systems: Varna and Caste, Gender, Tribe, Marriage, Family-Kinship, Village society
4. Issues in Indian Society: Inequality, exclusion, discrimination, patriarchy, dominance, humiliation, exploitation, untouchability, child marriage, child labour etc.
5. Social change processes: Sanskritisation, Westernisation and Modernisation
6. Critical Thinking and re-imagining social and society.
7. Perspective from Below or Non-Brahmanical perspective

Critical Pedagogy

Binary Approach: knowledge and experience, rural and urban society, Traditional and Modern Society, Field view and classroom views, knowledge transmission and knowledge production, anthropological and sociological views on Indian society.

Intervention and Critical Engagement

1. Critical engagement in discipline and building scientific understanding about society and criticality and reflexivity on learning and unlearning on Indian society
2. Ideological position in classroom on society and Indian society, relations with group and individual sensitivity about gender, caste, minority, persons with disabilities and marginalized groups
3. Field visits to village society and communities in order to understand the human relations and dynamics, challenges and process of traditional village to modern village society.
4. Understand caste and sub-caste, tribe and nomadic tribes relations with non tribe or so called upper castes, understand social solidarity and fraternity, peer learning, group discussion, field based presentations, use of audio-visual technology for creative learning.

III. PERSPECTIVES ON SOCIETY

1. Operation of society as a whole.
2. Maintenance and well-being of society.
3. Maintain order and stability in society.
4. Order, stability and cooperation in society are based on value consensus (T. Parsons).
5. Survival and maintenance of society based on positions and ability (K. Davis & W. Moore).
6. Role allocation and effective performance is necessary in order to maintain integration in society.

Indian Society is composed of people of a variety of religions, sects, castes, tribes and nomadic tribes. Indian society is not monolithic rather it is very diverse and stratified in sever manner. It is divided into major religions of the world - Hinduism, Islam, Jainism, Christianity, Buddhism, Sikhism and Zoroastrianism. India has a long history about the Aryan invasion and the rise of the Vedic religion. We find the appearance of the word Aryans in the Rig-Veda text (1400 BC). They were divided into three social classes like warriors, the priests and the commoners. The status, wealth and power were concentrated in the hands of the twice-born caste Hindus-Brahamin, Kshatriya and Vaishya. The scriptures and ancient social codes have provided the outline of the social system. If we have to understand the Indian society we need to understand its social structure, function and different perspectives.

Indological Perspectives: Origin, purpose and future of caste system, they maintain Varnas have originated from Brahma and these are the bases of division of labour and occupational hierarchy.

Social Anthropological Perspectives: cultural perspective; four directions organisational means caste as a unique system found in India only, Structural more focus on origin of caste, Institutional approach on it does not view the caste system only relevant to India they find it in ancient Egypt, medieval Europe & Southern United States, and Relational finds in Army, business management and factory.

Sociological Perspective: caste system in terms of social stratification in a society and as a phenomenon of social inequality.

In Hindu social system Varna and Jati system has been discussed by several sociologists. Varna is only a reference category and it is not a functioning unit of social structure. The Brahmin, Kshatriya and Vaishya were known as twice

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 5, May 2016

born. The Shudra fourth level includes a multiplicity of artisans and occupationally specialised Jatis who pursue clean that is all non-polluting occupations.

One of the important uniqueness of the Indian Society is Caste. Here the binary approach can be applied and discussed that pre-colonial and post colonial. In the pre-colonial castes were known as Jatis and after the entry of Portuguese to India it became Caste. Jati is known as endogamous community with more or less defined ritual status and some occupational traditionally linked to it. Jatis are sub divisions of the three upper Varnas. Later it became Jatis and with the advent of colonialism constructed caste as hereditary and hierarchy in the society. Members of the Jati shares their common culture and rituals. Even they have had intra-village and inter village mechanisms of social control and conflict resolutions mechanisms. Now, the village sites have become the caste oppression and reproduction of caste-based hierarchy and inequality and more marginalisation of dalits or schedule caste and schedule tribes' communities. The higher caste and so called lower caste have rules about the maintenance of purity and pollution in the society. Though the Constitution of India has repealed the caste based discrimination and untouchability and recognised equality of the Schedule Caste in theory. There is no much hierarchy in other religions on the basis of Varna or Jati. There is only hierarchy seen is that high-caste or low caste.

IV. LITERATURE REVIEW

As we are aware about Indian society is very much complex and diverse society. It will be very difficult to say that this is one of the forms of society. It has its different attributions and uniqueness. The way it has gone through different phases and historical journey it has resulted a very diverse and complex society. However, the Indian society is the product of long and complex historical processes. As Prof. T.K. Oommen described that there are seven major events that contributed to the formation of this process at the Aryan advent, the emergence of Indian protests religions- Jainism, Buddhism, and Sikhism, the entry of the non-Indic religions into the sub-continent as immigrants religions, the Muslim conquests, western colonialism, the anti-colonial freedom struggle and the partition of the Indian sub-continent in 1947. The above-mentioned seven phases is our in -one society.

Like all societies, Indian society too is stratified based on age, gender, rural-urban differences, and caste based differences and classifications of castes. The Indian society is marked by considerable cultural heterogeneity, and we have large scale of languages and communities as part of Indian society. There are more than 680 tribal communities are there and they have different languages and dialects and different way of life. Indian society has several religions and there are non-Indic origins. Therefore, the caste-based hierarchy is legitimised through the Hindu doctrine of Karma and reincarnation.

As **Prof. Surinder S. Jodhka** discussed in his recent book on Caste focused on Varna and Caste. We have long history of Varna and caste system in Indian society. The Varna system was only useful to the extent of being a model, a framework of hierarchy. Unlike the Varna system which was presumably a pan-Indian system but Jati had a regional character. The term caste is an English translation of the Spanish word *casta* first used in the Indian context by Portuguese seafarers. Similarly, Nicholas Dirks argues that caste was widely recognised by the colonial regime as a local form of **Civil Society** which was responsible for India's political weakness and symptom of the over development of its religious preoccupations.

Louis Dumont: caste is set of relationships of economic, political and kinship systems, sustained by certain values which are mostly religious in nature. According to Dumont caste divides the whole Indian society into a larger number of hereditary groups distinguished from one another and connected together by following characteristics, Separation on the basis of rules of the caste in matters of marriage and contact whether direct or indirect (food). Interdependent of work or division of labour each group having in theory or by tradition, a profession from which their members can depart only within certain limits Gradation of status or hierarchy which ranks the groups as relatively superior or inferior to one another.

G. S. Ghurye: described six core features of the Hindu caste system

1. Segmental division of society: membership based on birth not by choice.
2. Hierarchy: each group occupied a social status in overall framework of hierarchy.
3. Restriction on social intercourse: Hindu society had its rules about social relations like what to eat and not eat and drink.
4. Civil and religious disabilities and privileges: segregation of individual castes or groups of castes in the village

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 5, May 2016

the most obvious make of civil privileges and disabilities.

5. Restricted choice of occupation: Each case considered a particular occupation as its legitimate occupation.

6. Restrictions on marriage: caste groups observed strict endogamy. Members of caste group married only within their castes.

Max Weber viewed the Indian caste system as an extreme of what he described as Status Groups. In a way Weber accepted orientalist view about the rigidity and unchanging nature of caste. In Celestin Bouglé's thinking caste was indeed a system of inequality and though in its purest form it developed among Hindus and it was not peculiar to India. He identified three core elements that make caste: hereditary specialisation, hierarchy, and repulsion.

The structural basis of Hindu society is caste, and it is not possible to understand Sanskritisation without reference to the structural framework in which it occurs. The caste occupying the top positions in the hierarchy are more sanskritised than castes in the lower and middle regions of the hierarchy and this has been responsible for the Sanskritisation of the lower castes as well as the outlying tribes.

M.N. Srinivas: Cultural and Social aspects of Caste, Caste mobility: the process of Sanskritisation, Sanskritisation: "Lower caste people imitate the style of life, rituals and practices of the upper castes with a view to improve their status for positional changes" Positional change is horizontal but structural change is vertical arrangement of the social order.

The Non-Brahmanical castes adopt not only Brahmanical ritual, but also certain Brahmanical institutions and values. This can be applicable to the institutions of marriage-kinship and family. In Indian society the idea of hierarchy is omnipresent in the caste system not only do the various castes form a hierarchy, but the occupation practiced by them, the various items of their diet, and the customs they observe, all form separate hierarchies. The practicing an occupation like butchery, tanning, handling toddy, puts a caste in a low position, eating pork or beef is more degrading than eating fish or mutton.

Castes which offer blood-sacrifices to deities are lower than castes making only offerings of fruits and flowers. The entire way of life of the top castes seeps down the hierarchy. It's not a question of traditional society of modern society it's happening in many village sites and urban sites in our country. Purity and pollution is still being practiced in many states. The lesser human treatment is meted out to so called out caste peoples. Of course, there is consciousness and people are changing their way of life and following upper caste people's styles and giving up eating non-veg and drinking liquor. These are the examples helps in understanding knowledge and practices in society.

V. PEDAGOGY AND PROXY

Pedagogy

In this section we can engage students to understand the day-to-day life, their own experiences and the contemporary reality in the society. Here, we can apply the bottom up approach to understand caste and hierarchy in several institutions it could be family, kinship, education, polity and economy. We would ask them to visit some of these institutions and discuss in their groups and make a presentations and try to link up with the social realities and concepts and theories in sociology as discipline. So this will focus on field view to classroom view and can understand the nature of Indian society with its hierarchy, discrimination, humiliation, inequality and practices of untouchabilities.

It will be interesting to bring here the field-view perspective discussed by Prof. Savyassachi through his interesting paper "The Tiger and the Honeybee". Indian society is developed on the ground of tradition and there is process of development and modernisation. Here re-thinking and re-imagining social means using different language, developing sensitivity about the issues of marginalised sections of the society. This approach focuses on learning and unlearning about fieldwork and negotiating with social reality. His emphasis on field of enquiry has helped me for my intellectual stimulations.

For any study of the society we should have appropriate methodology and epistemology. As we have initially focused on traditional or Indological approach to understand the reflections on Indian society. Now we are going to focus on the Non-Brahmanic approach which was developed by Prof. Sharad Patil in 1980s. He has used the trilogy of Marx, Phule and Ambedkar in his historical analysis of Indian society. According to Patil the Non-Brahmanic stream means the end of the slavery of class, caste and women. The understanding Indian society which made of several religious groups, castes, gender and is full of dynamics requires a comprehensive definition of the Non-Brahmanic perspective. It perceives the practices, which are non-Vedic, Non-Shastric, non-caste, non-patriarchal or having equalitarian character,

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 5, May 2016

and a number of attempts made to bring about change/transformation towards the equalitarian order through protest/resist /action movement against the Brahmanic hegemony.

The term Non-brahmanic used against the Brahmanic ideology and hegemony. As the ex-untouchable castes were regarded outside the Varna (caste) society, these were kept away from the process of Sanskritisation and these castes have not been made free from their age-old disabilities in the countryside even today. On this backdrop Prof. S.M. Dahiwale focuses through his famous book Understanding “**Indian Society: The Non-Brahmanic perspective**”. The Non-brahmanic signifies the historical categories of religion, caste and gender.

According to B.R. Ambedkar the history of India is nothing but a history of a mortal conflict between Buddhism and Brahmanism. He also focuses on Brahmanism in terms of the spirit the idea of high caste and low caste which implemented the ideas of pollution from human beings and implanted social privileges and inequality. Ambedkar states facts that Hindu civilisation is **Sanatan** (unchanging). The Brahmanism brought several changes as they want it. It made the Brahmins a class of privileged persons, it converted Varna into caste by making status and occupation hereditary, it degraded the Shudras and women, it also forged the system of graded inequality and made legal and rigid the social system which was conventional and flexible.

This discussion leads some questions is that How equalitarian is Indian society? Based on this question we have discussed with Prof. Vivek Kumar through his papers presented during refresher course. He has focused that the production of knowledge and its methodology has been questioned. He also argued that the term Hindu and Hinduism derived from the Persian word Hindu which derives from Sindhu the Sanskrit name of the river Indus, originally means a native of India the land around and beyond Indus. The term Hindu came in the Indian sub-continent only in 8th century A.D. and entered in English language in 17th century with the specific connotation of geographical identity. Here he questioned that why Indian sociologists attach the term Hindu to Rig-Veda which is considered approximately 3000 years old? If this is the kind of history we have about them how can we rethink and revision about our society which will be equalitarian character means non-exploitative, dignity to all human beings, social justice and human rights. Indian Society has been understood through the caste system. The term caste came only after Portuguese came to India in 1498. Therefore the 15th century old term is used to define the practice of an institution. It has reductionist concept. It hides much more than what it reveals. The study does not reveal the condition of Hindu and Dalit women live. We only know segmental division of society, hierarchy, restriction on marriages, dining and occupations as the main characteristics of Indian Society (Hindu Society).

This picture has not been changed in the last sixty five years of development and modernisation. On this backdrop we can have lot of debate and discussion in classroom. The traditional and modern society and the day-to-day way of life need to seen in the context of religion, caste and patriarchy. The forms of the exploitation has been changing with the advent of westernisation and modernisation and people are sharing many of the common platform for their livelihood purposes but there is not just division of labour but also the division of labourers in the society. So how do we understand in the context of caste based occupations and hierarchy and choices of selection of jobs and dignity is really different. The division of labourers can be discussed in the context of women and labour in today's world. There is no equal pay for equal wages in many sectors has been observed that women's subordination is still prevalent. It has affected their bargaining capacity and decision making power. Here we can share some of the examples from the field and starts debate and discussion. Like, caste based discrimination and gender based exclusion and discrimination in agriculture sector. Through these practices we can develop the reading habits of students. As Prof. Mary E. John explained in her paper Strategies and Technologies of planning families and Issues of agency that high lights the issues of women's sub-ordination in Hindu social order and there are no equal opportunities in decision making. It also questions how society is in-sensitive about their issues related to family and kinship institutions. These kinds of issues can be discussed in the classroom and debated on the basis of morality and ethics of Indian society. In addition to that Prof. Gopal Guru's papers triggered very excellent discussion on caste discourse in contemporary Indian society. He has questioned the Jajmani system and social mobility and process of dalits rights assertions in India. He suggested that we need to think beyond the binaries and focus on self reflexive and critical.

As Prof. Avijit Pathak has discussed that there has to be a process of honest and hard work towards your discipline and constant effort on thinking differently. The very important point mentioned that how do we cop up with wounded consciousness. He mentions that Indian society is network of human relationship and this can be covered through storytelling and create reflexivity on knowledge and experience.

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 5, May 2016

The other important approach can be discussed here which was discussed by Prof. Geeta Nambissan through the process of social exclusion and discrimination of lower strata of the society through different institutions like family, education and local governance in many parts of the country. The nature of discrimination has been changed with the advent of modernisation and it is quite evident in schooling programmes in the state of Rajasthan and elsewhere. There has been double discrimination in the case of outcaste communities who have been lower dignity and pushed them into cleanliness activities like scavenging activities. Her study reveals that the modern schools are excluding children from the equal opportunity. The whole idea of discrimination through society and culture can be discussed with students.

Praxis

We can develop students sensitivity by storytelling and using different biographies as discussed by Sharmila Rege used in her paper "Critical Pedagogy". She had documented the stories of the different sections and discussed in the classroom and problematise and triggered debate on experience and knowledge. It has raised the questions to the standardisation of knowledge and production of knowledge. It also critically discusses that the whole issue of standard education system and used Mahatma Jyotiba Phule ideology of emancipation and liberation of Shudra and Ati-shudra through education. In order to develop the thorough understanding we had screened some small documentaries like lesser human and India un-touched which had triggered lot of discussion and developed sensitivity towards the issues of caste based discrimination, religious hierarchy and women's subordination and issues of untouchability within the major caste and sub-castes. In the same case we took our students to the village sites and asked them to visit different communities and institution and get sense of oppressive processes at village level. This visit triggered the discussion on village and different ideas of social thinkers like Gandhi, Ambedkar and Nehru. As Gandhi believed in Gram Swaraj and village authority, Nehru believed that village is nature of Backwardness and Ambedkar looked village as a site of oppression, exploitation and caste based discrimination. Therefore, it is important to discuss the village as society and social transformation in rural Indian society.

Ambedkar depicts the reality of the Indian village that the Hindu village is working plant of the Hindu social order. One can see that it is not a single unit, it consists of castes. The population in the village is divided into two sections that are touchable and untouchables. Therefore the village is a site of caste oppression. Therefore Ambedkar suggested all dalits to leave these kinds of slavery and go to towns or cities. So the questions come here that what kind of village as republic and it has given lot of right by the 73rd amendments to enjoy the right of the democratic decentralisation. The knowledge produced by the dominant caste is not enough to understand Indian society.

It is interesting to use binary to understand rural-urban society. Most of the sociological studies emerged in the West European societies in the wake of challenges and changes. As Professor Surendier S. Jodhka discuss in his famous book "Village Society". Sociology is often defined as the study of human groups and societies giving particular emphasis to the analysis of the industrialised world. This division of societies into modern and backward was there before the emergence of the social theory. As A.R. Desai defines the prime objective of rural sociology should be to make a scientific, systematic and comprehensive study of the rural social organisation, of its structure, functions and objectives tendencies of development, and on the basis of such a study to discover the law of its development. As Andre Beteille defines that the village was not merely a place where lived it had a design in which were reflected the basic value of Indian civilisation.

There has been great tradition of Indian villages and has its merit and demerits. While Gandhi saw it as a site of authenticity, for Nehru the village was the source and site of India's backwardness. For Ambedkar village was a site of oppression where these institution of caste presented itself in its most brutal and inhuman form. While S.C. Dube stressed those village communities all over the Indian sub-continent have a number of common features. The village settlement as a unit of social organisations, represents a solidarity, different from that of kin, the caste and the class. Different castes and communities' habiting the village are integrated in its economic, social and ritual pattern by ties of mutual and reciprocal obligations sanctioned and sustained by generally accepted conventions. Social relationships among caste groups in the Indian village are the framework of reciprocity and it was discussed by Wiser in his classic study The Hindu Jajmani System. The framework of reciprocity implied that though village social organisation was hierarchal it was the independence among different caste groups and that characterised the village spirit.

Some of the anthropologist questioned the idea of communitarian unity of Indian villages. Lewis and Bailey compare the Indian village community with the American neighbourhood. While discussing the caste system Lewis focused that caste system divides the village and weakens the sense of village solidarity. Each caste systems represent their ethnic group with its own history, tradition and identification and each caste lives in more or less separate quarters of the

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 5, May 2016

villages. The complete book view does not match with the village realities. The idealised model of Varna system as theorised in Hindu scriptures does not match with the contemporary Indian village society. There has been lot of discussion in classroom about society and community. The students have realised that there is lot of difference between knowledge, experience and practice.

Prof. Avijit Pathak suggested the overcoming the obstacles with beginning of learning. This can be useful to build field view with classroom engagements and overcome the obstacles in reduce the gap between relevance and reality. We think we can use this methodology in teaching Social Work through sociology. As we have lot of focus on fieldwork and classroom teaching and debate and discussion on the various process like caste based humiliation, discrimination, exclusion and marginalisation or the process of change and modernisation and the efforts towards egalitarian Indian society.

In teaching we have been using different case studies and stories of change and challenges faced while doing field work for various research projects. This what we have learnt from our teacher Sharmila Rege that build original knowledge through empirical learning and legitimate knowledge. About the standardisation of knowledge can be created through using the work done by civil society movements and community based organisation and apply with the sociological perspectives. We found her work was quite reflexive and critical in pedagogy. Here we remember the paper of Prof. Edward A. Rodrigues on Knowledge production and Transmission; learning sociology at the undergraduate level. How do we problematise the existing knowledge and find the different way to transmission of knowledge. In most of the time we do not take any position of certain areas while teaching sociology but he suggested the work of Paulo Friere about taking position is very important. He has suggested learning contest of sociology at undergraduate level is what Friere termed as the Banking Model. He also focuses on that conservative understanding of Indian society that fails to account for the persistence of structures of domination-subordination that continue to oppress and exploited large sections of Indian society even in the present period. We feel that the need to apply multi-pronged methodologies and epistemology in order to build the holistic understanding about Indian society.

VI. CONCLUSION

This paper has emphasized on critical engagement in discipline and building scientific understanding about society, criticality and reflexivity on learning and unlearning on society of India. How do we take Ideological position in classroom on society and Indian society, relations with groups and individuals, develop sensitivity about gender, caste, minority, persons with disabilities and marginalized groups. The field visits to village society and communities in order to understand the human relations and dynamics, challenges and process of traditional village to modern village society and understand caste and sub-caste, tribe and nomadic tribes' relations with non tribe or so called upper castes. To understand social solidarity and fraternity, peer learning, group discussion, field based presentations, use of audio-visual technology for creative learning. Basically trying to understand classroom composition challenges and creating opportunities for better learning and practicing sociology of tomorrow.

REFERENCES

- 1) Atal, Yogesh. 1993. 'Understanding Indian Society: Festschrift in honour of professors S C Dube', New Delhi: Har-Anand Publications.
- 2) Bottomore, T.B. 1986. 'Sociology: A guide to problems and literature', New Delhi: Blackie & Sons (India) Ltd.
- 3) Dahiwale, S.M. 2006. 'Understanding Indian Society: The Non-Brahmanic Perspective', New Delhi: Rawat publications.
- 4) Dube, S.C. 1990. 'Indian Society', New Delhi: National Book Trust.
- 5) Jodhka, Surinder. S.2013. 'Village Society' New Delhi: Orient Black Swan.
- 6) Jodhka, Surinder.S. 2012. 'Caste', New Delhi: Oxford University press.
- 7) Maciver, R.M, Page, C.H. 1977. 'Society an Introductory Analysis', New Delhi: Macmillan India Ltd.
- 8) Rodrigues, Edward A. 2013. 'Reading Material for the participants of 36th Refresher Course in Sociology', New Delhi: ASC, JNU.