

HINDU SOCIETY– ENTROPY AND CHAOS

Dr. Varagur Swaminathan Muralidharan



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Consultant

USA.



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PREFACE

The thermodynamics and chaos concepts are the areas of continued interest in material science. Entropy is a thermodynamic parameter to describe the disorder in a system; how the system changed from its original state. Chaos occur in a continuously, non-linearly growing complex system. The above concepts from the material science are applied to a social problem. The book presents an analysis of the Hindu society as the system description, concepts of entropy and chaos as tools and applications of the concepts and their outcomes.

The purpose of this book is to create an awareness among the sociologists and administrators about various social issues which led to the degradation of great Vedic Hindu society. Well-ordered Vedic society is undergoing disorder and collapse due to foreign invasion, industrialization and globalization. Population explosion, environmental burning and terrorism would cause complete collapse of this crystalline structure to amorphous state.

Applications of well-established concepts in physical sciences to social science is not a easy measure, yet attempted. Mathematical treatment of entropy and chaos theory was avoided to facilitate easy reading. Inspirations from the monumental works of great Indologists and information from various sources promoted me to write in this inter-disciplinary emerging subject. I sincerely thank them.

Varagur Swaminathan Muralidharan



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Varagur Swaminathan Muralidharan





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PART ONE: HINDU SOCIETY

1 Chapter

INTRODUCTION

Ancient Society: The primitive society was a hunting society. It used tools like stone axes, spears and knives. This society consisted of very small primary groups. The members of this society were nomadic. Interconnected families and kinships had no property. Roles of every individual member was defined. Religion did not exist. Co-operation in hunting and sharing of feed was common. No one had properties. The rate of changes in those societies were slow. Even today, these types of societies exist and Bushman of South Africa and Eskimos are examples.

Mid 4000 BC saw the developments into horticultural societies. These societies emerged with pastoral societies. Gururumber tribe in New Guinea and Musai people are the living examples. Horticulturalists had large population and stayed in one place longer than before they migrated in search of better living conditions. They started storing goods and began to trade. They made boats, salt pots to preserve goods and to travel. Some became wealthier and controlled the society. Later, inter-societies' wars emerged resulting in slavery.

Ancient Egypt paved the way for agricultural society. Invention of plough and their assisted agricultural machinery were developed. The size of the agricultural society was larger than the horticultural one. Later, the political institutions emerged. Two types of classes emerged: those who owned the lands and those who worked for the landlords. With time, various strata emerged and wars between societies became common. These societies had roads and transport. New culture and creative ideas emerged.

In ancient Europe, the state could not control as the societies became larger. Feudal societies emerged. Political power was decentralised in the sense that the warriors were able to claim rights over a local territory and enforced their own brand of justice by means of military might. Military power was associated with wealth. A powerful military lord controlled more lands. The workers were controlled by the feudal lords (bonded labourers). The nobility and the serfs emerged as two distinct strata in feudal society and the clergy formed a third one. The Catholic Church became powerful and it exercised the powers to maintain social inequality.

New towns emerged in the 1200 BC Europe. The towns men (Burgesses) (namely the nobles, the Clergy, the serfs and the burgesses) became economically powerful. In the late 1800 AD, industrial societies emerged. Industrial revolution helped the growth of new science and technologies. Steam engines, electrical power, atomic power brought a lot of changes in lifestyle. Lifespan increased due to the discovery of new medicines. Division of labour became complex; new jobs were created.

Religion became redundant. Weberism and Marxism were born. Business houses, corporates and political parties came. Families and kinships lost their importance. Earlier families were producers of goods and now have become consumers. New beliefs, values and morals emerged. Science ruled Europe. A society of 'haves and have-nots' emerged. In 1962, the post-industrial era started. A new class of professionals and technocrats were born. Knowledge became a valuable commodity. Knowledge based society is ruling now.

Indologists: Indian sociology as a discipline emerged by the great contribution of sociologists and anthropologists. In 1769, Henry Verelst then Governor of Bengal and Bihar, stressed in his directives to revenue officials the need for collecting information about the leading families and their customs. In 1817, the first all India Census began. In 1901, Sir Risley attempted to collect ethnographic details. Prof. B.N. Seal highlighted Indian culture in his studies on comparative sociology. In Bombay, Patrick Geddes in 1919 wrote about human geography, town planning and urban deterioration. His writings influenced Indian sociologists. D.N. Majumdar and N.K. Bose started social anthropology studies. N.K. Bose wrote in Bengali, the famous book 'Hindu Samajor Garhan'.

Irawat Karve, a Sanskrit scholar wrote the kinship organisation in India. She wrote on the genealogies of the characters of 'Mahabhartha'. She distinguished social groups by their linguistic affiliations, and was able to trace origins of different people following the same occupation, and found how some of their groups were exogamous and formed castes. On the other hand, their cluster of occupation based castes was a joining together of such castes. Renowned indologists are:

1. M.N. Srinivas: He is known mostly for his work on caste and caste system, social stratifications and sanskritisation in South India. It was he who laid the base for indology and studies on Hindu society. He introduced the importance of caste in the electoral processes in India. He highlighted the dynamic changes that were taking place as democracy spread and electoral politics became a resource in the local world of village society. He wrote on justice, equality and eradication of poverty. Through use of terms like sanskritisation dominant castes, vertical (inter-caste) and horizontal (intra-caste) solidarities, it was he who captured the fluid and

dynamic essence of caste as a social institution. He wrote a lot of papers on national integration, role of women and newer technologies. His major contribution includes in religion, village community and caste and social change.

2. Gail Anvedt: An American born scholar participated in Dalits and anti-caste movements, environmental, farmers' and women's movements. He commented on Hiduvata, an ethnic definition of Hinduism based on geography, ancestry and heritage in order to create solidarity among various castes.

3. Andre Beteille: A professor of sociology discussed the caste systems in South India, religion and secularism. He correlated caste with class, poverty and inequality.

4. G.S. Ghurya: He is the father of Indian sociology. He developed a cultural-historical approach to sociology that in many ways reflects how western educated high caste intellectuals conceptualised their society through social reforms, debates and the emergent indology of nationalism. He was an advocate of theoretical pluralism. In 1932, he explained the origins and spread of caste through the examination of extensive historical, archeological and anthropometric evidence. He argued that the Indo-Aryans were a branch of Indo-European stock who entered India around 2500 BC bringing with them the Vedic religion and the Brahmanic variety of the Indo-Aryans civilisation. Purity of caste was kept from the local population through endogamy and ritual restrictions. He identified Brahmanism and the caste as the essential features of Indian/Hindu civilisation. He believed that Hinduism is at the centre of India's civilisation unity. He emphasised culturally united India and not secular India.

5. Dhurjati Prasad Mukerji: D.P. Mukerji analysed the history of India from the dialectical perspective of Karl Marx. He emphasised the need for an indigenous sociology. He viewed Indian social and cultural transformations as class struggle.

6. Akshay Raman Lal Desai: He was impressed by the Marxist approach and he popularised the relevance of Marxism to Indian society. While others were concentrating on analysing the micro level and village level, he studied the macro and the meso capitalism, nationalism, classes agrarian as structure, the state and peasant movements. He felt that the emerging contradictions in the Indian process of social transformations arise mainly from the capitalist bourgeoisie, the rural petty bourgeoisie and the law system. He developed political sociology in India.

7. Dumont: He contributed to the understanding of caste system. He advocated 'attribution' approach to caste system. For him, caste is a set of relationships of economic, political and kinship systems sustained by certain values which are mostly religious in nature. He felt that caste is not a form of stratification, but a special form of inequality whose essence has to be deciphered by the sociologists. He emphasised that the hierarchy is the essential value of underlying the caste system supported by Hinduism.

8. Radha Kamal Mukerjee: He emphasised the role of traditional caste networks in indigenous business, handicrafts and banking. In India, many economic transactions take place within the framework of caste or tribe. The market model has a limited relevance. He correlated the traditional networks and economic exchange. The rules of economic exchange were derived from the normative Hinduism. Interdependent caste network and groups in rural India decide

the economic exchange. Values enter into the daily life of people and compel them to act in collectively sanctioned ways. He introduced the branch of socioecology. He attached spiritualism to civilisation.

9. Mahatma Jyotirao Phule: At the age of 21, he developed a keen sense of social justice and became passionately critical of the Indian caste system. In 19th century, he led the movement against the prevailing caste restrictions in India. He revolted against the dominance of the Brahmins and the rights of peasants and other low caste people. He was the first to start an orphanage for the unfortunate children. In 1873, he formed "Satya Shodhak Samaj" (society of seekers of truth). The society spread rational thinking. It is a non-Brahminical party emphasising freedom, equality and dignity.

10. Bhimrao Ramji Ambedkar: Born in a Mahar caste in Maharashtra, in 1904, started the outcastes welfare association. This sabha aimed to bring social equality. His main aim was to remove the practice of untouchability and eradicate it to bring socio-economic equality and justice. He suggested inter-caste marriage and inter-caste dining. In 1947, the constituent Assembly assigned him the job of drafting the Indian Constitution and he was the chairman of the committee. In 1948, he introduced the draft constitution of India.

❖ Sociological Theories

1. Symbolic Interactionism: This theory analyses society by addressing the subjective meanings that people impose on objects, events and behaviours. It is believed that people behave based on what they "believe" or not just on what is objectively true. Society is thought to be socially constructed through human interpretation. People interpret one another's behaviour and it is these interpretations which form the social bond. These interpretations are known as "definition of situation". Some fundamental aspects of social experience and identities like race, gender, caste was understood through the symbolic interactions.

2. Conflict Theory: When resources, status and power are unevenly distributed between groups, conflicts arise. This becomes a starting point of social change. Power can be understood as control of material resources and accumulation of wealth, the control of politics and the institutions that make up society. One's status in a society in relation to others caused conflicts. This theory has its origin on the class conflict between the bourgeois and the proletariat. If a new system is made out of the chances, then by socialism, peace and stability would be achieved. The rise of a tiny 'power elite' composed of military, economic and political figures in America from mid-20th century can be understood by conflict theory. This is the mother of some of the other theories where conflicts like race, gender, culture and nationality arise.

3. Functional Perspective: Functionalism interprets each part of the society in terms of how it contributes to the stability of the whole society. Society is more than the sum of its parts; rather part of the society is functional for the stability of the whole society which is like an organism and just within an organism. Each component plays a necessary part, but none can function alone. If one experiences a crisis or fails, other parts must adopt to fill the void in some way. The different

parts of society are primarily composed of social institutions each of which is designed to fill different needs and each of which has particular consequences for the form and shape of society. All parts depend on each other. Government, economy, media, education and religion are core institutions. An institution exists only because it serves its vital role; if not it will die. Malfunctioning will cause disorder in society. When one part of the system is not functioning (dysfunctional) it affects all other parts and creates social problems leading to social change.

4. Feminist Theory: This theory focuses on social problems, trends and issues that are overlooked or misunderstood by male centred society. This theory illuminates that create, sustain and encourage inequality, oppression and injustice. This theory discusses how system of power and oppression interact. It not only highlights a gendered power but also systematic racism, class hierarchy, sexuality, nationality and disability. An analytical framework is provided how women's location and experience of social situations differ from men's world. It discusses all discriminations faced by women.

5. Structural Opposition Theory: Social feminists argue that women's oppression and inequality is due to capitalism, patriarchy and racism. Women experience oppression in the same way as people of colour, caste/class suffer. One way to overcome suppression is to emphasise on gender wage equality.

6. Critical Theory: This theory critic and aims to change the society. It discusses the power and domination that operate in the realm of the superstructure.

7. Labelling Theory: It is commonly associated with the sociology of crime and deviance where it is used to highlight how social processes of labelling and treating someone as criminally deviant actually foster the deviant behaviour. It has a negative repercussion for the person because others are likely to be biased against them because of the label.

8. Social Learning Theory: This theory tries to explain socialisation and its effect on the development of the self. This looks at the individual learning process, the formation of self and the influence of society in socialising individuals. The formation of one's identity is a learned response. It is little to do with one's mind. Behaviours and attitudes develop in response to the reinforcement and encouragement from the people around us. People engage in crime because of their association with others who engage in crime. They act according to 'criminal role models'.

9. Structural Strain Theory: When a society does not provide adequate and approved means to achieve culturally valued goods a deviance behaviour is an inevitable is the outcome of the system. People look for unsanctioned means as a way to achieve economic success.

10. Rational Choice Theory: Economics plays a huge role in human behaviour. Money motivates people and they calculate profit and losses before they act. This way of thinking is known as 'rational choice theory'. Marxist admires rational choice theory as the basis of class and exploitation. This theory assumes that complex social phenomenon can be explained in terms of the individual actions that leads to that phenomenon. This methodological individualism holds that the elementary unit of social life is individual human action. The social change and social institutions can be related to individual actions and interactions. This theory addresses behaviour that are selfless, altruistic and philanthropic.

11. Game Theory: It is an economic and mathematical theory. In sociology, it was used to describe and model how human populations behave. There are three main elements of a game: the players, the strategies of each player and the consequences for each player for every possible profile of strategy choice of all players. Different kinds of games include: (1) Zero-sum game, (2) non-zero-sum game, (3) simultaneous move game, (4) sequential move game, (5) one-shot game and (6) repeated game. The prisoner's dilemma shows how two individuals might not agree, even if it appears that it is best to agree. Each prisoner must choose to either betray or remain silent and the decision of each is kept from the other. This dilemma can be applied to various fields like political science, law and to advertising.

12. Sociobiology: This theory assumes that some behaviours are at least, partly inherited and can be affected by natural selection. It begins with the idea that behaviours have evolved over time similar to the way that physical traits are thought to have evolved. Many social behaviours are shaped by natural selection. Social behaviours like mating patterns, territorial fights and pack hunting are examples. Just as selection pressure led to animals evolving useful ways to interact with the natural environment, it also led to the genetic evolution of advantageous social behaviour. Behaviour is, therefore, seen as an effort to preserve one's genes or gene combinations and is thought to influence particular behavioural traits from generation to generation. Like Charles Darwin's theory of natural selection, the human behaviour is in much the same way using various behaviours as the relevant traits. The evolution includes not just genes but also psychological, social and cultural features. The different rates of reproductive success are related to different levels of wealth, social status and power within that culture. This theory explains sex role stereotypes. This theory describes how women's physiology adjusts to her social status in a way that affect both the sex of her child and her parenting style. Socially dominant women tend to have higher testosterone levels than others and their chemistry makes them more active, assertive and independent than other women. This theory ignores the contribution of culture and mind.

13. Social Exchange Theory: This theory advocates that our interactions are determined by rewards or punishments that we expect to receive from others, which we evaluate using a cost-benefit analysis model (whether consciously or subconsciously). It enables one to predict whether a particular interaction will be repeated by calculating the degree of reward (approval) or punishment (disapproval) resulting from the interaction. If the reward for an interaction exceeds the punishment then the interaction is likely to occur or continue. For any individual in any situation is behaviour (profits) = rewards of interaction - costs of interaction. Rewards can be in many forms like social recognition, money, gifts and even subtle everyday gestures like a smile, nod or pat on the back. Punishments may be public humiliation, beating or execution to subtle gestures like a raised eyebrow.

14. Social Phenomenology: People depend on language and the 'stock of knowledge' they have accumulated to enable social interaction. All social interaction requires is that individuals characterise others in their world and their stock of knowledge helps them with this task. This theory attempts to explain the reciprocal interactions that take place during human action, situational structuring and reality construction. This theory seeks to make meaning out of action,

situation and reality that occurs in a society. In a marriage, a boy from a real world marries a girl from a different world, and thus a new world becomes the primary social context from which the individual engages in social interactions and functions in society. Marriage provides a new social reality for people which is achieved mainly through conversations with their spouse in private. This new social world is strengthened by the couples' interaction with others.

15. Disengagement Theory: This theory concerns with elders and advocating them to disengage from social world. Nine postulates advocated are: (a) people lose social ties as they expect death or as they become weak and invalid, (b) people disengage from social norms which guide interactions, (c) men and women disengagement process differs; women never become old and play different social roles, (d) elders seem not to worry about losing skills and abilities and disengage themselves, (e) complete disengagement would occur when both the society and the individuals are ready for this to occur, (f) disengaged elders adopt new social roles so as to not suffer a crisis of identity or become demoralised, (g) a person is ready to disengage when they are aware of the short time remaining in their life and they no longer wish to fulfil their current social roles and society allows for disengagement, in order to provide jobs for those coming of age to satisfy the social needs of a nuclear family and because people die, (h) hierarchies may also shift, and (i) disengagement across all cultures and is shaped by the culture.

16. Activity Theory: This is also dealing with ageing. This proposes that when older adults stay active and maintain social interactions, successful ageing occurs. When they remain active ageing process gets delayed and the quality of life improves. Life satisfaction is reached as they actively engage and keep themselves busy.

17. Continuity Theory: Older people will usually maintain the same activities, behaviour, relationships as they did in their earlier years of life. They adapt new as well as old strategies that are connected to their past experiences. This is called as a micro level theory as it pertains to the individual and more specifically it can be seen as an equilibrium between an individual and society.

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