

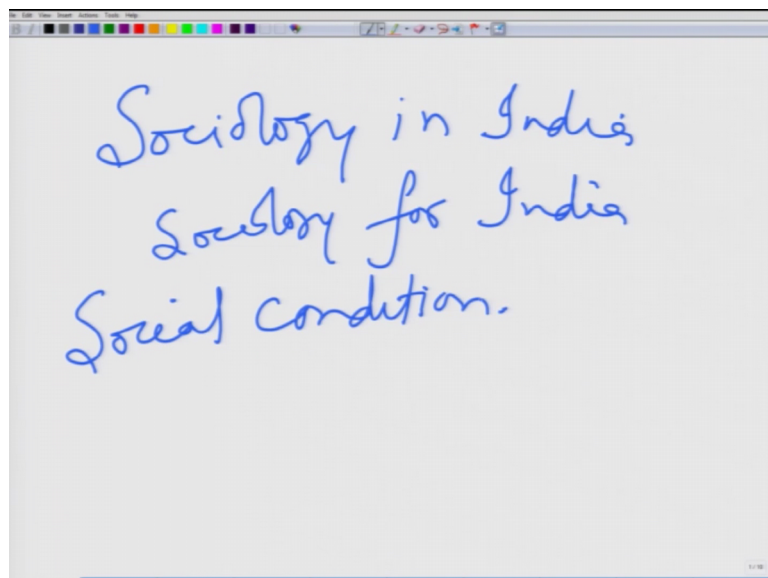
Development of Sociology in India
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Lecture – 01

So, today we are about to discuss about the emergence of sociology and this emergence of sociology, as we try to see it has to be seen in various facets, especially if you try to see that how sociology as a distinct discipline has appeared in India and there are various undercurrents which are responsible for that. Like, one thing which we try to see is that what were the social conditionings which has led to the emergence of sociology as a discipline.

The second important thing which we can see is that how sociology has emerged as a discipline in various universities and the third thing which we can see is who were the basic pioneers in sociology which has led to the emergence of sociology as a scientific discipline. And finally, we also try to see the trajectory of sociology which has developed through phases especially we can divide it into 2 phases, one of course is sociology in India and another of course, is talking about sociology for India.

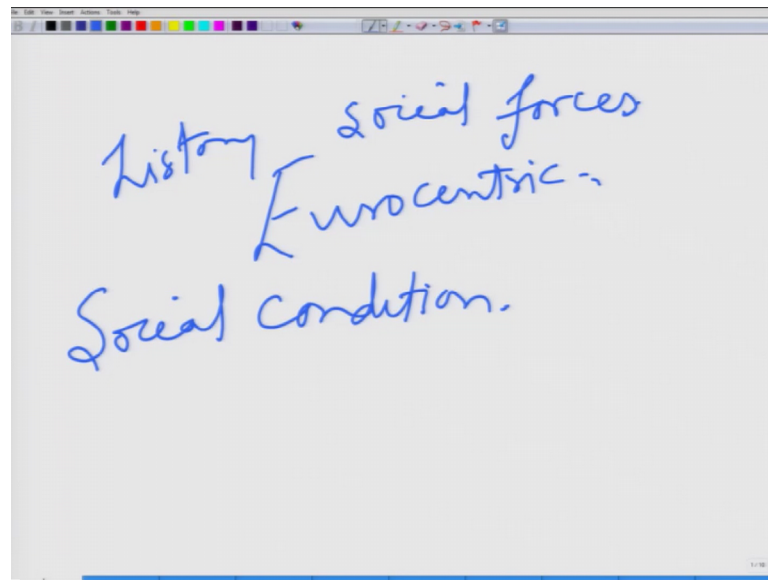
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Now, these are the two different ways in which we can see the trajectory of Indian sociology. And finally, we will also try to highlight that what were the various theoretical and the methodological issues which were involved with regard to development of

sociology as a discipline. Now, talking about the first thing that is the social conditioning of Indian sociology; now the important thing that comes out is that it indicates the various imprints of history and also the social forces which were operated in the society in general.

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So, basically it is a mix of the various historical processes and the social forces which were part of the Indian society and if you try to see in terms of the categories of knowledge we mean to say that there are various historical forces, social conditionings which were responsible for the emergence of discipline; like if you try to speak about the various pioneers in sociology in general.

We had Karl Marx, we have Max Weber, Mulder Kim, Agus Comped and we try to see that how their works have been influenced by the various social conditionings that took place during that period of time. So, in the same way when we try to speak about the Indian pioneers I think they also have been influenced by or sometimes they have also been influenced by the pioneers of the west and in that way we try to see the changes which took place or the sort of adaptation which took place with regard to the growth of sociology as a discipline. We also try to see that how these things have been reflected in the various concepts, theories, and the methods also.

Especially we try to see that we have the Marxian model, but whether this Marxian model is going to be seen as it is or it is going to be seen in a modified way or if you try to

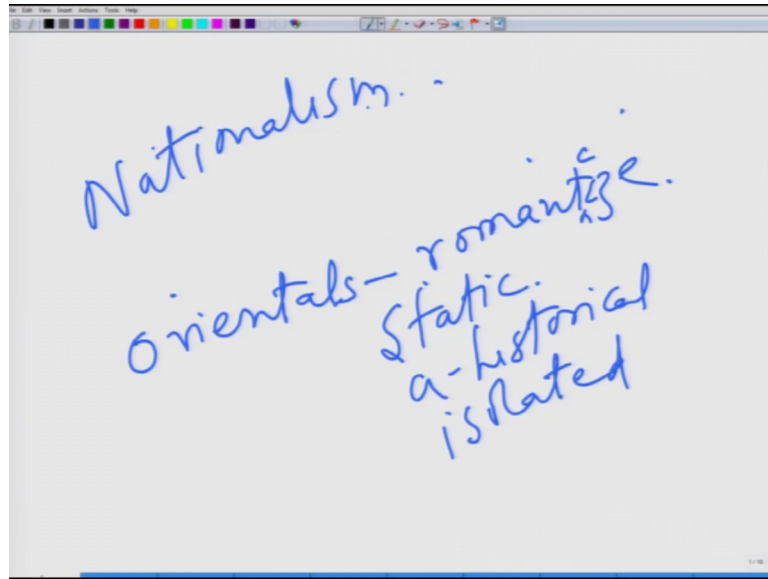
see the application of structural functional can we see that structural functional in the same framework in Indian society as it was seen by the works of the western scholars. So, we try to see that there is a closer relationship which has to be established between the social and the historical forces working in the Indian society. During the colonial periods many British and the European scholars on the Indian society they were trying to speak about the Indian society and sometimes we try to Eurocentric explanations, that is somewhere their understanding was been directed by or was been conditioned by the European trainings.

And, so they were not having the grasp of the Indian reality in totality; especially when we try to see it in terms of cognitive and the value terms. We also try to see that the studies which took place they were abstract in nature, sometimes they were his are historical in that sense as such the concepts like tribe, the village, the committee, the family, now they have to be defined in terms of the segments or entities or in terms of the individualistic entities, but when you try to see it in the Indian context we try to have those things in terms of organic linkage.

So, I think that mismatch was somewhere flavoring the Indian society when it was been seen from the Eurocentric perspective. We also try to see the various British administrators who also had tried to work upon the understanding of the Indian society. Especially, we try to find out that the processes or the problems which have been associated these problems were those which they felt or which they wanted to reflect upon on the priority basis, but that may not be the need of the hour for the Indian society.

So, in that sense we try to find out that even the British administrators what they have tried to do sometimes it may not be having the implications on the Indian society at that period of time. Then we also try to see the effect of or maybe the efforts of the so called missionaries, now missionaries they try to see the Indian society especially the Indian institutions like caste, the village and many other entities in terms of the negative entities or we try to see that the Indian institutions have been projected by them as something which are having the negative orders. So, they also wanted to reflect upon that sociology which will serve their purpose rather than speak about the objectivity of understanding the new society.

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So, we have the orientals, orientals were the people who were being trained by the Europeans or they had a training in the European world and they try to understand the east. So, by training they are having the European background the European traditions, but when you try to see in terms of reality we try to find out that they try to romanticize, they try to glamorize the understanding of the Indian society. Especially when we try to see the issue of speaking about the village or speaking about the family Indian family or the issue of caste I think they have been projected very differently sometimes the village has been seen as static, it was seen as a historical and it was also seen as a village, which is seen in an isolated framework.

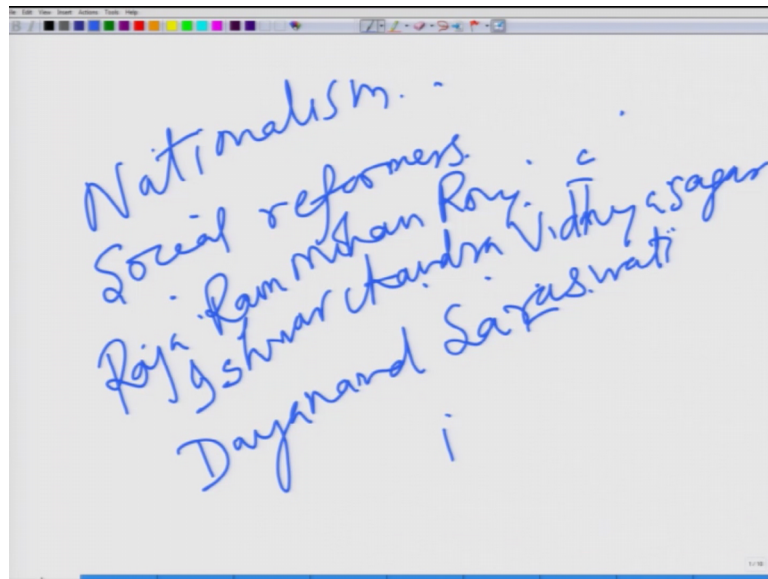
So, the projection have been differently managed or has been projected in that sense as such. So, in that way we try to find out that we have the effects of the so called social conditionings, which indicates the imprints of history and the social forces. We also try to see that the issues which took place by the earlier pioneers somewhere there consciousness also we was being governed by the history and the traditions.

Especially we try to see that the nationalistic feeling the issue of nationalism was on priority for many of the Indian scholars and they try to see the understanding of the Indian society within that domain of nationalism in that sense I said I think one famous work that we try to see here the size contribution that is the social background of Indian nationalism where he is trying to project upon the nationalistic framework with regard to

the Maxion understanding. So, we try to find out that these works had the reflections on the issues of nationalism in one way or the other.

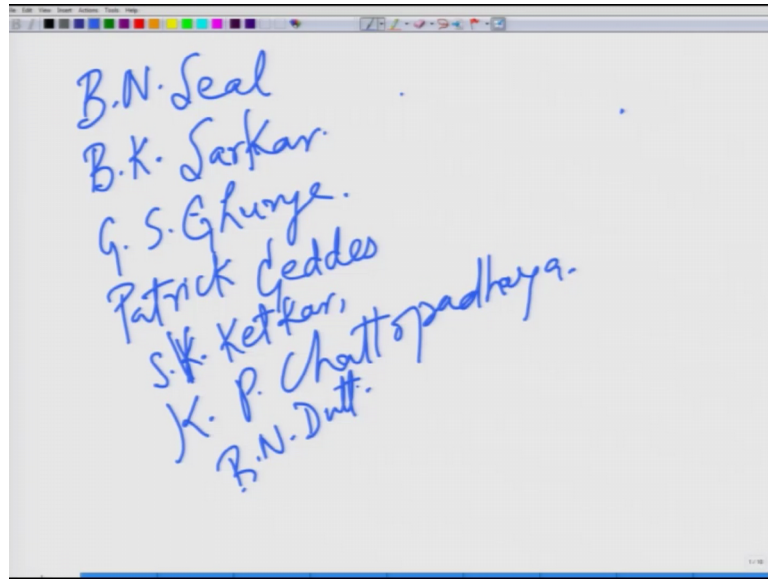
Now, these colonial understanding the word view of the western pioneers of sociology who is contributed to the discipline and also we have the Indian pioneers who had to have the dialectical understandings and along with that we also has the contribution of the various social reformers.

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Now, this social reformers also has something to do with the development or the understanding of sociology in general. Especially if you try to see the pioneer Indian social reformers like Raja Ram Mohan Roy or we try to speak about people like Ishvar Chandra Vidhya Sagar or we try to see the contribution of Dayanand Saraswati or many of the people who try to understand the evils of Indian societies in their own way. So, the point that is to be raised is that these social reformers have also certain understanding about how the Indain societies has to be seen or what can be the futuristic understanding about these institutions.

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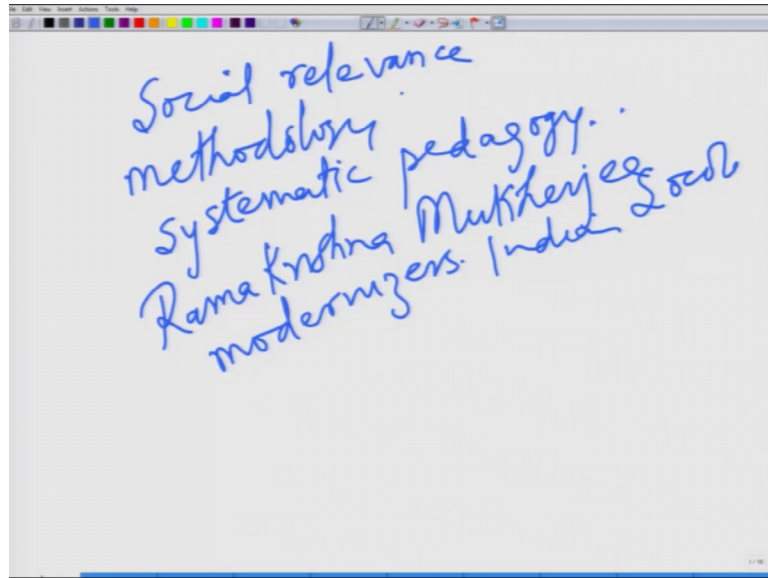
Coming down to the issues of who were the basic pioneers of Indian sociology. I think we had certain names like B. N. Seal; B. N. Seal of course, can be seen as one of the pioneer along with that we have people B. K. Sarkar, we also have the contribution of professor G. S. Ghurye and we also have the people like Patrick Geddes and along with that S. V. Ketkar then we also had K. P. Chattopadhyaya and other peoples like S. V. Ketkar and B. N. Datt for that case as such now these were the pioneers who had given the direction to the understanding of Indian society.

Now, when we try to see their contribution their approach with regard to the understanding of the Indian society I think somewhere they also has been attracted by or they are also been guided by the nationalistic feeling in one way or the other and some where they were trying to even challenge the legacy of colonialism, which has been established by the so called British administrators and the European scholars.

Now, these pioneers in view of the time and the social forces were more Indian centered, they were self conscious Indians who were trying to have the structured way of looking to the Indian society in terms of a specific discipline and also with the originality of the Indianness. So, that Indianess the nationalistic feelings and also the sort of a background all these things were responsible for understanding their contribution in terms of building up sociology as a discipline.

Now, the socialist of the pioneers especially pioneering generations they were less concerned with professionalization of sociology to be frank and they were more interested in how thus discipline can have the better social relevance.

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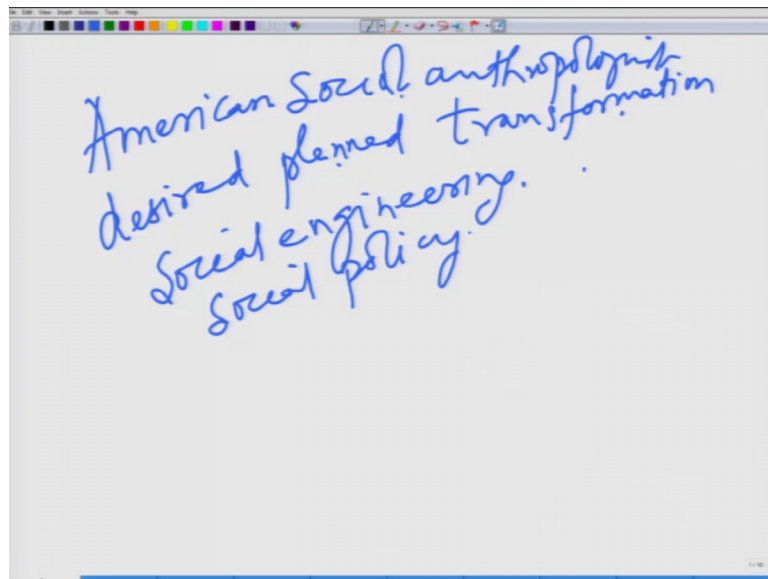
So, for them making sociology as a distinct discipline or maybe speaking about the professionalization of sociology was not that important their concern was that how we can see the social relevance of the discipline in terms of understanding the problems of Indian society in terms of diagnosing the Indian societies in terms of how the sociology can take care of the issues related to the Indian masses in general. Now, these social conditionings which we are discussing at the different stages along with the nationalistic ideology on the one hand there was also the need to have certain amount of disciplining especially with regard to the specific methodology that has to be used or we can also see it in terms of the systemic pedagogy.

Now, these were the important concern for looking to the sociology as distinct disciplines. So, the end of the period of the pioneers immediately considered with the various issues especially the sociology which has developed in India and the sociology which was there in the west. It was visible in 1950's and 1960's that there is a need for the sociology as a specific discipline. People like Ramakrishna Mukherjee we are speaking about the call as and they were seen as the modernizers of the modernizers of

Indian sociology who were trying to understand the sociology of India in a very different way or in terms of the scientific rigor in terms of the systematization of the discipline.

Now, we try to see that sociology in the west especially if you try to see the change over which were taking place, there also we try to see that at the end of the second world war there was a gradual shift the people the academic domain in that sense it has shifted from to U.S.A. in that sense as such from Europe. So, earlier the Europe has been the academic center now people started looking towards the U.S. and the U.S. was acting as one of an important academic domain in terms of serving the knowledge in terms of understanding the distinct in societies.

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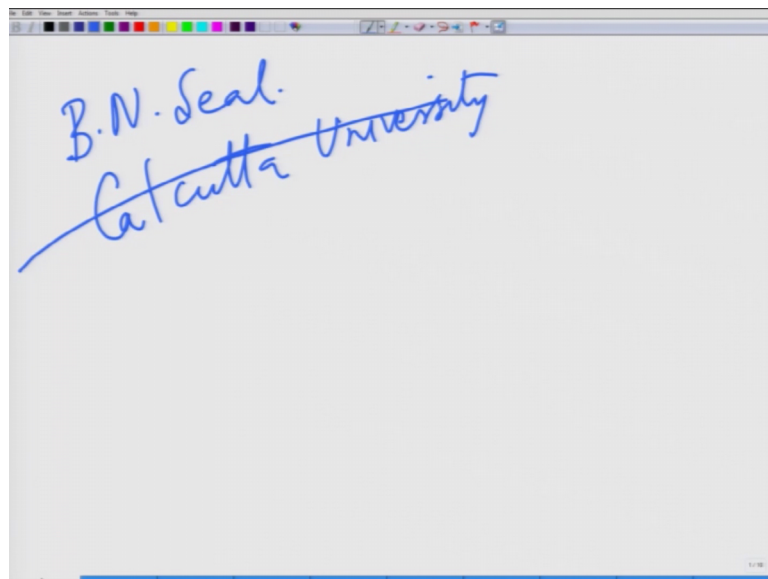


In India to we have the orientation which has also changed slightly especially after independence. We try to see the influence of the American social anthropologist. We also try to see that there was an attempt to have the desired planned development and transformation of Indian society from transformation of the Indian society.

Now, these were the tasks which the sociology were facing at the various phases especially we try to have sociology which has adopted certain amount of social engineering and it was also trying to see the social policy concerns which will be responsible for making the Indian society as the distinct society in terms of academic understanding as such.

So, in that way these factors these conditions either we try to see it in terms of American Americanization of Indian sociology the influence of Americans in that sense has such a shift which took place from Europe to the American domain in that sense as such also has certain influence on making the Indian sociology in a different way. Now, when we try to see sociology as a discipline in various universities; I think we try to find out that there were various attempts which has been made especially we try to see people like B. N. Seal.

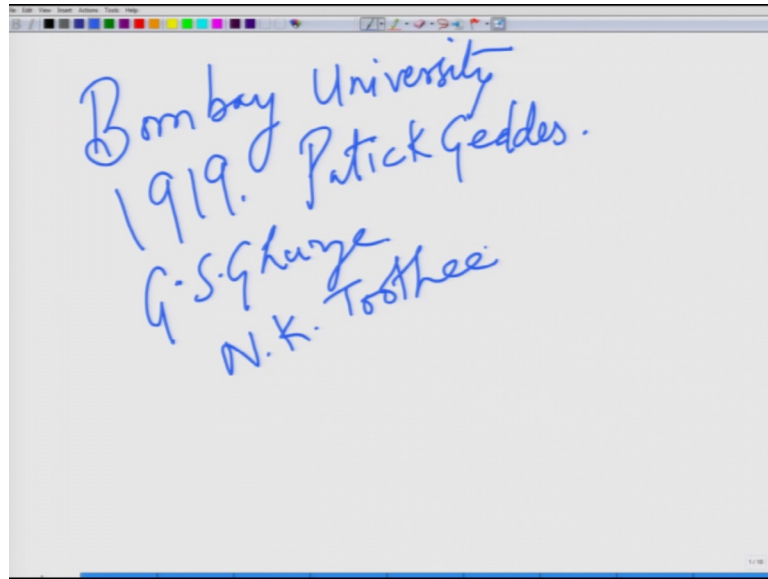
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Now, B. N. Seal was trying to introduce sociology as a discipline in the Indian universities at the crucial period of time especially, we had his contribution in Calcutta University. But there if you try to see there were also the emphasis upon looking to the ancient Hindus there were also people like Radha Kemal Mukerji people like B. N. Sircar who were equally contributing towards the development of sociology as a discipline.

And, in 1907 along with B. K. Sarkar and Radha Kemal Mukerji we try to see that Calcutta University has certain age to develop sociology, but one important thing in that sense is that Calcutta Universities cannot be rated to be the pioneer university in terms of the development of the discipline. Why because they could not developed sociology as a distinct discipline and in that way if we try to see the first department of sociology and civics that started in Bombay University.

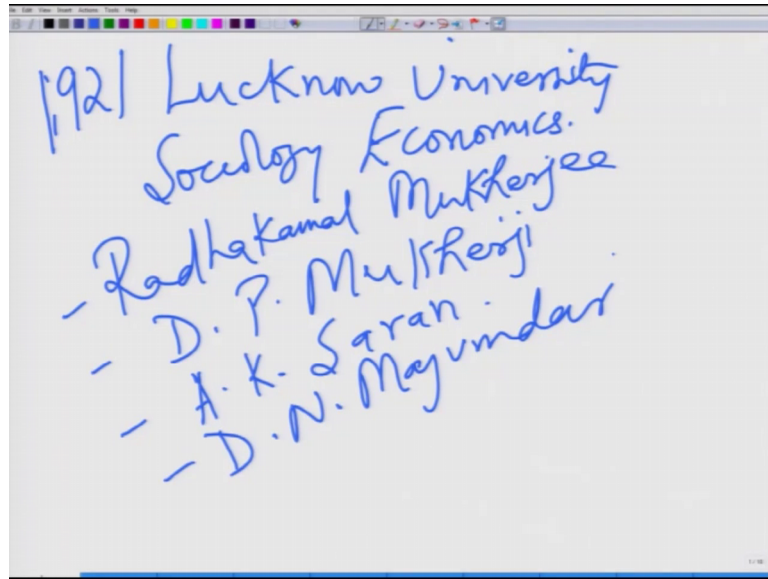
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So, we have the Bombay University as the pioneer university where we try to find out the emergence of sociology as a distinct discipline and especially started in 1919 with the contribution of Sir Patrick Geddes. So, Patrick Geddes was responsible for bringing about the sociology and civic as a different discipline a distinct discipline where you have the empirical methods along with the philosophical orientations which has been developed in Bombay School and along with that we have people like G. S. Ghurye whom Patrick Geddes had sent to U.K. for his work on caste and later on when Ghurye has come back as professor in sociology in Bombay University.

And, along with that professor N. K. Toothee was also the pioneer who has went along with professor Ghurye in establishing sociology as a discipline. So, we try to find out that the Bombay University has the pioneering efforts to develop sociology as a distinct discipline. Now, the important point which we have to see along with that there were other parallel universities which we try to see in terms of schools where we have the contribution of sociology as a discipline like in 1921

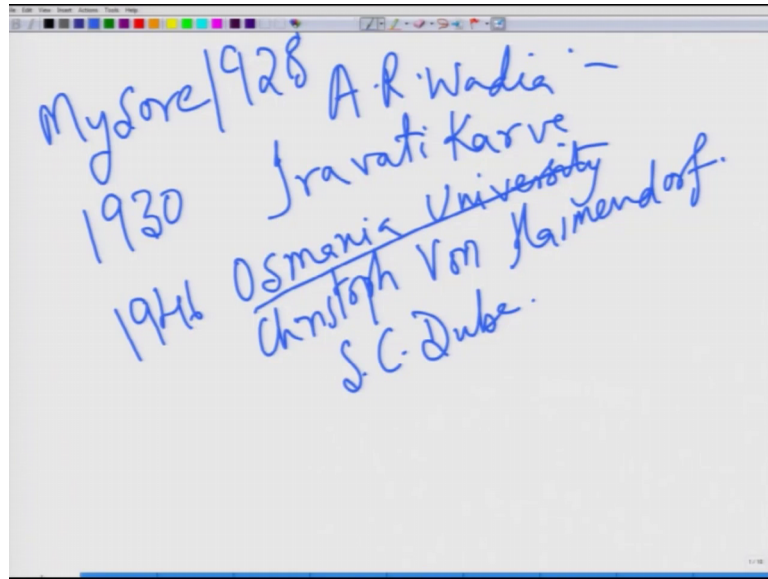
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We had the Lucknow University; the Lucknow University can be seen as one of the important distinct university where we have the discipline of sociology and economics. Now, this sociology and economics was started in 1921 at Lucknow Universities and the great professors during that period of time were professor Radha Kemal Mukherjee then we also have professor D. P. Mukherjee and along with that we have certain other colleagues like professor A. K. Saran, professor A. K. Saran and also we have professor D. N. Majumdar.

So, they were seen as the people the socialists who were trying to develop sociology as a distinct discipline in the framework of the academic orientation as well as the theoretical foundations.

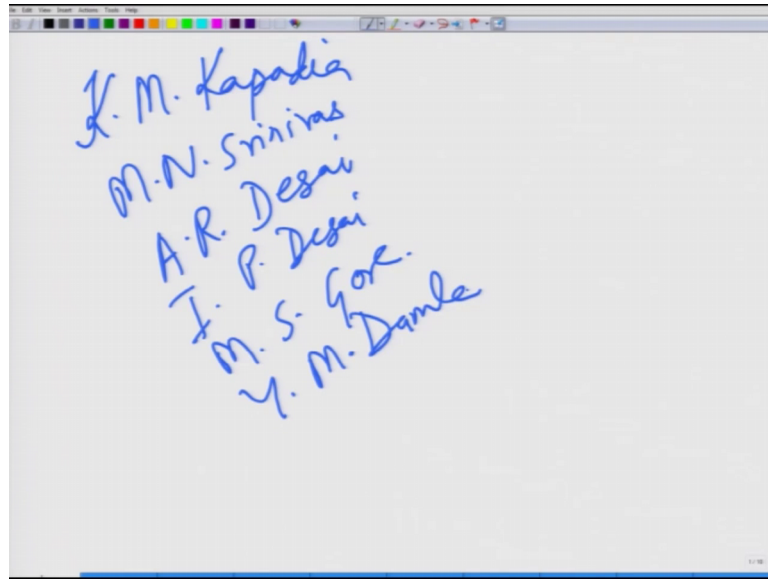
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Now, we also have another parallel university Mysore University, in Mysore University in 1928, 1928 we had the contribution by A. R. Wadia, A. R. Wadia had tried to understand and develop sociology are the different disciplines later on the contribution of a mention he was also was seen as an important legendary with regard to the establishment of sociology as a discipline.

Then in 1930, we have at Deccan College, Pune sociology which started under professor Iravati Jarve and we also try to see at Osmania University in Hyderabad Osmania University, Hyderabad in 1930 sorry 1946 we had the contribution of people like Christoph people like Christoph von Haimendorf and later on we had a legendary figure that is professor S. C. Dube who had made a significant contribution at Osmania University at certain period of time along with these people legends in the different parts of the country either it is the Calcutta, it is the Bombay, it is the Lucknow, Mysore or we have Osmania University and many other significant universities where sociology has emerged as a distinct discipline.

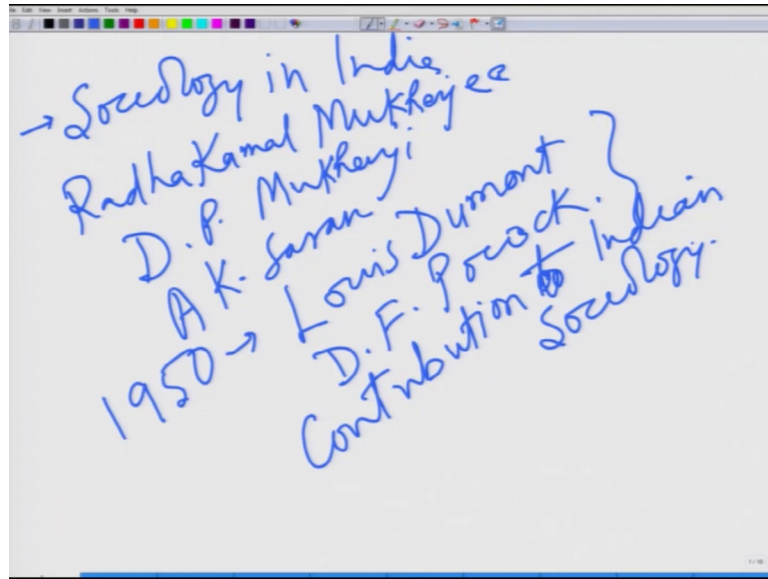
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The contribution of some other pioneers at the different period of time or who can be named to have made significant contribution our professor K. M Kapadia, then we also have people like professor M. N. Srinivas and along with that A. R. Desai they are the side definitely is a legendary in that phase and I. P. Desai then also we have people like M. S. Gore and also Y. M. Damle.

Now, I think it is not that this is the only list of people who had made significant contribution as a pioneer in understanding the Indian sociology or in designing the Indian sociology at the initial phase of time, but their contribution had played a significant role in giving a distinct direction to the Indian sociology. Now, if you try to see another important aspect that is the trajectory of sociology that how sociology has moved in that sense as such. Now, here we try to have the understanding of sociology in terms of sociology in India.

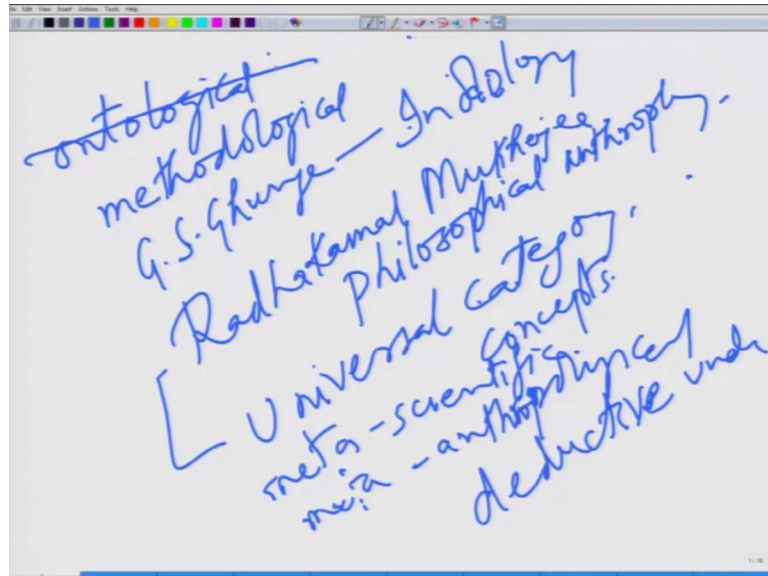
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And as I said that we had sociology in India, then we have sociology for India also and if you try to see the contributions that you got to that we have people like Radha Kamal Mukherjee whom we have named earlier then we have professor D. P. Mukherjee. And also along with that we have professor A. K. Saran who tried to have made significant contribution with regard to sociology in India then we also have in 1950s a gradual shift which took place where of course, we try to see that how sociology has to move to a different domain especially this contribution started with the attempt by people like Louis Demo and D. F Pocock.

Now, these two people had made a significant contribution or one can say putting a different directionality to the sociology in India, especially we had their contribution in terms of what we called as contribution to Indian sociology. And, this contribution to Indian sociology which right now, also is seen in terms of a specific journal I think this journal or the understanding of the various aspect of Indian sociology on a very different platform has been initiated by D. F. Pocock and professor Louis Demo who try to understand the Indian sociology in a new way.

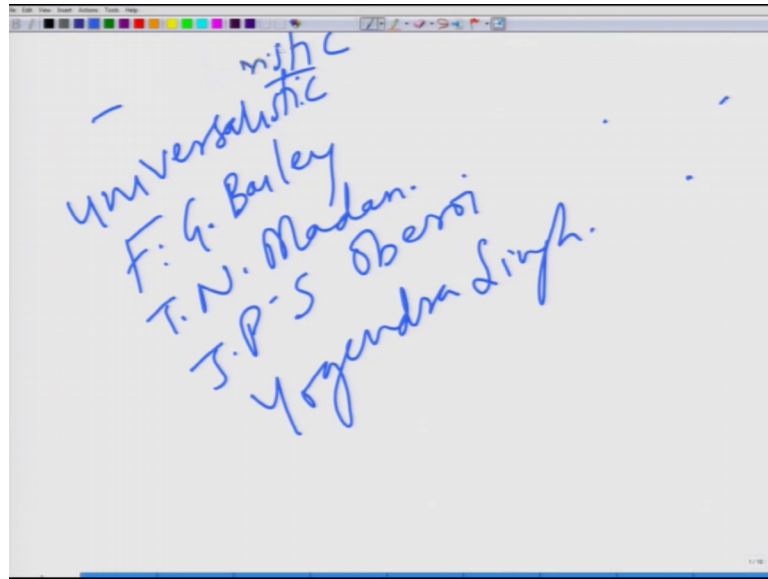
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The early phases of the Indian society especially we have the Ontological and also we have the ontological and methodological assumptions which were responsible for carrying forward the Indian sociology especially we try to see the contribution of professor G. S. Ghurye or we have the people like professor Radha Kemal Mukherjee and along with that we had certain other orientation. So, on the one hand we have Indology which has been developed by Professor G. S. Ghurye at some period of time and we also have the philosophical anthropology, which has been taken care by Professor Mukherjee.

So, we had the two different domain Indology and philosophical anthropology at two different departures in their senses as such Radha Kemal Mukherjee who was trying to build up the sociology in terms of the universal categories, that is trying to make sociology the Indian sociology in terms of a universal categories and the concepts, how we can see Indian sociology to be a universal sociology. And, he tried to integrate the meta scientific and also the meta anthropological meta scientific and meta anthropological model and which we try to see it in terms of the deductive understanding or the deductive reasoning. So, sociology in India has been guided on the one hand by the particularistic model on the one side which has been seen with the contribution of Professor G. S. Ghurye in terms of an Indology.

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And, we also had on the other side the universalistic model which was been talked about by people like Radha Kemal Mukherjee, who tried to build up a sociology at the global map and both the people have their own orientations and these different aspects have been taken care by the future sociologist.

Especially we have the people like Professor F. G. Bailey, T. N. Madan or we have the contribution by J. P. S. Oberoi and also Yogendra Singh and Imtiaz Ahmed who try to see Indian sociology in a new way. So, we had this particularistic and the universitic debates at the different period of time and which has been taken care by the different scholars in their own way and they were trying to make the sociology as a distinct discipline.

Thank you.