

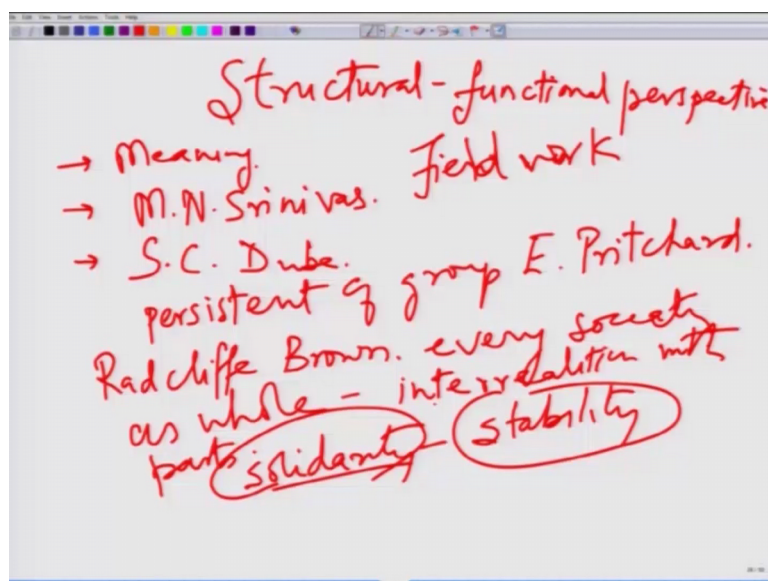
Development of Sociology in India
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Lecture - 11

Good morning friends. Today, we are going to speak about another important perspective of looking towards the Indian society. I think when we try to speak about the emergence of sociology in India, we said that the Indian sociology has been rooted, and has been guided by the western scholars. And even the theoretical and the methodological perspective that has been used by them has been adopted in the Indian framework. But the point is that to what extent these perspectives are going to be useful in looking to the Indian society.

I think when we try to speak about this whole issue, we try to see that the understanding of the Indian society has to be seen in such a fashion that it should not be restricted to the understanding of the Indian society alone rather the studies which have been done the generalizations, which have been put. They have to have the universal appeal. And in that context, we try to find out that the contributions in terms of the specific perspective on the Indian society has a bearing for making the Indian sociology at the global level.

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So, keeping that particular thing in mind today we are going to speak about the structural functional perspective. The structural functional perspective if we try to see, so keeping in mind the framework we are going to today speak about the structural functional perspective; the structural functional perspective. And in order to understand that or in order to go into the deeper details, here we are going to speak about the meaning of the structural functional that is one. Then we also have to speak about the so called contributors and in that we have two prominent people one is Prof. M.N Srinivas, and his contribution with regard to framing the structural functional perspective in his own study, and also we are going to speak about the contribution of Prof. S.C Dube.

So, in that way we try to see that the contributions of these peoples were quite significant in establishing the structural functional perspective utilizing them in the Indian framework. And also trying to speak about the way in which the Indian society can be seen at a global level. Now, as we know that the functional school the functionalism is closely related to the structural functional perspective in terms of the anthropological approach. We try to see that when we speak about the fieldwork tradition. So, the fieldwork tradition broadly tries to incorporate the issues of how we can have the collection of the data from the field and how we are going to utilize it in the building of the knowledge.

So, in that way we try to see that for the studies of the tribal societies, for the study of the Indian villages, for the study of the caste relations, the fieldwork through the investigation in terms of the structural functional perspective is going to be very instrumental. Now, speaking about the structural functionalism it, if you see that, it has its closer relationship with the biological sciences. In a sense that when we try to speak about the structure we try to speak about the structure of the biological organism, and which has been borrowed in terms of the fact that there is certain amount of analogy between the biological organism, and the structural understanding.

So, in that sense, we will try to see that the organism which are having certain amount of relative arrangements of relationships between the different cells and because of the consequences of these interrelationships. The various organs are links to each other, and they are also fruitful in bringing about the life processes to the organism. So, we try to see that it basically believes on the integration of the various units, and how these units,

and their own functional level are going to bring about the retention of the structure and that is how we try to see the relationship of structural functional with the organic analogy.

We may have talked about the contribution of the pioneers in the sociology proper especially the contribution of Emile Durkheim in this connection appears to be called sound where he is trying to give the importance of the social morphology, and the social structure for understanding the society. And he also followed the functionalism school of thought for analyzing and interpreting the society in general. Evan Pritchard when he was trying to describe the social structure in terms of persistent of groups by Evan Pritchard. He was also trying to speak about the fact that how we try to see it as an assemblage of the different members, which are seen as a stable arrangement of the specific group.

And one of the important pioneer in the field of the structural functional school of thought is Radcliffe Brown. Radcliffe Brown is considered to be one of an important contributor to have understood the network of relations of person through the genealogical connections. And we try to find out that in the recent British social anthropology. The 2 important concept of the structure and function implies that every society is a whole every society is seen as a whole, and the important thing is that the understanding of this whole has to be seen with regard to its inter relation with the various parts interrelationship with the various parts.

So, in that way we try to see that the collectivity has to be seen with regard to its relationship with the other parts. And in that way we can say that society is a complex system whose part work together to promote solidarity and it also bring about certain amount of stability. So, the two important aspect that we try to see is with regard to the structural functional level is that it tries to bring about the solidarity the amount of cohesion in the society. And also tries to bring about the stability for its persistence.

So, that of course, is the ground meaning when we try to see the understanding of the structural functional perspective. And rattily from when he was trying to speak about this particular perspective he was trying to say that the units when they are coming together to build up a structure. Then the totality is going to be more Important as such and the individualism the individual units they become secondary.

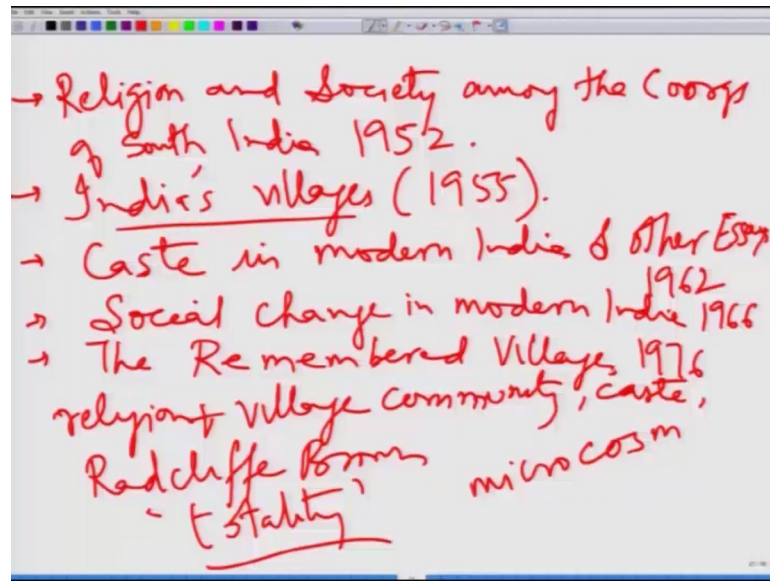
So, the contribution of units are to be seen in terms of their contribution towards the functioning of the structure. And that structure is maintained because of these functioning's, and that is how we try to see the relationship between the structure, and the function And when we try to speak about M.N Srinivas, he is basically been credited for initiating the new lines of structural functional analysis in sociological, and social anthropological research in India.

Especially his contribution if you try to see, it is quite wide. He studied the different aspect of the Indian society. Especially speaking about the village the caste and many other entities even trying to link up with the understanding of religion, and that is how we try to see his contribution.

M.N Srinivas that is Mysore Narasimhachar Srinivas was born in the Brahmin family. And it was Mysore where he was born. And he if you try to see his academic career, he has obtained his M.A and L.L.B from Bombay. And he has done his D.Phil. from Oxford University. He was a professor of sociology at Maharaja Sayajirao University of Baroda. And later on at University of Delhi, he has been the senior fellow at the Institute of Social and Economic Change Bangalore. And also was a visiting professor at J. R. D. TATA institute. He also has been the national fellow in the different prestigious universities.

So, if you try to see his academic career, he has been one of the founder with regard to the establishment of the structural functional school of thought in the different universities, in the different centers, academic centers both nationally, and internationally.

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And some of his celebrated work if you try to see, the most celebrative work is talking about the religion and society, religion and society, among the Coorg's of South India. This was one of the most celebrated work that came in 1952. Another important work which we try to see with regard to the understanding of the villages is India's villages that were basically the typical understanding of the village which came in 1955.

And apart from that he has contributed in terms of understanding caste that caste in modern India, caste in modern India, and the other essays caste in modern India and other essays that came in 1962. And later on he has seen the social change in modern India that is again a significant contribution social change in modern India and this work came in 1966. And apart from that he had revisited the villages which he is try to see it in terms of the remembered villages, the remembered villages, and that came in 1976.

So, I think we try to see that how diversified he was in terms of approaching and studying the Indian society. Especially he tried to work upon the religion and the society among the Coorg's that of course, is where he tried to apply the structural functional approach for analyzing the Indian society. Even when he was trying to speak about the India's villages, there also he was trying to speak about the relationship of caste with other institutions, and also the interrelationship between the caste through the structural functional approach.

And in the case of caste in modern India, he was basically trying to speak about the changes which are taking place with regard to the caste in India. And he was also speaking about the social change in modern India where he is speaking about the basic way in which the changes are being brought about in the Indian society.

Now, let us try to understand that how we can see M.N Srinivas as a functionalist. Srinivas has written many aspects of the Indian society, and culture. And his best contribution is to be seen in terms of the relationship between the religion, the village community, religion the village community, and also trying to see the relationship between the caste, and the social change. So, virtually we try to see that he was trying to have the linkage of the various units, the structures, and how they are linked to each other to form a bigger structure. And he was basically been influenced by Radcliffe Brown.

So, in most of his writing, we have the understanding of the structural functional in terms of a way of looking to the Indian society. He studied the Indian society in terms of a totality. I think that is going to be an important issue that he was trying to see it the Indian society in terms of totality, collectivity in that sense as such, and also try to see the various groups how they are interrelated. Especially when we try to speak about the tribes, the peasants, and the various cult and sect and how they are linked to each other.

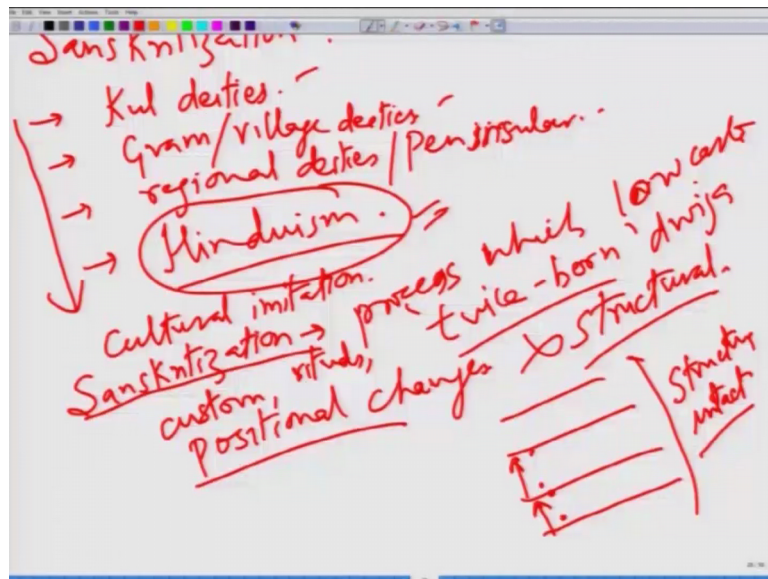
Srinivas also considered the village as the microcosm of the Indian society, microcosm of the Indian society. His search for identity of the Indian tradition led him to infer that the Indian traditions are found in the caste the village, and the religion. So, if we have to understand the Indian society, we can only understand them through the village, through the caste, through the religion that is how he is trying to understand the Indian society. His conceptualization of tradition is at power with the Hindutva notion of the Indian tradition. And he said that the caste system was resilient, and adaptive to the modern changes, and they are trying to adjust to the modern forces of change.

So, in that way we try to see that either it is the process of Sanskritization which he has conceptualized or the understanding of modernization. In both of these issues, we try to find out that caste was gradually making a shift or they were trying to adapt to the changing circumstances, and that is how we see the sort of changes which are visible in the caste. And it is not going to distort the macro structure.

Srinivas wanted to understand his countrymen not on the basis of the western text, or the specific books rather he was trying to see it through the direct observation, that is what we said earlier the fieldwork traditions. The field study and the field experiences, and in that way he says that he himself has conducted the intensive field study of the Coorg's between 1940 to 1942. And out of that he came out with that work that religion and society among the Coorgs

Now, when we try to see this work religion and society among the Coorgs of South India, here he initially had framed the understanding of brahminization to represents the imitation of the lifeways and the ritual practices of Brahmins by the lower caste Hindus. But later on he found that the brahminization has what I can say narrow understanding or it is not going to abstract or it cannot represents the real changes and so later on he has replaced the brahminical model as a frame of reference to the process of sanskritization.

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So, in that way we try to see the shift which have taken place replacement of the concept from brahminization to the sanskritization was to be seen in terms of its better acceptance by the Indian society. And the sanskritization can better understand the changes in the Indian society, because brahminization simply will be that when the lower caste is trying to replicate the behavior of Brahmins only, but return on he says that when we are speaking about the twice born, so other categories of caste are also included in that twice born. So, in that way not restricting the concept with a specific category of

caste rather than trying to see it as the (Refer Time: 17:53) with the sanskritization where you can have the wider entities which can also come into the framework.

Now, when we try to see these issues, we try to see that the work that is religion and society in the Coorgs. The important thing is that he was trying to speak about that how the society basically the Coorg society where you have the smaller sect, and cult, and how these sect and cult are region is specific, or we can say that in each region you have the specific cults. And he tries to say that different regions have their own cult which can come together at the village level. So, at the initial level within a village, we need a specific setting you have the smaller cult, and sect. And these cult and sect are restricted to the specific of families. And these families when they are seen together in a wider framework, then we try to see that these units the family units in that sense can be seen as the wider caste associations.

So, if you try to see the sort of a change or if you try to see the linkage, so within the family you have the Kul deities. So, for every family you have the Kul deities that is one entity. Now different Kul deities they have to be seen within a village setup, and beyond this Kul deities, you have the bigger deity for the village what is called as the gram.

So, you have the village deities. So, we have the village deities that is the wider linkage in that sense as such; and these village deities have a wider association with the regional deities. And these regional deities are been directed by regional deities, basically he was talking about the peninsular region; and within that peninsular region, he was talking about the collectivization of the deities. And these peninsular deities had its linkage with the wider Hinduism.

So, virtually we can see that the shift which is there the smaller units how they are going towards the maintenance of the order, and the stability of the wider Hinduism. So, the practices of Hinduism in that sense are going to be taken up by these smaller units. And we try to find out that the level of clashes between these different units are not to be seen in terms of contradictions rather they are to be seen in terms of accommodations.

So, in that way we try to see that there are different levels of unification of the villages in that sense as such. Now when we try to see the religion and the society, I think the specific society is having their own deities. And when you try to see the religion as the

binding force so how the religion is going to bind the society in totality and the religion in the wider context is the broader Hinduism in that sense as such, so we try to find out that the religion is acting as a unifying forces and through that the people are coming together. Even though, they can be regional associations they can be the regional deities, the village deities in that sense as such, but they are the small segments of the wider unit that is the Hinduism.

Now, we try to see further that the conceptual scheme which has been maintained by M.N Srinivas. He was trying to refer to the processes of cultural imitation. I think this is important when we try to see how the people are going to respond to the changes, so the cultural imitation is going to be a stronger unit. Especially when we try to see it in terms of the structural notion that hierarchies and inequalities are there. But the imitations are going to bring about certain amount of harmony, and coordination between the lower, and the higher order. And that is how we try to see that even though, the differences are there between the higher and the lower order, but because of the cultural limitations they are going to unite together or come together.

Now, M.N Srinivas has talked about in his important work social change in modern India where he is talking about the two concepts one of course, is the sanskritization. Now, about sanskritization what he is trying to say, and how it tries to define that sanskritization is the process by which it is a process by which we try to find out that the low caste are going to low caste or the tribes or the groups they are take the take over the customs rituals customs rituals, beliefs, ideologies, and the style of life of the higher, and in a particular sense the twice born twice born that is the dwija the twice born or the dwija caste. So, the sankritization of a group has usually seen as an effect of improving the position of a specific caste in the caste hierarchy

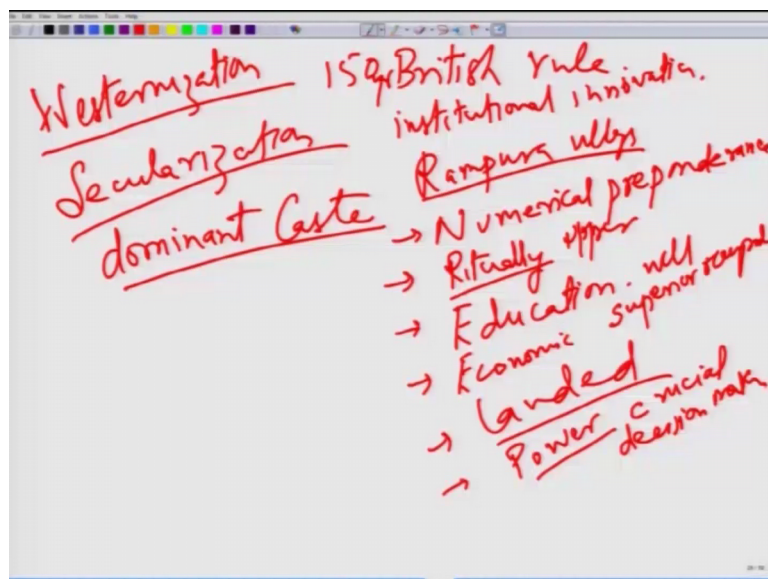
So, one tries to find out that the process of sanskritization involves certain amount of mobility, and which he says also that the changes which are there in the caste these changes are not to be seen as the structural change rather they are seen as the positional changes only. So, one thing which we can see is that, because of the process of sanskritization what is happening of course, is that people are trying to accommodate and adapt the culture of the higher order. And that higher order of course is to be seen in terms of the wider Hinduism.

So, virtually there is certain amount of unification towards the higher order. And the differences which are there between the lower, and the higher order, they are coming together to assemble together towards a wider order. So, in that way, this process is going to bring about only the positional change, but it is not going to bring about the structural change. Now, the basic idea is that these structural changes which we are saying if it would have happened, that because of this mobility within the caste, if the structure would have changed, then many lower castes would have reached to the level of the higher caste, but it did not happen.

So, it is not going to bring about the change in the structure, the people can simply make it shift in their own position within their own strata. So, we can just see it like this that if we have the different stratas in the society, so what is going to happen is the person who is over here because of these arrangements, he can reach to the higher order in that sense as such. So, he can have a shift or an understanding up to this level only.

Similarly, of course the other can be moving from here to here. So, the idea in that sense of course, is that the strata is intact, the structure is intact, but the mobility or the changes which are there is within the specific order within a specific strata. And in that way that the harmony is maintained, and the structure remains intact structure remains intact that is how we try to see the maintenance of the order and stability that we discussed earlier with regard to the structural functional perspective.

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Now, we also try to have another understanding which has been talked about by M.N Srinivas that is the notion of westernization. Now westernization when he is trying to speak about, it is basically what he says that westernization is because of the changes resulting from 150 years of contact of Britishers British rule. And those changes and because of these contacts the socioeconomic, and the cultural innovations which has came to the Indian society that are to be seen as the part of westernization.

So, in that way, he had tried to see that the changes which are coming from the outside also are going to be adjusted, and they are going to be part, and parcel of the Indian culture and. So, westernization is only going to bring about the changes in the lifestyle in the food habits in the dress pattern in the etiquette. And in that way of course, we try to see that the changes are accommodated, but these changes are not going to bring about the conflicting issues in that sense as such. So, the structural functional basically believes on the fact that whatever changes are going to be there, they are going to be accommodative and accumulative. And they are not going to have the contradictory effects.

And along with that he has talked about another important issue of the secularization. Secularization again he is trying to see it in terms of the process of institutional innovations, institutional innovations, where he is trying to see that how after independence we try to see that the various religious groups and the minorities, they are going to be part with the national ideology. And it basically speaks about the synchronous between the various religious entities and how they are going to be an integrative force with regard to the Indian society.

Now, apart from these efforts which has been made by M.N Srinivas, we try to see certain other conceptualization like he had given or had spoken about the phenomenon of dominant caste with regard to the Rampura village the village that he studied. And what he is trying to make out that Rampura village, he is saying that the phenomenon of dominant caste is going to be an important issue which is going to resist the changes in terms of or the resistance with regard to the conflict and the clashes between the different caste rows.

And he sees that that who can be which caste can be seen as dominant in that sense as such. So, he says that the caste which can be treated as a dominant caste, they should

have at least the question of the numerical preponderance that of course, is one important aspect that numerically they should be high. Then another important aspect is the notion of ritually improved yeah ritually upper. So, we try to see that ritual purity in that sense as such we have to see that ritual status of them has to be better in that sense as such.

Third important aspect which he is trying to say is with regard to the higher education that they have to be properly well educated. So, well education they have that is another important aspect that we try to see with regard to the dominant caste. And apart from that, the question of the economic positions economic positions in terms of having the superior occupations, superior occupations that is another important aspect. And they should be the landed people that is another important aspect which makes certain caste to be dominant. And especially if we try to see, we say that they are so to be seen in terms of dominant when they are having the power towards having the crucial decision making. So, the crucial decision making is going to be an important issue which makes them to be dominant.

Thank you.