

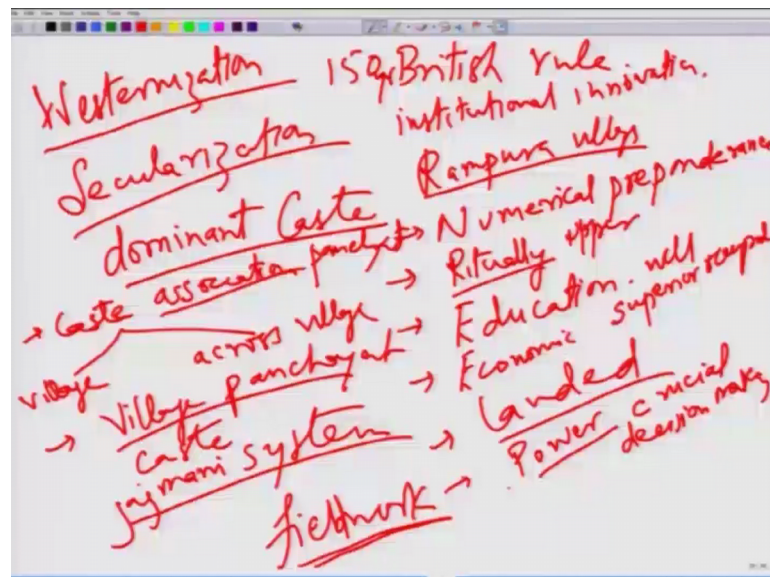
Development of Sociology in India
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Lecture – 12

I think, if you can recall the understanding of M. N. Srinivas as a structural functionalist, I think we spoke about the notion of dominant caste, which was been seen in terms of the various characteristics or how a caste can be a dominant caste. And in extension to that, let us continue further about looking to M. N. Srinivas as a structural functionalist, especially when we try to see his understanding about the dominant caste as a important framework for understanding its contribution towards maintaining of unity.

Now, the point is that when this dominant caste is to be seen in terms of the specific aspect when in a specific village setting, we try to find out that the village has been seen as an assemblage of the various caste groups; the lower caste, then the upper caste in that sense as such, and within that every caste they have their own associations.

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So, if you try to see, we have on the one hand, the castes having their own associations that are the caste association which can go along two lines within a village and across the village. So, a caste can have its association at both the levels within the village also, and across the village. Similarly, if you try to see another important aspect that in this caste associations, one important thing is that these castes are to be governed also by the sort

of the village panchayat. And this village panchayat has also the representation of what we can say, the specific caste groups in that sense as such. So, at the one level we have the caste panchayat of these associations, then we have the village panchayats.

So, we have the different orders of the resolution of the conflict between the different categories. And in that way we try to see, the conflicts which are been arising at the very micro level at the village level, they are going to be resolved with either of these issues in that sense as such. And then, the dominant caste, if we try to see what is its purpose, the dominant caste basically tries to have the aspect of hegemony, but that is going to be an important, because it tries to rectify, resolve and also monitor the possibilities of conflict and trying to overcome them.

So, in that way even the dominant caste appears to be negatively seen, but one important aspect which we can derive from the dominant caste is that it tries to maintain the order and stability of the society. So, throughout his work if you try to see, the available structures are basically meant for bringing about certain amount of order and stability in the society. Especially in the studies on villages, he was trying to speak about, that how the different caste they are link together through the cue of what you can say, the Jajmani system.

And the Jajmani system which is basically seen as, Jajmani system which is basically seen as, the system of what you can say the caste specific occupations, which are going traditionally, and these traditional occupations are been carried forward by each caste. So, the every caste has their own duties in that sense, which they have to serve towards the interest of the village. And through this Jajmani system, we try to see that although the caste appears to be segregated in terms of interaction, but the Jajmani system tries to bring them together in the division of labor, in terms of the working mode in that senses are. So, the order and the stability is maintained with regard to the village unity.

So, ultimately if you try to see have a glance towards the work of M. N. Srinivas, we try to find out that in most of his work, the emphasis was given upon the fact that how the unity of the village is going to be more prime. And the different villages at their own level, they are to be seen maintaining the unity; then the national representation of unity is going to be reflected as such. So, we try to find out that the relationship which is there within the village; which is seen to be having multiple castes.

But with the different aspects of the dominant caste or with the aspect of the Jajmani relations or with the aspect of that so called sanskritizations, they are going to bring about certain amount of uniformity. So, the structure of the village is going to be intact, although the structure is stable, but it does not indicate that the changes are not there. The endogenous changes are there, the inside changes are there, but these endogenous changes are going to bring about the coordination, the unification of the various units, rather than they are trying to spill out the effects of the conflicts which are emerging with regard to the villages.

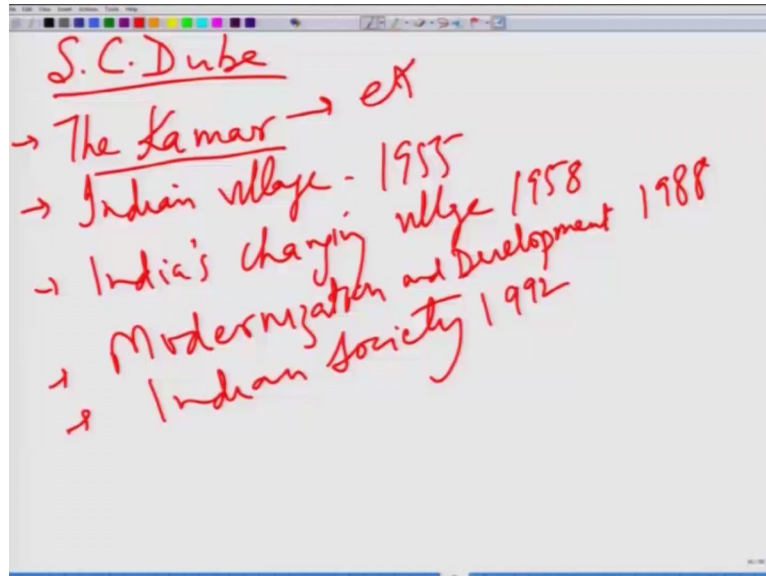
So, this is the contribution which we try to reflect upon with regard to see MN Srinivas as what you can say, as a structural functional. Perspective in that sense as such MN Srinivas definitely has yielded a good amount of fame with regard to his understanding on the fieldwork tradition, because one significant thing which he tries to highlight, is he tried to negate the existence of or the understanding of the indological perspective; because he says that the indological perspective may have the limited understanding based on the specific notion of the author. But when the fieldwork is there, so the fieldwork can give you the real insights through which you can understand the ground realities in a better way.

Now, if you try to see these fieldwork traditions, I think he try to also see the benefits of that, especially when we try to see that why fieldwork has to be adopted. So, the major thing which he wanted to make a shift, in terms of the approach towards the ground reality is moving from the book view to the field view in that sense as such. So, he wanted to make a shift from the book view that is a indological perspective, and trying to emphasize more upon the field view which can be seen as more empirical and real; and which can depict the ground realities in a better way.

Now, even for the fieldwork he says that this fieldwork is going to bring about the drastic understanding about the realities, and he said that the minimum time that is required for the fieldwork tradition is around 18 months. And that is how he tries to build up, his whole compilation in terms of the remembered village that he has done further in that senses are, where he is trying to see the changes in the villages where he visited earlier, especially Rampura in that sense as such, how what changes are been brought about in that society that also has been explained by MN Srinivas.

Now, we try to see that this is the contribution of MN Srinivas with regard to the structural functional understanding. Another important person, whom we can see in terms of the structural functional framework, is professor S. C. Dube.

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S. C. Dube if he tries to see, he had been important sociologists and social anthropologist both having his recognition nationally and internationally. And if you try to see the readings the writings of S. C. Dube, it was very wide and diversified.

The important thing is that S. C. Dube, we exactly can say that he can simply be located in terms of the structural functional framework; rather he had the different ways of looking to the Indian society. Some of his important works, if you try to highlight, one important work that of course is, The Kamar, the Kamar was basically the contribution which he has referred to which came out of his Ph.D., dissertation. And then, another significant work is the Indian village, which came in 1955; and then he was also speaking about the India's changing villages, that came in 1958.

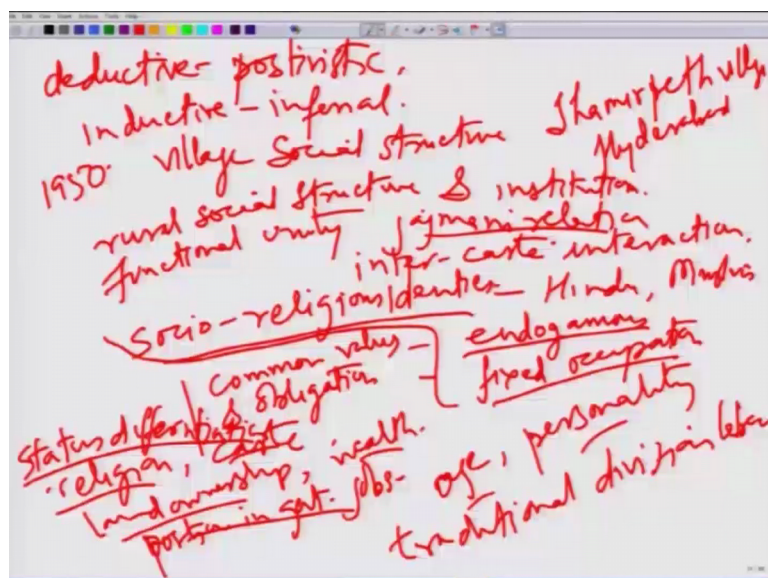
And then he was also speaking about the modernization and development, where is trying to see the changes in the Indian society modernization and development that is another significant work of professor S. C. Dube, which has been part and parcel of the [ch/ah change] change geology in the new society in 1988. And one of another celebrated work is the Indian society, which is a reference reading, text reading with regard to the understanding of the ground realities.

So, we can see that subsequent work of S. C. Dube is crossing the different aspect, and he is also seen as one of an important contributors in terms of what we can say, working towards the indigenization of the sociology in India. And also, the understanding of the development has been talked about by MN Srinivas or S. C. Dube. Now, the important thing is that when we try to see S. C. Dube's contribution; we try to find out that S. C. Dube was having one of an important work that is the kamar. The kamar if we try to see, we cannot locate it in terms of the structural functional framework, rather he was trying to see kamar more in terms of ethnography.

So, we can see that through the work of kamar, S. C. Dube can be seen as following the ethnographic perspective. And this ethnographic perspective is putting S. C. Dube more into anthropology proper, and the way he tries to analyze kamar was of course, seen in such a fashion that he tries to cover the entire life process of the kamar community; and the kamar community was put to the national map with this prominent work.

So, S. C. Dube's contribution to kamar definitely is not seen in the structural functional framework; but definitely it has providing a good insight about, how we can see the tribal societies in a more lively wave. Now, speaking about his contribution towards the so, called structural functional framework; so, Dube pose a very comprehensive frame of reference further study of the complex structure.

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And to understand the Indian reality, he applied the deductive positivistic, deductive positivistic rather the inductive-inferial approach, inductive inferial approach to see the changes. And he says that we can see India's unchanging villages, and we can also see the changes in the Indian villages.

Now, Dube was basically trying to see the complex of the culture through the empirical verification, and where he has relied upon the fieldwork tradition. Now, Dube's Indian village it was seen as one of a significant work that came in 1950's. And the Indian village was basically seen as a full length account of the village social structure. And the village that is selected was the Shamirpeth village in Hyderabad, and this was the village which he has selected for analyzing the village social structure.

Dube has depicted, the rural social structure and the institution in such a lucid way that it gives a full account of how the village can be seen in a diversified framework. So, the important thing is that understanding of the rural social structure, and it is various institutions or the significant aspect which are to be seen in the structural functional framework. And apart from that another important aspect of course is that this work also tries to speak about or put the whole work contribution in terms of the structural functional framework. Like, when we try to speak about the social structure and the institutions, we try to find out that these social structures are maintained and retained, through the functional unity of the village.

So, the functional unity is to be seen, functional unity is to be seen through the Jajmani relations which is trying to see, in terms of the inter-caste interaction, so that is how; he is trying to see the social structures having the functional unity with regard to the the contribution, they are association in that sense as such Jajmani relations and the inter-caste associations are very much there which basically he is trying to see in terms of the units, which contribute towards the maintenance of the social structure.

The Shamirpeth village as I said, it was basically located 25 miles away from the twin city of Hyderabad and Secunderabad and that was in the Deccan Plateau of India. And one when can question that this village, can we see this village to be the representative village in terms of the generalization, but definitely I think there should be some starting point, which can lead to an understanding about the village; and that understanding can definitely help us to testify, the similar findings and generalizations in some other

villages, so that understanding which he has spoken about, has to be seen in the different settings, across the villages of the Indian society in the different states.

And that is how we can see the sort of similarities, which are there with regard to these villages. The important aspect which is trying to link up in this whole will in studies, he also examines what we can say the Hindu's and the Muslim, they constitute the distinct sections of these villages. So, you have the socio- religious identities also. Socio religious identities which are basically seen as the Hindu and the Muslim, significant Muslim population in the villages and the caste which are having the endogamy, the principle of endogamy.

So, they are endogamous in that sense as such, so you have the castes which are having the endogamous, and the permanent social distance is between them, because of this principle of endogamy. And we try to see that the occupation of the caste is also monopolized, in a sense that you have the fixed occupation; more or less fixed occupation of the various caste in their own setting, so that is how we try to see the retainment of the structure.

And the people of the different caste are united by common values and obligations. So, what we try to find out is that we have the different socio-religious identities, we try to see the caste which are not interacting because of the process of endogamy to have interaction and marriage within, and they also had the fixed occupation with regard to the change ecology, but in spite of all these strict structures about, the caste and the village structure. We try to find out that they are been united, they are been coming together. On the basis of the common values and the obligations which are part and parcel of the specific village setting.

And if you try to see the various socio-religious organizations, and the administrative organizations of the government and the semi governments; they are also coming together in that sense as such to provide certain amount of inputs to the villages. So, on the one hand we have the so called internal organization of the Shamirpeth village; and we also have, the external forces which are also going to influence upon the village.

And we try to find out that we had 6 factors which contribute towards the understanding of the status differentiation in a specific village one of course, is the issue of religion and the caste that is one; religion, caste, then we have the land ownership, then also we try to

Speak about the wealth. And we have this position in the government service that is the government occupation, position in the government jobs, and also we have the location of them in the village organization, especially we try to see that the village organizations, another important thing that counts is the question of age and also the specific personality pattern.

So, these are certain aspects or the factors which contribute towards the status differentiation. So, you have the status, but how the people can locate the sort of distinctions, the status differentiation within the similar groups are to be seen on the basis of the caste; your religion; the land ownership; the wealth; the position in the government job; your age; the personalities, and they basically contribute towards how you can contribute or how you can be visualized by others within a village setting.

Then we also try to see that how these factors basically lead to certain amount of understanding about the village social structure, especially when we try to see that in the case of what I can say, the traditional division of labor. The important thing that comes out is that in the traditional division of labor, we try to see that how people are coming together, we try to see that we have the domestic work; we have the agricultural practices; we have the festivals; we have the ceremonies; we have the marriage; we have the rituals in that sense as such, and also we have the village administration and the politics.

But in all these things in that sense as such, we try to see the influence of this status differentiation that how they are going to be seen or how they are been used with regard to these specific categories. And one can found that the way in which he tries to see the sort of integration and the unification of the village is going to be an important aspect especially, when we try to see his contribution with regard to the understanding of the village.

We see that the Shamirpeth which we try to see of course, it tries to have that typicality of the village social structure but the unification which is trying to speak about, especially he trying to speak about, the sort of division of labor which is trying to be the unifying binding force among the villages; is going to be significant. Another important aspect, which we can see is going to be important with regard to the sort of integration is that even though the Hindu Muslim differences are there religious identities are there, but

on the a special occasions of the festivals, the villagers they try to celebrate both the festivals in that sense as are, so that isolation between the religious categories in terms of the celebrations and ceremonies; they are not seen.

So, one can find out that the in the smaller setting, even though the religious barriers are there, but they are also been adjusted. Similarly, the caste distinctions are there in terms of the higher and the lower caste groups the so called the Brahmin's the Shudra's are there, but there is certain amount of integration with regard to the division of labor.

Similarly, you try to see the unification which is been represented in the various ceremonies of the village. So, the so called fair the so called what we can say, the common meeting points the marketplace these are the spaces where you try to see the village is showing certain amount of integration. The one thing which we can see with regard to the specific village setting is that the villages that we are trying to see, are not to be seen in terms of what you can say isolated whole rather they are to be seen in terms of the fact that they are going to bring about certain amount of order and stability.

Like, when he was trying to speak about India (Refer Time: 23:25) villages, he was trying to see the what I can say, the forces of change especially he was more concerned about, the endogenous factors of changes; the changes within, but they are not going to be so instrumental in bringing about the disorder in the society. But the external forces somehow can lead to certain amount of distortion, basically the conflict which is emerging with regard to the state policies on the village.

So, we can see that the village by its own, having its own characteristics can have certain amount of unification because of their own typical character; or because of their own what we can say cycled arrangements, institutions which are basically leading to the unification of the villages.

Now, apart from these two great stalwarts with regard to the structural functional perspective, we have some other names to speak about, we also had the contribution of D. N. Majumdar who also had played a crucial role in understanding the arrangements of caste and that to tries to see in terms of the structural functional framework, but the important thing is that these arrangements, which have been talked about by these people a D. N. Majumdar for that sake even to some extent we try to see that Mackay made it

also has imitated to some extent, the structural functional perspective for analyzing the villages in India.

So, in that way we can see that structural functional perspective, which has some lineage from the western philosophy, from the western scholars especially Radcliffe-Brown people like, (Refer Time: 25:20) and Durkheim but they have a great amount of utility for analyzing the Indian social reality. The important point is that we have to see that the criticism of structural functional are they are going to be the limitations for analyzing the Indian social realities. And we try to find out that when it happens, we try to see that these changing these changes which are happening or sometimes leading to the different social orders, in a sense that we can see that the changes which are been brought about in the Indian society, maybe in terms of the existing structure.

But the most important thing that has to be kept in mind is that we have to understand that the changes whatsoever are there from the structural functional viewpoint, they are going to be accommodative in that sense as such, but can we speak about the changes, in the specific order or whether these macro cause, the villages in the caste are going to be the permanent bodies, which are going to be unchanged through time; the changes will be adopted or it has to be accommodated, is this phenomenon going to happen every time. I think these are the serious questions, which one has to really see with regard to the structural functional perspective.

And for readings, I think we had the significant work from both the people as you Dube's important contribution of Indian village that has come from in 1955 from this London from Routledge and Kegan Paul. Then also we have the contribution of MN Srinivas, on religion society among the cooks of South India which is out of the Oxford University Press. So, virtually we try to find out that these contributions have played a significant role, and was the tools for understanding and analyzing the Indian realities.

Especially the pillars of the Indian realities, like the caste in the village, in a very specific setting, in a very explanatory way, and how these smaller units can be seen as an instrumentality for understanding the wider nation; and that is how we try to see, this whole work. So, with all these words, I would say that if we have further readings about these scholars and the limitations which are associated, we can have the better

understanding about the structure functional perspective. So, with these words, I will say thank to all of you; and we will see for some other deliberations in future.

Thank you.