

Development of Sociology in India
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Lecture – 16

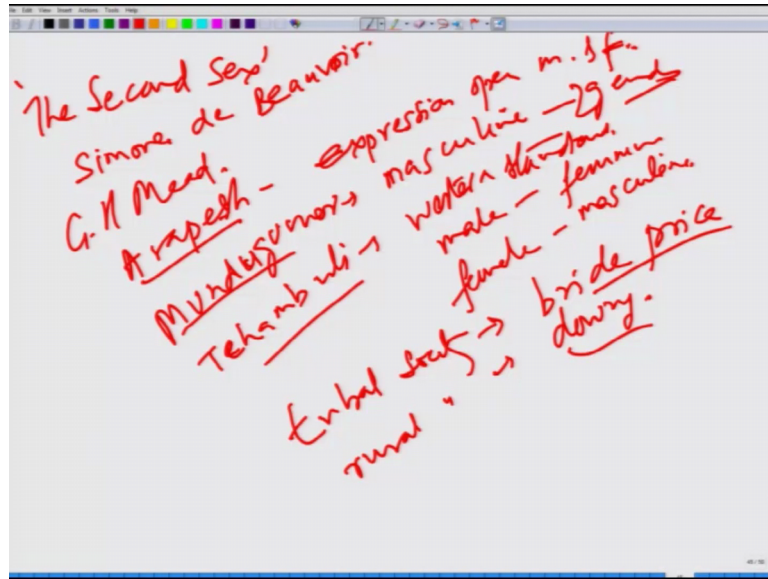
Welcome back to the new understanding about the perspective; I think we have to recall the previous things that we have discussed. And in extension to that let us try to understand Indian society further in those perspectives that we have discussed. So, I think keeping the previous deliberations in mind let us try to have the further deliberations. So, that it will enhance your further understandings about the Indian society.

So, I think when we try to speak about the Indian society let us have these things in mind. We have the interactionist approach that interactionist approach this tries to have the study of the women at the micro level. Especially trying to see their everyday behavior, we try to see that how the change topic of conversations are there in that sense as such, how ignore topics are chosen by the women's in that sense as such, how to minimize the idea of women in that sense or how to interrupt the women.

Now, these are certain things which the men like to do for the women in that sense as such that when the interaction is taking place then how men is going to deal with the women in that sense. Either suddenly the topic may change sometimes ignoring certain topics in that sense as such. Sometimes we try to see that in the interaction they have been interrupted in the sense as such.

So, this is also the way in which we can understand this from this perspective that trying to see the behavior and the activities of women during the interaction in that sense as such. So, we can have the interactionist approach also for looking to the, from this perspective. Especially when we try to see the continuation of Mead; Mead was basically speaking about tribal society.

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One society which has been talked about by Mead was the Arapesh; Arapesh which was basically having that both and male and the females were thought to be expressive. So, it was having the issue of expression which was been opened for both male and female. That was the society type of society in the in the tribal society the stage in that sense as such. Then you have the second thing that is Mundugumor; Mundugumor basically were both genders were thought to be masculine, both the genders have to be masculine in that sense as such.

That is irrespective of that one is male or female we try to see that the masculine character is developed in both of them in that sense as such. So, that is the second level of tribal society which we can speak about, the third which is being talked about by Mead is Tchambuli. Now, Tchambuli if you try to see we try to see that here the society is to be seen from the western standards. And the basic idea in that sense of course, is that male end of female are seen in the opposite roles, like the males are to be seen in terms of feminine and the females are to be seen in terms of masculine.

So, trying to interchange the understanding of the gender sensitivity in that sense as such, now we have the three cases one of course, is open for both, in one case we are trying to have the masculine character that is a dominant character in both the genders in that sense as such. And in the third case we are trying to just reverse the understanding of the

masculine and the feminine. So, this is which this is the thing which can be visible through the interaction in that sense as such.

So, Mead was trying to speak about the fact that when we try to speak about the interaction between the men and the women. We can see these aspects which can be seen visible during the process of interaction and we also try to find out that these aspects are also to be seen in terms of like when we try to speak about the tribal society can we say that the tribal society was more advance. And here of course, I was just wanted to say one more thing like we all know that when we try to speak about the tribal society; one important thing that was there that is the issue of the bride price.

And the in the case of the rural and the urban society in the rural and the urban society we have the phenomenon which we try to see in terms of the dowry. Now, if you try to see both the things as such the tribal society which is considered to be less developed or inferior in the sense as such. And there we have the bride price and the case of bride price if you know and that we know also that the bride price says what where the husbands party has to give a token amount to the girls party in that sense as such.

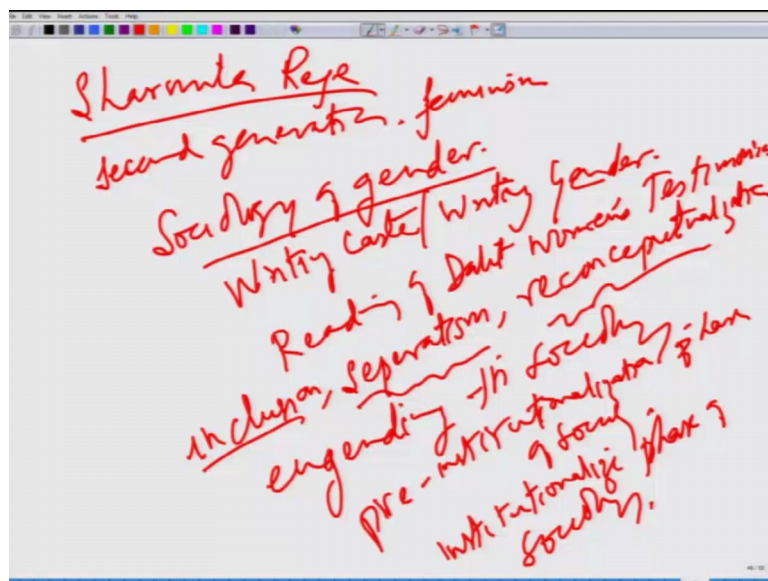
So, the male party has to give an amount or a (Refer Time: 05:59) to the girls side in that sense as such. And which is basically seen as a symbol that the women was the part of the division of the labor where she was in to the production system, but since that production system has been taken off. So, the male party is going to provide certain compensation. So, it speaks about the fact that the women's status their role in their own family is been represented and also is been considered and the other party the male party when they are taking up that particular what you can say support, so they are repaying also.

And, that basically speaks about the superior status of women, because we try to see that the women's are not been paid rather they have been paid because of their contribution to the family to the field or what so ever activities they were doing. On the contrary if you try to see the phenomena of dowry, the dowry is basically seen is the girl party is giving certain gifts and the amount to the male party in that sense as such. Now, if you try to see this shift which is taking place that the tribal society the respect for the women was more the respect for the dignity or one can say their contribution was been recognized in that sense as such. And that has been duly compensated, but when we try to see the

urbanization the development of the society the settlement as such. So, then we try to find out that the women are the victim of these particular issue like we have this notions of the dowry death and the killings and all that as such in the name of dowry.

So, we try to see that the development has led to the restrictions or the downfall of the status of the women in general as such. But again it has to be seen contextually because many times we try to find out that in certain tribal societies we always have this phenomenon of purchasing women also that was also there in that sense as such. There was also the marriage which was by trials in that sense as such and many of the things were there in that sense as such. So, it is not a question of uniformity, but certain amount of practices which have been there which have been part of the tribal societies but, how to time it can lead to some other form, now coming down to the specific contribution.

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And here of course, the contribution which we are trying to make out is the contribution by Sharmila Rege and as we said that Sharmila Reges contribution is going to be significant because, she has been seen as the second generation of feminism in that sense as such. Second generation of feminist which tries to work upon and contribute towards the conditioning and the understanding of the feminism in that sense as such and trying to see the general categories across the various cultures, religion, caste, class and the communities to say a brief about Sharmila Rege. We can say that she was born in the Kolhapur district 1964 and brought up at Pune where she has a education from Fergusson

college, and the department of sociology university of Pune. And since, 1991 she was the lecturer at Kranti Jyothi Savithri Phule women's study center and later on part of this department of sociology.

Ah and her contribution definitely Sharmila Rege is no more, but her contribution was quite significant. Especially we try to see that she was been as (Refer Time: 10:02) professor at the department of sociology university of Pune, she was also associated with the Indian institute of technology Mumbai for a short of period of time as professor over there in that sense.

She has received the welcome adessa award for that distinguish contribution in the development studies by the MIDS that is madras institute of development studies in 2006. And also she has been honoured with various prestigious positions or way directed to the women study centers part of the various communities as such that. And her concern was to work for or to work in the interest of the women she has published a lot in the field of gender and sociology Dalit families.

And also the social history of the popular culture practices especially in Marathi and English and also our contribution is significant in a sense that it basically tries to have everyday understanding about the women's life. And within that frame work I think if you try to see one of our important addicted word that of course, is the sociology of gender. Sociology of gender which basically is the challenges of the feminist sociological thought it was from the sage publication which came in 2003.

And another important work that we can talk about with regard to Sharmila Reges contribution is writing cast writing gender, writing caste writing gender. That was another important contribution by her and then we have the readings of Dalit women's testimonies reading of Dalit women's testimonies. That was another significant one that we can speak about and also she has written on Ambedkars writing on dominical patriarchy that has been part from this Navayana publications.

Now, if you try to see out of many of her work the prominent work of sociology of gender, I think speaks about the understanding of gender from sociological view point. And what she says that sociology of gender to Rege is one which is (Refer Time: 12:39) been confronted when we try to question upon the location of sociology of women and

gender. We try to find out that they have been at the periphery or at the margin of the academic border line of sociology.

So, even the discipline if you try to see we tried to find out that their voices, their representations, their understanding, they have been basically seen as what you can say at the margin in the sense that it also has patriarchal appeal. And in that way even if you try to see that discipline itself has been generalized or biased then what can be the possible outcome one can understand. Especially she tries to identify that the important contributions in the field of Indian sociology if you try to see. They do not want to accommodate the feminist contribution that was one strong objection that she was trying to make out that the feminine contributions are not been taken up seriously or accommodated. And for that she wanted to have certain amount of inclusion which she try to see in three broader categories.

She wanted the inclusion of the issues related to the women in that sense as such then second thing in that sense of course, is certain amount of separatism that has to be visible in that sense as such, and the third thing which she is trying to focus upon is issue of reconceptualization. So, the inclusion of the women in the academia in their contribution in that sense as such. Basically which is to be seen in terms of not only the inclusion in simple sense rather it has to be seen in a radical way in which their voices are to be seen in a very strict and a serious manner in that sense as such.

Then the issue of separatism which has to be seen in correction with the fact that the separatism is basically trying to have the gendered identity in that sense as such. Means it is not simply projecting the things on the communality rather it has to be seen in terms of the amount of distinctiveness in that sense as such. And the third thing which of course, happens to be again important is the sort of reconceptualization.

Now this re reconceptualization if you try to see the reconceptualization is related to the fact that how we have to have the new terms which have to have certain amount of gender sensitivity in that sense as such. So, the reconceptualization itself requires that the conceptions not properly defined or understood rather they are understood in its patriarchal sense.

So, they have also to be dismantled and we have to have the concept which has to have an intensity and an appeal for both the sexes in that sense as such. And apart from that

she also is having certain mode of pedagogical implications which needs the specific attention while debating upon the space to be given to the gender in sociology. she was basically saying that the sociology of gender has to be allowed which is to be allowed in terms of organic linkage.

Especially we try to see that they should be the sociological curriculum where we have the engendering in sociology that should be debated out engendering in sociology that is to be seen in that sense as such. And also we try to see that Rege tries to have certain amount of pay pre institutionalized phase of sociology pre institutionalization of phase of pre institutions phase of sociology.

That is one thing which is trying to be seen that we try to find out that this was the time or this was an era were the women's were not been represented much their voices or their contributions have not been significantly seen. Then we also have the institutionalized phase of sociology the institutionalized phase of sociology. Now this institutionalized phase of sociology is yet to have the full recognition because it has started it has to come up in that sense as such.

Where the scholarship generated by the various development processes should incorporate the split of women in that sense as such. It tries to raise the issues of the margin the margin itself the periphery and the center without diverting the focus of the gender. Means the margins are to be re-understood the center has to be re understood, but again it does not mean that periphery should come to the center rather the periphery, which has been understood prior that has to be seen differently as such.

That is how we try to see we can work upon these issues like the new frontiers of sociologies are to be opened. which try to cater upon the representation of the women in a specific sense the contribution which is visible in this sociology of gender it basically tries to have the new thought processes in that sense. The new sociological thoughts which have to emerge like we talk about certain names which regard well when we try to see these origin of sociology in India Leelavathi curve way.

And apart from that we don't have many important contributions which can be seen as the leading figures which has trying to give the direction to the whole notion of the development for the women's representation in sociology. And now we try to see that

Sharmila Reges contribution for developing this sociology of gender has basically led to the new way of looking to the sociology as a discipline.

And it is not only that rather many new scholars that have come into prominence which tries to work on upon or which tries to speak about that women are to be represented in a specific way. Like we have very significant contribution which are coming up in the contemporary Indian writings in that sense as such. I think Professor Sujatha Patel contribution definitely and her representation as the president of the Indian sociological society that is definitely remarkable phase of the development and the presence of a women in the national and the international frame work.

And beyond that we also try to see that at the women's when they are occupying by specific positions I get with positions. Definitely it will have certain concern for writings and the development of the sociology in a specific framework, and that has to be seen in that particular light and we try to see in this whole notion of feminism in India. We try to have the new set of movements which are coming up especially you try to have various socio cultural political and the economic movements which tries to give the equal opportunities for women in India in that sense as such. There was a plea for what you can say the equal wages gender equality in that sense as such equal work right to work and also the equal wages we have the right to access to the health and education system the equal rights for the political participations.

So, these are certain things which are to be seen as the what you can say the spaces are which are to be filled up with the presence of women. The Indian feminist also have fought against their own culture sometimes when we have the fight against others it is easy to fight. But when we have to fight with ourselves with our own that then the fight becomes troublesome, because then how we have to catch hold of our oppositions. That is going to gain important issue like historically speaking we have India's patriarchal society where the problems of sati pratha we have the widow what you can say putting up as the stigma in the sense as such.

We also try to find out that the earlier India which has lesser role of the women in general like many times it has been questioned and it has been raised also. That how many women's were been part of the India's demonstrable and sometimes it is said that as if it was the male alone which has given rise to the freedom of the Indian society. That

on the contrary we try to see that there is also the contribution of the women with regard to the freedom struggle. But, their representation or their concern or their attempts for reforming and also for a freeing India that; is not taken up in a broader panorama. So, virtually we have to see that how the space the public space has to be not only re-understood rather it has to be reconstructed in the sense as such. Which can have a better appeal were we will have the opportunities for equal representation and their justification should also be considered.

So, that we can have a better understanding about the Indian society, but we also try to find out that various Indian feminist movement; which are still live which basically speaks about the inequality and discriminations are also present. Especially we try to see the social exclusion which is to be seen was been part of the Indian patriarchal culture. And basically the right over the land ownership is still prevailing as such like we try to see that on the one hand that law permits that we have the land rights which have to be given to the daughters in that sense as such.

But how many times the daughters are going to have the claim of that particular property, similar case with the access to education, like we try to speak about the fact that access to education has been done by the right to education. And also by this the schemes which are been done especially by the betterment of India. But if you try to see in terms of distribution we try to find out the distinction which is being based on that the girl child is more seen and visible in the public schools, but the boy is being put in to the private.

So, it is not the question of education alone even the quality of education also its not accessed to education rather the quality of to education also has to be seen in an specific frame work. And also we try to see that the new phenomenon which are coming up is with regards to the new policies, either it is the question of the understanding of the women as the honor killing in that sense as such.

Or we try to see the sex selective abortions which are taking place, all these things which basically try to speak about the fact that still in the Indian societies there are many issues which have certain amount of genders thus we concern. The only thing which have to do of course, is that we have to have certain amount of separatism which has been pointed out by Sharmila Rege. That what is the not the uniqueness, but what is required that

women has to be treated differently or has to be seen in a separate domain, that is how we have to really see the things.

As if when we try to speak about the notion of inclusion, inclusion does not mean that simply for the name sake they have to be incorporated. Like we try to see in many cases that seventy third amendment has been implemented where the women's are been representing the panchayaths. But if you try to see on the factual notion we try to find out that many times women's are not taking up that particular job in a serious way or they are been guided by the male part or sometimes they are seen as the dummies in the name of the male.

So, if this is the concern of representation then I think these sorts of inclusion are to be avoided. What is required more in that sense of course, is that inclusion has to be in a dignified way in terms of an attempt to what you can say retain the presence of women with all dignity and respect and also as we discussed that a radical feminists may require. That radical families if the society itself is taking care of the measures then I think there is no need for such radical families. If we have definitely the exchange of the role or sometimes if we try to see that the whole notion of the joint family which has the patriarchal aspect is been seen in terms of the equal representation of the women also.

Then these questions may not arise like the reconceptualization which were speaking about. The reconceptualization of the Indian joint family has to be seen not simply in terms of the patriarchal head or rather it has to be seen as eh neither way patriarchal or the matriarchal head. Like we have the matrilineal which has been part of our society in specific cultures also where we see that the women's are the controller of the property and the other issues in that sense as such. So, it does not say or that it does not mean that the Indian culture does not have that capacity to accommodate and represent the women.

The only thing of course, is that that spread effect should have certain amount of the uniformity if we maintain that uniformity then it can have the better representation of the women as such. Now, the point of course, is that if these issues are taken up seriously then the whole notion of injustice against the women or may be the, the reservation for women's are not need in the that sense as such and that will lead to the healthy development of society. So, with these words we can put up an end to this particular

understanding and we will have interactions and further learning's in some other deliberations accordingly.

Thank you.