

Development of Sociology in India
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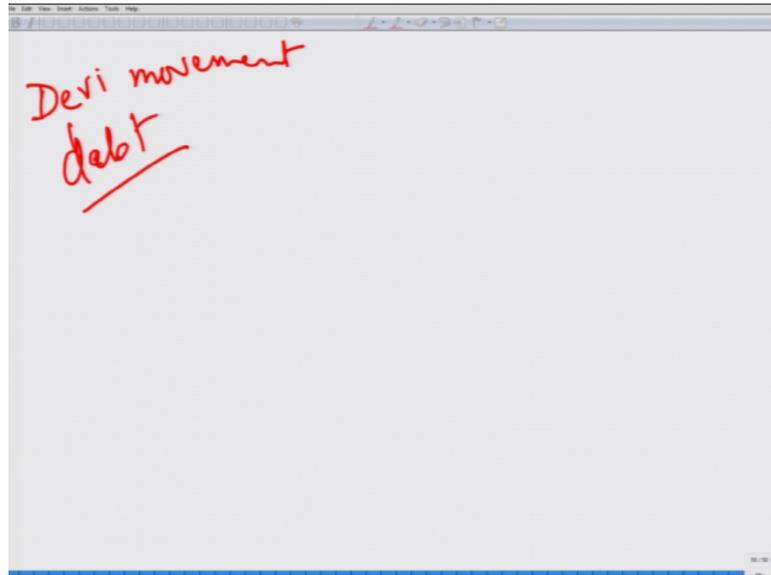
Lecture - 18

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 understanding about the Indian Society.

So, I think when we try to speak about the Indian society, let us have these things in mind. Basically from different viewpoints if we try to see, we had many ways in which we can have the what you can say the supplementation of the history from the voices from those, which were not visible, which were not seen especially the money lender especially the presently, the tribals in that sense as such and this coming of the Devi which basically is story of the western India. We try to see that what was the nature of subjugation and how this subjugation has been over turned by the tribal's? And there he did not try to focus upon the role of any elite in that sense as such.

So, they can also stand by themselves, they can also assert by themselves without the support of elitist. And that of course, is how we try to see the subaltern perspective. Now, we try to see that these issues which are pertaining to the understanding of the Indian society especially, this Devi movement which he try to work upon.

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It is to be seen as movement from subaltern perspective, because this Devi movement that is coming of the Devi is to be seen as a specific movement which has been generated by the tribal's the Adivasis in a specific frame work. It was basically in South Gujarat you have the Western Maharashtra region, he observed that the mass movement is in South Gujarat in that 20th century. And, the native masses have termed it as the Devi movement it was peaceful movement, which was been led by the tribal's themselves, they have spread it in the different regions across. And also it involves the collectivity the number of people basically the tribal population in that sense as such, which has lot for the social reforms and that has been done by themselves.

And, this movement which has been floated and has been supported and was been well taken by the so, called Adivasi's is documented by him in full lengths in terms of an ethnographic understanding, historical analysis in that sense as such. And this movement was basically seen as can we think about the movement among the tribal's minus Gandhi or the national leadership. And, this were basically has certain reflections on that particular aspect, where the fight of the tribal is against the Britisher's or against the merchants over there without support of the nationalistic leaders. And had even noticed that the observer of the tribal life have completely denied that tribal's taking any initiatives.

So, the tribals can they have their own initiatives or a deplore shape has been completely negated by the many observers social scientist in that sense as such. And, he tries to uncover the story of the history where the tribal's by themselves are coming forward, and

they try to hegemonize over the situation in which at some period of time they were been seen as the subordinates masses. And, the genesis of this resistance, basically started with the fact that, basically you have the rural masses the rural elites and the Bajan Mandal groups in the village. And adivasi's since they have a strong what you can say affection or also emotional attachment with the liquor, because it was been seen as a bias ring during the cultural activities and rituals.

So, for adivasi's it was basically seen as something which is this like an Amrith and they try to have full dependency upon this liquor, but the coming of the Devi by hardiman in that sense is seen as that how the sahkars that is the money lenders they try to have some capture over this particular lever liquor. Because the licensing was been done by Britishers and they try to put the sahkars as in terms of the monopoly over these particular issue. And, the Devi movement which started basically in the area of the fisher fog of the Palghar Taluk in the late 1921 later on it spread in the total Gujarat.

So, the initial attempt of the Devi movement, which has been visible in the Palghar District in the coastal area has been spread in the different parts of Gujarat. And ultimately we tried to see that how this Devi movement was been seen as movement where the so, called tribals they try to assert themselves against the old evil of putting of the liquor. Because, we see that this liquor which has been part in part of their ritual and the food habits how they try to overcome that as such.

And the Parsis the merchants in that sense as such who were basically the liquor lenders. Now, they try to have certain amount of depth bondages. It is just like this that the licensing were given to them by the Britishers and what the Parsis expect is that, if they want the liquor, then if they cannot pay it then they have to pay it in all they have to be given on the basis of depth. And this depth is something which is continuous it is ongoing in that sense as such were the tribals have to be ultimately the victims of the expectation.

Now, this coming of the Devi is basically is seen as the move, where the voices is coming from the relies god from the mountain of the ease and what she is expressing is that her demand is from seen as a command to the masses in that sense as such. And, this is basically seen as an appeal that it is a voice from the Devi and everybody has to follow it.

So, since it was having a religious tone it was basically a (Refer Time: 07:25) sermon. So, it was having an appeal to the tribal masses. And, what has been pronounced in the command of the Devi, the first thing in that sense is that stop drinking the liquor and the toddy. The toddy taping in that sense also was been done. So, the liquor and the toddy that has to be stopped drinking in that sense as such. Second important thing which has been focused upon is that stop eating meat and the fish. And, then you have certain other sermons like live a clean and simple life and then men should take bath twice a day and then women should take bath thrice a day.

So, these are certain sermons which have been there. And finally, that is something which is interesting, that have nothing to do with the Parsis. That is it try to speak about this junction from the Parsi community, who were basically the liquor controller and the managers in that sense as such. So, they have to be away from the Parsis. So, these are certain things which have been pointed out or was been seen as the command of the Devi. And when they try to have these issues, it was just like this that there was a specific common dinner that is the bhandara and the collective and the Devi words are been (Refer Time: 08:46) they are been phrased out in that sense as such, and that led to certain amount of consciousness among the adivasis.

And, this was basically religious agenda. So, it has been taken very heartedly and also with full acceptance by the tribals. And, virtually they try to follow up these practices, which made them away from the liquor. And, once that they have been away from the liquor the important thing that comes out of course, is that their umbilical cord with the Parsis has been broken down.

And once that is out they are also free from the depth. Basically, the depth which has been the part of what you can say the dependency with the Sahukars; the Parsis in that sense for the liquor consumption, for detecting; so, these things have been completely stopped.

And, once that is stopped so, the hegemony of the Sahukars and the Parsis, that has been stopped. And once that happened then ultimately what is interesting in that sense of course, is that the so, called which were practicing which have been promoted by Devi movement through the sermons, that also have been started practicing that keep away from the specific readers in that sense as such, please try to be away from the bad habits

in that sense as such. And also we have to have in this particular region that this effect of the Devi movement was to be seen in such a fashion that the sermons why they were so, appealing because, some animal basically the goats they were been taken as the sign of the representation of certain disease.

And, basically the spread of the Chicken Pox and the Cholera in the specific region and the Devi sermons were there and after that bhandara this animal was been sent out from the village. Now, once this is moving out meaning they are by that all the evils which were been part of the village, they have to be drown out. And, after that the tribals the adivasis they have to be behaving in a very different way. They should have certain amount of self control and more than that they have to retain their dignity and identity.

And, these dignity and identity are to be restored when they are trying to be away from the liquor, the dependency on the colonial government on the sahumkars on the parsis that has to be stopped. And, virtually this attainment of the dignity is also assigned of once on pride once on history and they tried to see this Devi movement as something which has transformed their life.

Similarly, if you try to see another work that is feeding the baniya, now this book basically feeding the baniya represents an attempts to understand something of the quality of power which use asserts have exercised over the subaltern classes. Now, this usurers who were basically having certain commands over the quality of power to have a command over the subaltern classes in the rural India must been common phenomenon. Especially I think if you try to see many old movies, we try to see how these bondages have been seen in terms of the bounded labor. And, they try to always put a pressure on the workers or their children's in that sense as such and that continued from generation to generation.

So, in that way this feeding the baniya represents certain amount of power which was been practiced by the usurers over subaltern classes and, we try to see that the colonial rule directly or indirectly support these particular issue, where we are try to see that the baniya merchant seem to have an ability to bounce back or redefine the relationships in a different way. Basically, they have a common interest of exploitation and somewhere they try to match with the so, called Britishers. So, hardiman he tries attempts to see, how the domain of power was forced? And, how over the centuries, the users managed to

adopt their practices so, effectively within succeeding state formation and how the classes whom they exploited related to them also resisted them?

So, this is basically what you can say an understanding of the relationship which has to be there, like if you try to see that banyas have been given him a fat belly. And, this fat belly is basically because of the so, much of consumptions of the money and the food in that sense as such, the baniya and the present which you have been seen as been inducted there presentries which are which feeds the baniya. Basically, they are becoming same and the banyas are becoming fat.

Now this is basically an unending demands which has been going between that 2 categories of people, that a grain produce, the usurers. They are basically been trying to exploit or encash all the things from the presentry and this cycle of poverty which is seen as the wishes cycle is going to be continued from generation to generation. And, this work also reflects the integration of the small scale a grain society with the last caplistic society. That how the smaller society, the small scale industrial society grain society has it is linkage with the larger caplistic economy, because the banyas their economy is going to be cycle or is going to be extended to the caplistic economy also. And, hardiman has tried to see what is the deep minute which is involved in the relationship between the villagers and the money lenders and we tried to see that this borrowing practices which has been seen as the customary practice in the villages are been seen by the villagers as a phenomenon which has to be seen in the crisis.

And, ultimately these issues are been taken up by the hardiman when trying to analyze that how this feeding the baniya is the subordinate is going to support and engage with the money lenders in that sense as such. So, in that way if we try to see this subaltern perspective, we try to find out that it has a different way of looking to the history where the dependency is seen in such a fashion that the object which is basically the subaltern masses, which are basically the marginal. How they are going to act as an actor? How they are going to what you can say fight for their own cons cause? And, how they are going to have an understanding about the society in their own way?

Now, if these are the practices which are to be carried forward one can say that if we have to in imbibe these insights which are to be taken from the so, called the subaltern masses. Then, we can have brighter picture a wider picture a border canvas of the Indian

society. And, in that way we can say that the subaltern perspective tries to have an alternative view with the understanding of the Indian society, but this alternative view have not to be seen in such a fashion that it is not composite in itself, sometimes we try to see that it is going to encompass upon, it tries to focus upon, those aspects which have been neglected by the history in general by the elitist historians in general in that sense as such. And, it tries to speak about both the shades the brighter shades also and the darker shade and how the darker shade also contribute towards the management and the restoration of practices.

And, to some extent they can go beyond a point where their subordinations are subjugations are going to be turned on the other way round and they can act as what you can say the people by their own, who can fight against these subjugations. So, one way we can see that this subaltern perspective, it tries to demean the sort of leadership which is emerged from the elite and the so, called subaltern groups.

They can have their own voices by themselves in that sense as such. It is basically afford by themselves, their own engagement with themselves, and which make them free from the bondages. And, this is how we try to see that these words are going to be crucial when we try to understand the Indian society.

Now, subaltern studies which tries to work upon these particular issues from these perspective one thing that comes out of course, is that how much representatives they are? Or one can say that if these issues have been there in that sense as such, then how they have or can the elite does not want to have their support or whether the elites are been guided by them. These are certain things which one can raise, especially when we try to see that how we can have the leadership without the subjugation.

So, in that context we try to see that these subjugations which we are speaking about the leadership which is coming out is fine, but if you see that can means, if you try to see in a critical way one can say that even within the subaltern also we can have the leadership. So, the formation of elite can take place within the subaltern themselves. Especially, when we try to see that few peoples they are seen as a representative peoples, who tries to work upon the understanding of what you can say doing the modification and transformations. So, within the subaltern also we can have that elite character.

So, how we can undermine the role of the elite? One thing we can see of course is that the leaders are from that same group and they are trying to come out in their own way. So, it is basically one can say certain amount of entrepreneurship, which we have to say self generated entrepreneurship which is coming over and how it is going to bring about the transformation in the lives? And in that way it basically tries to understand the Indian history in a new way.

So, it is not basically something coming from the top and then we try to have an explanation, rather we can say that these explanations are to be seen in such a fashion where the so, called elites are going to be secondary and the masses or the subalterns, they can be seen as the subject. And, these subjects have the cautiousness, they have the capacity for transformation, they can be seen as an agency of transformation as such, and they can overrule the subordination by their own.

So, ultimately we try to see that these are different shades of subaltern perspective which has been visible, ultimately that lead to certain amount of corrections in the history, in the existing histories, and it can also lead to certain amount of transformations. Now, with regard to the important works that we have to see especially I think we try to see that the significant contributions, that have been there one of course, is by Vinay Bahl, that is relevance and irrelevance of the subalterns studies, that is basically in this devil returns contribution of reading subaltern studies, then also we have the contribution by Leela Gandhi, that is a Post-Colonial theory and it is a political introduction, that is another significant work which one can read out. I think Ranjith Guhas initially volume the first volume and then you have around 13 volumes in that sense which have been there is part of the subalterns studies, writing on the south Asian history and it is through this Oxford University Press.

So, one can go through all these things as such, so that we can have a wider and a deeper understanding about the subaltern perspective. So, with these words I wanted to say that you can have further readings and analysis of the subalterns, from a different view points and it can basically lead to a wider understanding about the Indian society. The only point of course, is that we have to see that if you are speaking about the subaltern then, we can have multiple players within that. Either it is the laborers or we have the agricultural, what you can say artisans we also have the women.

Now, within women also we can have the Dalit we can have certain other categories in that sense as such. So, to what extent we have to speak about the subaltern? How to what extent we can go in terms of the depth. Like within women we can have the subaltern, within the lower caste we can have the subaltern within that categories.

So, how we can make out the distinction between the genuine subaltern and the representatives subaltern that of course, has to be seen in a wider context. So, with these issues I think try to read out these works as such and that will help you in understanding Indian history in a new way. And sociologically speaking I think why this view from below is going to be important, because as we always know that if we see something from the top it can have a different depiction, but if you try to see it from below in it may appear to be different in that sense as such.

So, I think in that way we can say that if we have the multiple way of looking to the Indian scenario to the various the social phenomenon from 2 or more angle, I think we can have the different understanding about the phenomenon in a new way. So, with these kind words I think we can have further discussions whenever required in that sense as such and with that we end it over here.

Thank you.