

Development of Sociology in India
Prof. Ashish Saxena
Department of Sociology
Indian Institute of Technology, Kanpur

Lecture – 20

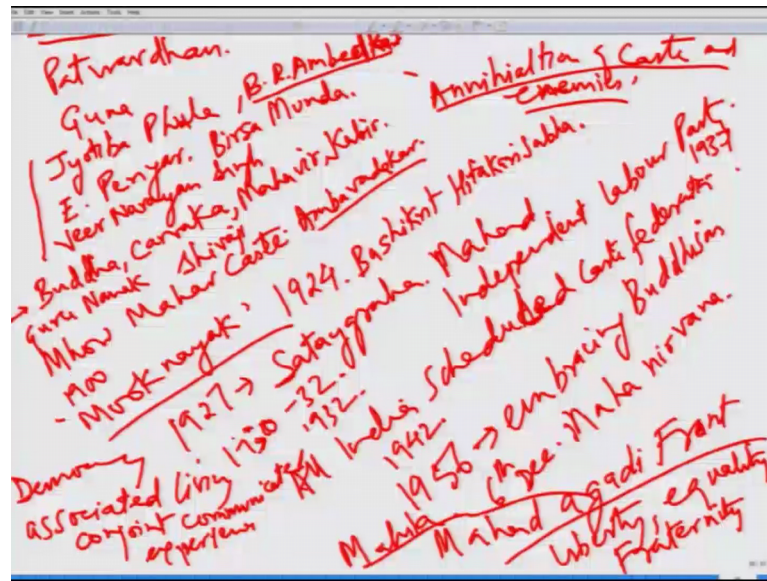
Welcome back to the new understanding about the perspective. I think we have to recall the previous things that we have discussed and in extension to that, let us try to understand Indian Society further in those perspectives that we have discussed. So, I think keeping previous deliberations in mind 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.

Especially when we try to see Ambedkar's contribution, I think he had made many important statements like one statement that has to be recalled and regained from Ambedkar is 'a freedom of mind is the real freedom'. And, he was more to be observed in terms of that the people have to overcome the resistance which is path of mind in that sense as such.

So, the freedom of the mind is to be seen as the ultimate freedom; and, a person whose mind is not free, though he may be having full of chains, but he may be treated as a slave. So, one should see that the person whose mind is not free should be seen as a bondage in that sense as such. And, he says that in order to overcome this, we have the freedom of mind which of course is the real proof of ones existence in the life.

Then, we also try to see that he had also formulated in 1937 the Independent Labor Party.

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And, this Independent Labor Party was again an important aspect of his life, which we try to see is going to be significant with regard to the presentation of the lower caste. Now, this Independent Labor Party which was having its presence in 1937 was basically speaking about the contributions of what you can say the lower caste in terms of a political unity. As a formation of a political party he wanted to make that we have to have the political front for fighting against the tyranny on then. Then we also try to see that he has also made a very significant contribution with regard to the women.

Especially his contribution which has been visible through the formation of Mahad agadi Front, which was basically a front led by the women in that sense, which is try to call it as a Mahila agadi front. Mahila agadi front basically by the Mahad women in that sense as such. And the issue which he was raising up of course is that the women's are also to be politically empowered. And, that is how he is trying to make the upliftment and empowerment of the women.

Apart from that they had a strong fight for what you can say, talking about the evils which are associated in an around a women's life. Especially, he was trying to have certain amount of antagonizes with regard to the tyranny which the Hinduism have on the women in general, especially he was fighting against the Hindu code bill and for that he had a strong resistance. Especially he wanted to work upon and transform the Hindu code bill which he says is a important source of exploitation for the women in general.

And, in that way he tries to have certain uncovers of these issues. Then also it is not that he simply wanted to put the things he wanted to have an ideological statement, he also wanted to make the things in action. And, especially not only in the case of polity, he also wanted to have that there should be the contribution of the lower caste in the case of the nation building.

Like, he tried to work for the formation of the specific soldier team which he try to call it as the Mahar regiment. And this Mahar regiment was a representation of contribution of the lower caste in the creation and in safeguarding the nation and the national interest. So, that is how he is trying to put the people at the different fronts, economically, politically, and also in terms of the nation building. That is how he is trying to talk about the issue of upliftment.

And, in social flaws free which is basically being said to have unstrained the 3 important issues. One of course, happens to be the issue of liberty; that is one, then you have the equality, and the third is the fraternity. So, he was talking about these particular issues, which are going to be relevant when he is trying to speak about the social flaws free of enrichment and enlightenment. That you have to have an element of liberty, the freedom in that sense as such, which has to be seen in terms of the freedom of mind which we have discussed earlier. Equality we have to see it has to be seen in terms of the brotherhood, in terms of the relationship, which has to there between the different categories of the people. And also the fraternity which has to be with the similar other groups which perform we are parts.

So, virtually we have to see that we have to have certain amount of amalgamation, certain amount of coming to weatherness in that sense as such, which has to be seen on all the fronts on the political fronts, on the economic fronts, and also on the social fronts. And, that is how he is trying to believe upon that we can have the formation of the new India.

And with regard to that freedom that we said, I think he has his own understanding about what the democracy is he said that democracy is merely not a form of government, rather it is a primarily a mode of associated living. So, we try to speak about democracy in terms of not a political agenda, rather it has to be seen in terms of an associated living; that is living it together. And, also to have conjoint communicated, conjoint,

communicated act or a experience in sense as such, that is another important aspect we have to see. And ultimately the essence of the democracy, it lies in having the attitude of respect and reverberance to the fellow men.

So, ultimately we tried to see that democracy is not to be seen as having the political character, rather it has to be seen in terms of the change in the mindset, change in the common living and also an attitude of respect for others of the fellow workers with whom we are putting up. And he had, as I said that he has a written and documented the Mook Nayak that is one thing and also Bahishkarith Bharath that was another significant work, which has been referred, which of course has been written and been edited by him in a historical phase.

And, we tried to see that his constitutional arrangement, which he tries to frame about he tries to represent the society in totality. Especially when we try to see that democracy which we try to see is part of the Indian society. It should not be seen as a top dressing, rather it should have the real essential character in terms of the (Refer Time: 08:18) practices.

So, in order to have the constitutional framework of democracy in a real sense, it has to be documented and practiced in the real life. That of course, should be the part in parcel of the understanding of the Indian society. And, if you try to see that when he was talking about issue of caste, especially one of his famous statement which he tries to speak about is talking about the issue of annihilation of caste, annihilation of caste and it is enemies; annihilation of caste and it is enemies. That was an important slogan which has been raised by the Ambedkar, and this annihilation of caste he was basically been charged by partial understanding that is the annihilation of the class enemies. So, he tries to see it and imbibe like he had Ambedkar, the mass and Buddha the combination of the 3 the work which he has tried to make out in that sense as such. And, he tries to speak about the annihilation of caste and it is enemies in that particular work.

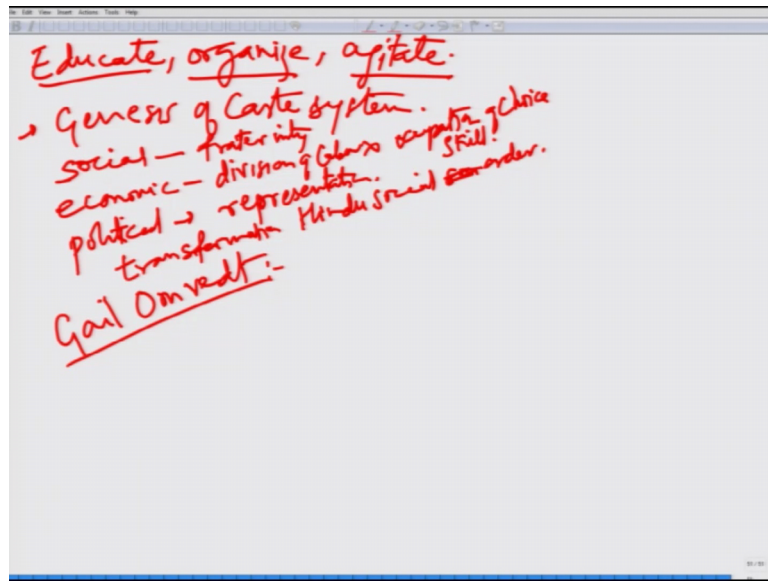
And, apart from that he say that caste cannot be abolished by a simple means, we have to abolish caste it has to be abolished not simply by inter caste dinners coming together, rather it has to be abolished we have the inter caste marriage, because, endogamy is the source of exploitation and differences between the various caste slope. So, we have to end the caste system. I think we have to not simply eat together rather the inter caste

marriages if it is there then it can result into a better outcome. So, he was seeing that caste is basically seen as a state of the mind and one has to really change this state of mind in order to improve upon the things. And, as he cast basically as the disease of the mind, because it is so, enforcing and also impressing upon and also trying to make the people to act in that particular fashion, and for that he was putting at it is the Hindu religion which is responsible for having these evils which are been practiced in the name of caste.

And finally, when he was trying to move out from Hinduism and adopt Buddhism although he has a resistance, but he tries to give an alternative path because it was not simply saying, but also saying and doing and which he try to see in terms of a practitioner. And, when he is trying to see that what we have to do and what I have done as a important leader. I have been able to do what after passing through the crushing miseries and the endless struggles all my life has faced, basically fighting with the opponents. Opponents both the caste system the contenders the political, leaders in that sense the parties in that sense and he said that I have brought this (Refer Time: 11:29) when it has to be seen today. Means, a source of journey which he has cracked and where he is trying to see that lots of orders what he had faced, ultimately he was in a position to overcome all these issues by his own afford. And says how we have to see the transformation in the life.

So, this is the message which he wanted to give to the people not as a leader, but he wanted to say that these things are to be seen in terms of the practices which the people have to adopt at the different period of time. And, his final message which wanted to give and that was a sensible message. And, that basically we try to see it in terms of an important trio that is the Educate, organize, and agitate.

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So, this was a trio mantra which he says is an important issue, if we have to fight the battle of freedom. So, in order to have the fight or battle or freedom, we have to have this particular issue of education, organization, and agitation which will be an supplementing issue to when we try to see the transformation. And, especially he wanted to speak about not only the caste system he was also speaking about the Hinduism in that in a specific fashion like when he was trying to speak about the caste. He has gone through the understanding the caste and one of his famous work that he has tried written and documented is the genesis of caste system.

Now, in this whole work he was talking about various aspect in which the caste system has emerged through history. And, through these readings only he tries to build up the theory on the caste and also how we can have the possibilities which can make us away from caste system. Now, that is one important work where he is speaking about his annihilation of the caste enemies in that sense as such, then apart from that his contribution also lies in the very fact that he try to speak about the revolution and contour revolution. That was another significant contribution he also has contributed towards the issue of economy in that sense as such that of course, is again an important aspect which has been reflected by Ambedkar. And, with regard to the formation of the Indian society in terms of a important entity, he says that there are who have the different levels of reforms. And, he talks about the reforms at the 3 levels; the first level in that

sense of course, is that you have to have the social, you have to have the economic, and then you have to have the political.

So, he was talking about the reforms that has to replace at the 3 fronts are the social, economic and the political. Social in terms of the fraternity, that is the sense of brotherhood between of relationships, between the different categories of people, in the economic his major concern was to move away from the division of labor which was been prescribed. And, that division of labor has to be abolished rather anybody has can adopt any source of occupation.

So, it should not be caste based occupation rather of course, occupation of choice. That is having based on certain scales which the person has he can have his own way of generating and creating the occupations. And, in the front of political he was trying to see it in terms of their representation, that is the representation which is going to be meaningful in terms of the political aspect as such that is the way in which he tries to see that all these things will lead to the transformation of the Hindu social order. So, if you want to overcome the Hindu social order, if you want to go for the specific understanding about the changeover of the Hindu society, definitely we have to work on these 3 lines then we can have a better understanding about the Indian society.

And, apart from that another significant issue which one has to raise about Ambedkar. Apart from his pioneer over the caste he has also try to work upon along with certain another categories of people. Like as we shared that he has tried to formulate a political party, he tried to put the women's in the open front basically in the public sphere, he also had tried to abolish the notion of untouchability which he has tried to prove through the Mahar Tank Satyagraha. So, these are the various aspects which Ambedkar has touched upon and it basically tries to represent the Indian society in a new way. Now, apart from Ambedkar as I shared that another prominent name which we can say is relevant to the understanding of the Dalit perspective is Gail Omvedt. And, Gail Omvedt if it is try to see: she was basically in American bond Indian scholar a socialist also a human right activist. And, Omvedt has been involved in the Dalit and the NT caste movement and especially the fight over environmental issues the farmers and the women's movement.

So, in that way of course, Gail Omvedts contribution has to be very significant in terms of the revolutionary changes, which she try to bring about in the upliftment of the Dalit.

And Omvedt was basically trying to put his position as a part of what you can say fighting against the Hinduthva agenda, she was basically trying to have overpower with the discrimination which is associated with the castes system.

So, that was the significant areas on which Gail Omvedt has focused upon and it was basically she was part of the Dalit activities forum in 2001 at the word conference of fighting against the racism, and there she was talking about the issue of biologically inferior and socially dangers categories of people which is more dangerous even then the race.

So, Omvedts assertion was that they should be cultural revolt in the colonial society and the non-Brahman movement in the western India that was one significant contribution or the message which she wanted to make. Then she also has worked on reinventing the revolution that is the new social movement in India, she has also worked upon gender and technology the emerging Asian visions, then also Dalit and the democratic revolutions and also the Dalit vision. I think Dalit vision appears to be meaningful word which tries to merit upon the Dalit perspective in a specific fashion, and this Dalit vision which has been an outcome of the collection of certain writings which she try to focus upon.

If, you try to just have a glance to the work which has been put by Gail Omvedt in Dalit vision and if you go where the title itself, I think many things are there which are basically being talked about by Gail Omvedt in a specific fashion. Like she was speaking about the 2 great traditions of India and also the construction of Hinduism, that is the 2 great traditions with regard to the Aryans, the Dravidians and also how the Hinduism has started emerging in terms of a sort of modification.

Then, it was also that apart from Hinduism, she was also talking out before Hinduism that is the Buddhist vision. How the Buddhism has to tried to work upon the understanding of the Hindu society, the Indian society. And another important thing which has been pointed in another work in another chapter of course is that before Hinduism that is the deviational vision of bhakti. Where of course, she is trying to narrate the contribution of Kabir, Tukaram and many other people who tried to work upon the evils, the social evils associated with the Hinduism, through the various devotional bhakti activities and that also has transformed the life of the Dwarkas.

Then, another work where she is trying to focus upon Jyotiba Phule that is Hinduism and the Brahmanical exploitation, that was another one then on the issue of patriarchy, because Hinduism also was seen as a symbol of patriarchy and in that it was basically contribution of Rama Bai and Tharabai which has been significant related by Gail Omvedt. Then, she was also speaking about the Dalit radicals of 1920s that was been there during the Aryan contest, and also discussing about the contribution of Ambedkar in terms of the revolution and the contour revolution.

So, these are significant works which Gail Omvedt was trying to highlight and at the end if you try to see in the later falls later phase of this book of Dalit vision we try to find out that Periyar and the national question, that is the Hinduism as the Dalit rule. Because, we try to see that Hinduism was been regulated and controlled by the Dalit rule. So, the question of the South that is Periyar how he was trying to work upon the sort of anti brahmanical move the South has also been taken up by Gail Omvedt; and then, talking about the contemporary issues of contemporary relevance especially the Dalit panthers which were getting against the feudal backwardness and also the logic of Dalit politics which has immersed in the contemporary India. And, especially she is trying to focus upon the rise of the Bahujan Samajvad Party.

And, this Bahujan Samajvad Party basically starting with the Kanshi Rams contribution how he tried to build up and how that can be seen as an important revolution in making the history in a new way. Now, the important thing is that these aspects if you try to see, I think all of them are depicting the understanding of the Indian society in one way or the other, but they are trying to see the Indian society, in a very specific mode.

That is on the one hand you have the tyranny of the caste in one we have the tyranny of Hinduism, on the other work we try to see there is a tyranny of the patriarchy the patriarchal values which are associated with the caste system and Hinduism in that sense as such. Then on the other we also try to see that there is a cause for the centralization of the Delhi in terms of the rule. That is another important issue which has to be debated out. And, then we try to see that how we have the formation of the regional and the local parties in the different parts of the country. Especially, we have the emergence of BSP or we have the contribution as Dalit panthers which are seen as the revolutionary and the radical masses on the political lines.

So, I think if you try to see these contributions then I think we have to really see that the Dalit vision which I have shared earlier in terms of a perspective, it has to be evolved in a very different lines. In the sense that the Dalit is not simply the Dalit perspective should not be limited to the Hindus alone or to the brahmanic hegemony. Rather it has to be seen in many other fronts and that has to be visible through many forces and it has to be seen in terms of incorporation, which tries to rework upon understanding of the Indian society, their contribution the contribution of the lower caste in the making of India.

And, in that way if you try to see this connect then somewhere we try to see that the Dalit perspective goes along with the subaltern perspective. In a sense that the subaltern perspective tries to rework on rewrite on the Indian history, and also trying to have the voices of the voiceless, and here we have the Dalit perspective; which is also trying to have the representation of the assertion, and also the transformation of the Indian society in a specific way.

So, we can say to some extent that Dalit perspective can be seen as part of the so, called subaltern school, the subaltern perspective, and in that way we can see that there is certain amount of assertion the amount of communality which is there between the Dalit and the subaltern perspective. But, again we have to see that subaltern perspective does not encompass many things which have been talked about when we try to speak about the Dalit perspective in totality.

Especially, the Dalit vision which has been talked about by Gail Omvedt and many other works in that sense as such there we do not find many shades of subaltern in terms of the writing of the history.

So, I think we have to see them differently in terms of it is what you can say the approach in terms of a specific strategy for working and fighting against, the various issues in that sense as such and the Dalit perspective basically has a meaning when it is to be seen in terms of having certain amount of revolutionary character. Because, subaltern sometimes can be seen more in terms of an discourse or a debate.

But, Dalit perspective sometimes has to be seen to go in terms of radicalism in that sense as such a something which is going to bring about the transformation as has been discussed by Ambedkar and Gail Omvedt in the different works. So, we can see that these contributions which are been raised through this Dalit perspective, can have

meaningful effect especially when we try to uncover the Indian society in a new way. I think the caste system that we talked about either it is a Ambedkars contribution in terms of the genesis of the caste system, but the thing is that do we really have such readings prescribed readings, where we have the genesis or the understanding over the caste system from that view point.

And can we see that the genesis of the caste system by Ambedkar can be seen as a prominent literature in understanding the caste system. And, if that is so, then I think we can have a new way for understanding the linkage between the 2 issues. And, apart from that another significant thing that one has to really point out is that when we try to have certain amount of learning, we also have to have many unlearning also.

So, the Dalit perspective is not the question of a new form of socialization or learning, rather it is also message of unlearning and also trying to put the things not only in democratic way sometimes, it has to be presented in a more revolutionary under undemocratic way. And, that is how we try to see the whole debate. I think the Dalit perspective in the contemporary India happens to be very lively, especially we try to see that the Dalit leaders for the contemporary Indian society which tries to present the iconic figures of the Dalit in a very meaningful way.

Either it is the statue of a Ambedkar or an attack on Ambedkar statue that makes a meaningful act. And, how the people are in charged and are being put together to fight for their cause and that speaks about the sort of mobilization, which have been there with regard to the people belonging to the category of Dalit.

So, we can see that the Dalit perspective is not simply sort of a discourse, rather it has to be seen as a slogan for revolution to some extent, but the only precaution that we have to take of course, is that it had to be done in a meaningful and amicable way, it should not undermine the presence of the others. The others which are basically the empowered or the elitist, but it has to show their presence vice versa, in a sense that it should be of balancing picture or it can have certain amount of hegemonization look issue in that, but more important in that sense as such of course, is, but it should not be at the cost of the blood shades and the other issues.

I think these are certain things which one has to be sensibly looking to when we try to speak about the Dalit perspective. And, since it is an academic debate where we are

trying to project the Dalit perspective, in a specific fashion which tries to speak about the understanding of society in a specific framework. Where the role of the lower caste either it is the question of the judgements system or it is the question of the new occupations which are coming up as such, or it is the question of fighting against the untouchability, or it is the question of having that iconic figuration of the Dalit in the public sphere. I think these are the issues pertaining to the debates on the Dalit perspective.

And, it has to be revert we can many other names apart from Ambedkar and Gail Omvedt, which can be part of that like in the contemporary he has we have a prominent contribution by Professor Gopal Guru and Gopal Gurus contribution has to be seen in a very different framework. Especially, the correct mirror of course, trying to project the things in a very new way. Similarly you have (Refer Time: 30:30) important contribution that why not in Hindu or you have many other contributions revolutionary contributions, which are been made by (Refer Time: 30:40) which speaks about the versions of the Dalit in a specific way.

Similarly, we also have Ananth Thilamdeys contribution which of course, appears to be quite significant, when we try to speak about the Dalit perspective. And, we also try to see that this Dalit perspective has been charged and also democratically mobilized by using the various means. Especially, the use of the ICT now we find many important contributions which are there which are going to be part in parcel of the Indian society.

Like, we have the countercurrents which of course is a prominent website where he tried to see the Dalit perspectives are going to be an important issue. So, we try to see that the contribution which are coming up. The sorts of connections which are coming up to reinvent the Indian society are to be seen in such a fashion that it is not going to be something which is going to fight against our own people.

Rather it has to have a new way of looking to the society sort of a self-respect which Ambedkar has rightly said. That it is basically in a democratic way self respect for the presence of the others. And, the change of the mindset if we are with that I think we are trying to give justice to the Dalit perspective. And, this is how we have really indulged and also imbibe and also focus upon and practice the Dalit perspective in contemporary India.

So, with these words I think we can have many more discussions, we can have many more names, in the contemporary India which are coming up like we have Vivek Kumars contributions in a can be working on a Ambedkar and also trying to have the understanding of Ambedkar beyond the limit in that sense as such. Especially, he is trying to speak about the road revolutions also trying to speak about the Dalit reason in a new way trying to uncover different shades of Ambedkar.

I think this is the way in which we can have the new learning. It is not simply the hegemony of certain specific concepts which are to be kept in mind while dealing with sociology. We have to have many new comments and concepts which can not only over power, but it can gives the new meanings to the existing scenario of the Indian society.

So, with these words I will say thanks and definitely we will have some more learning's in the due course of time with more deliberations.

Thank you.