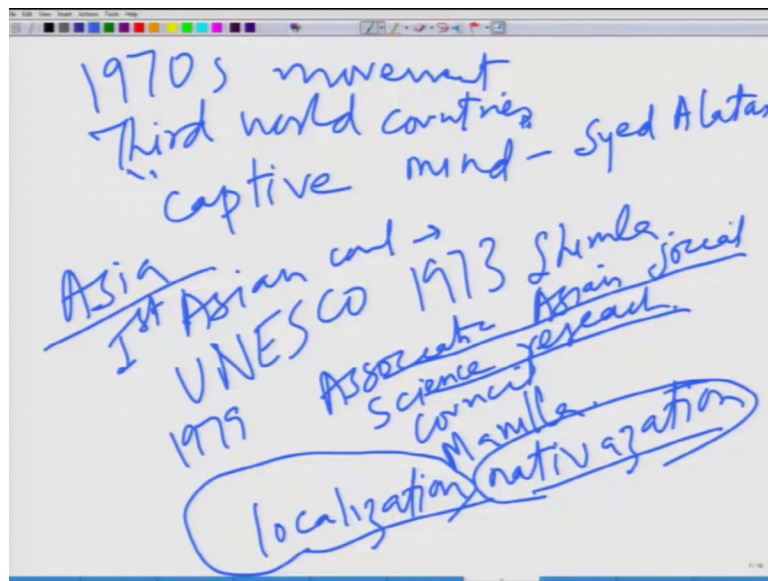


Development of Sociology in India
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Lecture – 04

Welcome back again to the new learning and in that context, let us continue with our understanding about the various perspective on Indian society and if you can recall the previous discussion that we have, I think we move further on those direction. So, let us listen to those for the (Refer Time: 00:31) that we have in the understanding of the Indian society, I think, the one name which appears to be quite significant with regard to the Indian society is Professor Yogesh Shuttle, because he said that the quotient of the indigenization and it is movement, it has basically gained its momentum in the early 1970s.

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In the early 1970s, we have the movement towards or the plea for indigenization. So, that momentum has started gaining up in the early 1970s and especially the indigenous scholars basically, from the third world countries. They tried to raise up these issues and we have a very specific statement in that senses as such that the implantation of the knowledge especially, the implanted knowledge whatsoever has been established in the third world countries they are going to be challenged. And we should not be having the so called a popular notion of captive mind thesis, which has been talked about by

Professor Syed Alatas. He talked about the notion of captive mind that is the blocked mind, the narrow mind in which we try to look into the situations to the development paradigm.

So, can we have a situation, which can be thought of beyond these captive mind especially, when we try to see the movements in 1970s especially, from the third world countries. They were trying to not only criticize about the models, which have been built by the western countries, but they were also trying to have their own model, in that sense which can be thought of as an answer to the development in the respective nations especially, when we try to see it with regard to the Asian countries.

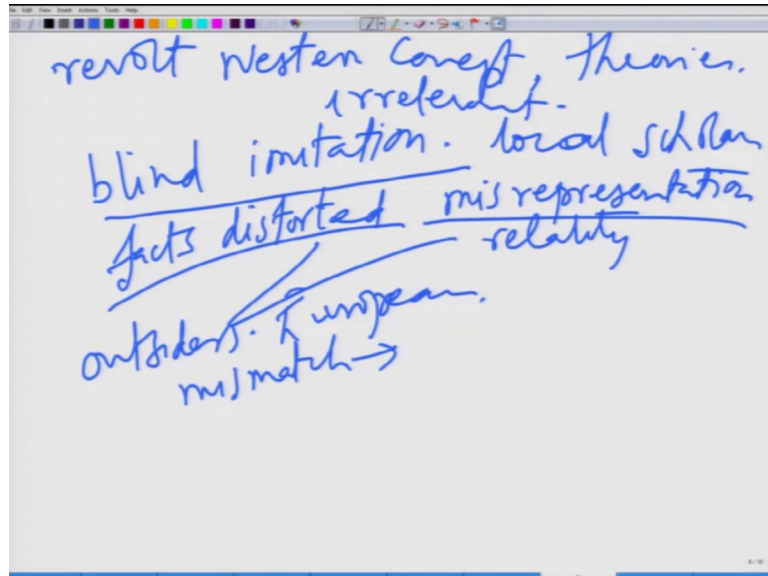
So, in Asia it was basically, expressed in the first Asian conference. The idea of having the sort of indigenization beyond the captive mind that has taken place in the first Asian conference on teaching and research in social sciences and it was been organized by UNESCO and this UNESCO in 1973, in Shimla has put up the various issues, which pertains to overcoming the issue of captive mind and trying to have certain amount of indigenization. Later, in 1979 we try to find out that there was an association of Asian social science research, association of, Asian social science research council, which was been organized and discussed upon the issue of indigenization during the third conference that took place in Manila.

So, in Manila we have the third conference on this issue of indigenization and that was through the association of Asian social science research in 1979, which tries to raise the new fronts, through which we can question the western notion of development or understanding the academic, discourses of the western notion and can, we can have the Indian in denies way of or the Asian way of looking to the development process. At the political level, if you try to see the so called decolonization was seen as a process of localization, it was seen as a process of localization and nativazation.

So, we have the, the political, spirit in that sense as such in this whole notion of indigenization one thing which was been said that are we having or are we having this issue of localization through this whole debate and the decolonization, which has to be sidelines. It has to be seen in terms of nativazation. So, localization and nativazations were the important issues that were been thought of at the political level, when we try to

question this whole notion of the western paradigm of development and, trying to make a plea for indigenization.

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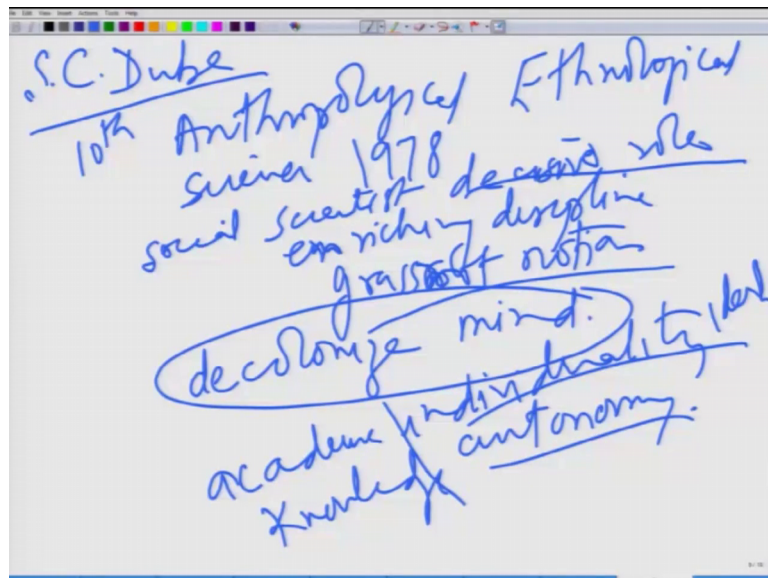
Now, these academic of the various Asian countries, they joined the debate and they showed our revolt against the so called dominance of the western concept. So, certain amount of revolt on the western concepts has been taken up by the So called academicians in the Asian countries and it was not only on the western concepts the theories and the specific methodologies, which are not suitable and are irrelevant for the Asian countries, for the third world countries in that sense as such.

So, one can see that it was seen as a movement, where the tussle was between the developed and the developing and the underdeveloped on the other side and how they were trying to resist the imposition of the knowledge that can be knowledge, which has been projected upon them and how the third world countries were trying to respond back in a more assertive way. Not only challenging the or making a critique of the developmental paradigms of the western countries, but also trying to build up their own concepts, their own theories which are going to be more relevant and suited with regard to their own conditions. They also criticize the quality of work which was been done by the so called foreigners and especially, we try to see that whatsoever they have said, they have not to be blindly imitated.

So, I think the, the serious concern was that blind imitation are to be avoided when we try to speak about the issue of indigenization the imitation, the blind imitation of the foreign mode model by the local scholars. So, the local scholars should avoid the blind imitation of the western model of the development as such and it has been argued that there is a considerable distortion of the facts and misrepresentations were there, distortion of facts and also the issue of misrepresentation, the issue of misrepresentations. Distorted facts, the misrepresentation of the existing reality, I think these are the serious concerns, which are been questioned basically by the so called third world countries that how the so called outsiders, the foreigners, the Eurocentric notions. They try to see the culture and that culture was been seen in a different cultural lens.

So, I think we try to see certain amount of mismatch with regard to what how the western scholars try to see the developing and the underdeveloped nations in their own way and one can see that they were with the tinted glass, glasses, because they try to distort the effects. They try to misrepresents the reality and that is how they try to build up the academic discourse and at this juncture another important name which appears to be quite significant is Professor S.C. Dube.

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Definitely Yogesh shuttle has followed what has been talked about by Professor Dube and S.C. Dube was a legendary in terms of developing this notion of indigenization and which was been rightly tracked by Professor Yogesh shuttle. S.C. Dube in the 10th world

Congress of Anthropological, 10th World Conference Congress of Anthropological and Ethnological Sciences.

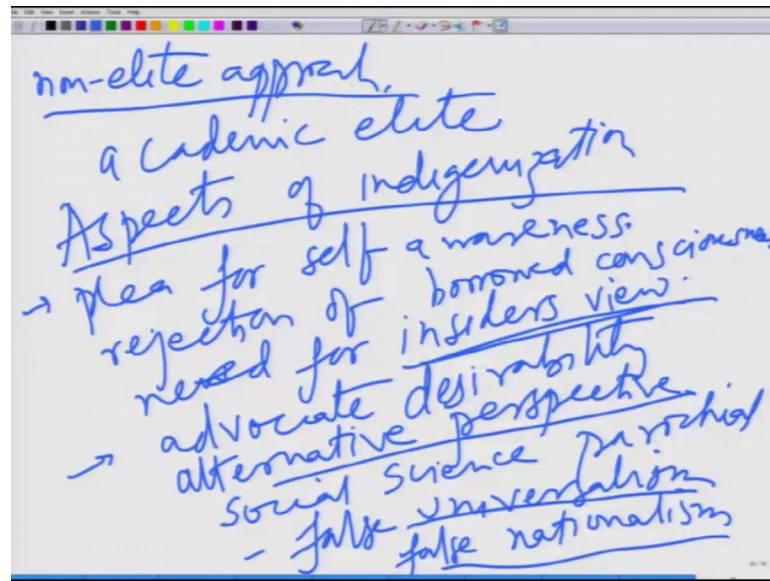
Ethnological sciences in 1978 has spoken about, that social scientist did not play the decisive role, social scientist did not play the decisive role with regard to what? With regard to enriching the discipline, enriching the discipline, with regard to enriching the discipline especially, they did not try to speak about with the grass root, notion of grass root notion of the reality as such.

So, somewhere we can say that even the social scientist from the native countries, they have to be more practical more practical in a sense that they are not going to be the disease factor for trying to discipline their subject simply by having their own version, but if they are not in a position to have the grass root understanding then also we try to see the mismatch. So, one thing was that we are the western notion of being looking to the ground realities that is one thing and another thing of course, is even the localized, if they are trying to see they should have an understanding about the grass realities then only we can have the exact understanding and what Professor Dube said that some of the self proclaimed leaders. He was basically, critical about the scholars of the third world nations that the self proclaimed leaders of the professions have not been able to decolonize their mind.

I think it is a very serious concern that the, the scholars of Asia. I think they still had certain amount of bent of mind with regard to the European traditions. So, what is more important in that sense of course, is there is a need for decolonization of the mind by the respective scholars of the third world countries and another important thing of course, is that the theory and the methods or the choice of the team of research.

I think they have to be seen in tuning with the local culture or in tuning with the, the local realities, then only we can have the real outcome and it has been said that sometimes they have been failed to assert their individuality and autonomy individuality was missing and their autonomy with regard to generation of the academic knowledge. So, in both the fronts they lack, this issue of their own individuality that is the identity and also the autonomy, with regard to having their own version of looking to the realities in that sense as such.

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Now, the scholars of the third world; basically, if you try to see the scholars of the third world, they do not address themselves to the people they study that is again an important issue. The people whom you are studying, but you are not talking with them. You are basically studying them and talking about them to someone else.

Now, this can be seen in one way that whatever you have observed and you are talking to somebody else will not be quotient, but if you, what you observed and when you address to the people, concerned people, then certain amount of objections, certain amount of curiosity, some certain amount of critique can be raised, but if it is been talked about to the odd audience to the foreign audience then the things will have the different results.

So, one can say that there should be certain amount of the non elite approach, non elite approach, by that the basic understanding in that sense of course, is that using the foreign language. They should communicate in their own local language that should be spread in that sense as such. So, if the communication is to be made in the foreign language; so, definitely it will lead to certain amount of alienation from the, the grass root realities from the, masses in that sense as such.

So, the non elite approach should at least have, one way that the languages that are to be used are to be in that particular format, which can be understood by the native people. So, not understanding the things in the foreign language, rather understanding them in the localized way in that sense as such and apart from that there was also demand that the

non elite professions has to see the things in a different way, because their locations are not are to be seen in terms of periphery as such and they lack the competence with the L in language.

So, that is another challenge, which is coming up as such like you are trying to not only reproduce, the foreign language in their version, but another thing of course, is that you may not be the master in that as such and you are basically, been seen as peripheral. And if you try to address in that foreign language so, your, what you can say acceptance in their conditions may not be well taken in that sense as such.

So, what is required in that sense of course, is that these academic elites the so called academic elites, who try to have their understanding. They are tuning with the foreign languages with the western model of development with regard to the, the European Eurocentric understanding in that sense as such those things are to be avoided when we are going for the indigenization.

Now, how we can see that what are the various aspects in which the so called indigenization has to be seen in that senses as such what are the various aspects of indigenizations, which has to be seen aspects of indigenization. Now, here one important thing that we can refer is it is a plea for self awareness. It is a plea for self awareness and also parallely, we have the rejection of, rejection of the borrowed consciousness, rejection of the borrowed consciousness.

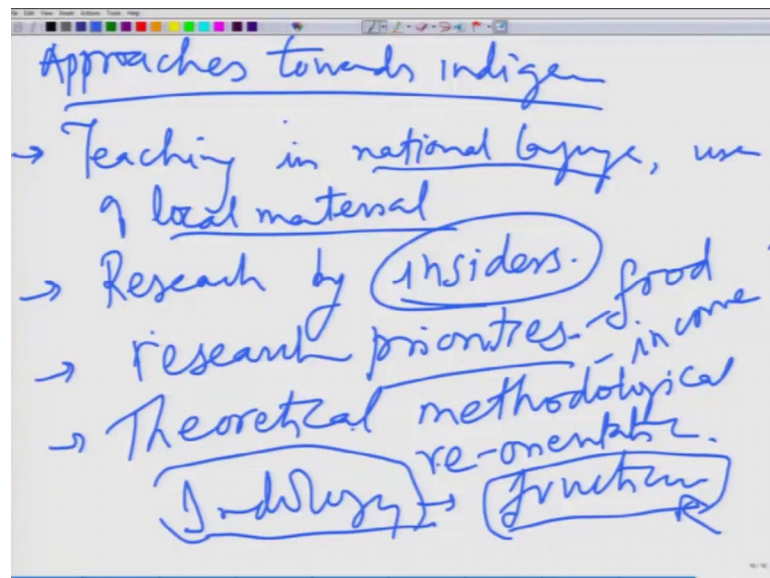
Borrowed consciousness basically, from the developed nations from the developed, scholars of the developed nations. So, that has to be avoided and it has to be emphasized that there is a need for, need for the insiders view there is a need for the insiders view that is going to be more important as such.

Another important aspect that one has to keep in mind with regard to this issue of the indigenization is that it should advocate the desirability of it should advocate the, desirability of the alternative perspective. I think this is again important that it is not only the question of rejection of the western knowledge, but also we should have the alternative perspective. So, that we are in a position not only to be critiqued rather towards providing a solution also.

So, the alternative perspective definitely can be seen in terms of a solution towards the issues, the problems, the concerns and with this point the social science should not be seen to be parochial, means alternative perspective whatever has been built. So, it should not be seen in a very parochial sense. It should have some universal appeal, it should have certain understanding, which are not to be seen in terms of having the limited understanding. So, it does not oppose the false universalism. It does not oppose the false universalist but it also talks about the false nationalism.

So, the significant aspect of indigenization is basically, that it should be away from the false universalism simply to for the sake of universalist we are, we are trying to project up the upon the things in that senses as such. But also in the name of nationalism we are trying to have something of ourselves in that senses as such. So, the false nationalism and the false universalism are to be avoided in that sense as such and if we are doing that definitely, we are moving towards a more basic model of development, as such which of course, will have more better appeal for the masses and they are to be seen in terms of the fact that these understandings are to be captured with reality in mind and apart from that how they are going to be have, having it's wider appeal. Now, speaking about the approaches towards indigenizations, what are the various approaches towards indigenization, approaches towards indigenization?

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Now, I think of one way to look into the issue is that teaching in the, teaching in the national language and the use of the local material. I think this is an important aspect that teaching are to be done in the national language.

Now, I think national language, when we are trying to speak about I think, it has to be more fruitful, if the national language is well accepted across the region, but if that issue is missing then sometimes. It will lead to another problem in that sense as such. So, in that sense, somewhere the teaching in the national language the basic understanding should be that the teaching, which should be reaching to the masses, it should be understandable to the masses in that sense as such I think that is the better way, in which we try to have the understanding of national language that it should be for the masses. It should have, its appeal, which should be going for the betterment of the masses in terms of an understanding and the local materials are to be used in that sense as such.

The local materials, which definitely will have the wider appeal or it will be having the immediate appeal, because they the masses can understand their local material in a better way. It is a very simple thing that the local materials, if they have been projected like we had the different paintings, but if we are speaking about, the, the western paintings then it will not be having it is wider appeal, but if you are talking about the Maithili paintings, if you are talking about the Rajasthani paintings or certain other Madhubani paintings, then people will accept it in a better way, but if you are talking about certain paintings, which are of the international repute at the global level. It may not be that appealing in that sense as such. So, the local material especially, in the cultural terms are to be seen in that particular fashion.

Now, another approach which has to be seen with regard to this process of indigenization is the research by the insiders, the research by the insiders. I think we have to see this particular issue of insiders in that sense as such insiders does not mean or it should not be restricted to the people who are local. Here, insider should be seen in a specific framework, the people should have a grass towards the local reality in terms of the theorization and in terms of its practicality as such.

So, the research by the insiders are to be seen in that fashion, it does not mean that we are going to dilute the standard of the research, but the research by insiders. We mean to say that people, who can adapt and adjust themselves to the given situation to the local

context in a better way. So, it is not the question of localizing the research rather definitely, it is going to be nationalizing the research, but the idea in that sense of course, is the researcher should have the keen interest in concern and the keen knowledge about the locality in that sense as such, so that he can give the picture in a better way. It should not appear to be a rosy picture, a picture which is going to be away from the reality rather it should have the value sense the value neutrality is to be seen in such a fashion that he should see to those things in that sense and present it in a way where it can be appealing towards the local masses.

Then another approach towards indigenization could be that determination of the research priorities, by that we basically mean to say that these research priorities are not to be decided on the basis of may be or it should not be seen in terms of the foreigners or the alien elements, they are going to decide the priorities, in that sense. The priorities are to be decided at the local, at the regional and at the national level like, if there is a problem of nutrition or if there is a problem of poverty. So, our concern should not be for something else, like we are speaking about the issue of the development, where we are going to develop the technocracy.

Now, technocracy is something else, but our concern of course, is to have the amount of nutrition. So, it should not that technocracy should not be seen providing of knowledge rather nutrition is going to be seen on priority. So, we have to decide what are the priorities, if the food is a priority, should the food of the, the, the priority should not be replaced with something else if the need of the hour, is to have the income generation program. So, our concern should be for the self help group. Our concern will should be for having the subsidized schemes for the people and our concern should not be for providing the infrastructure to the, areas the rural areas.

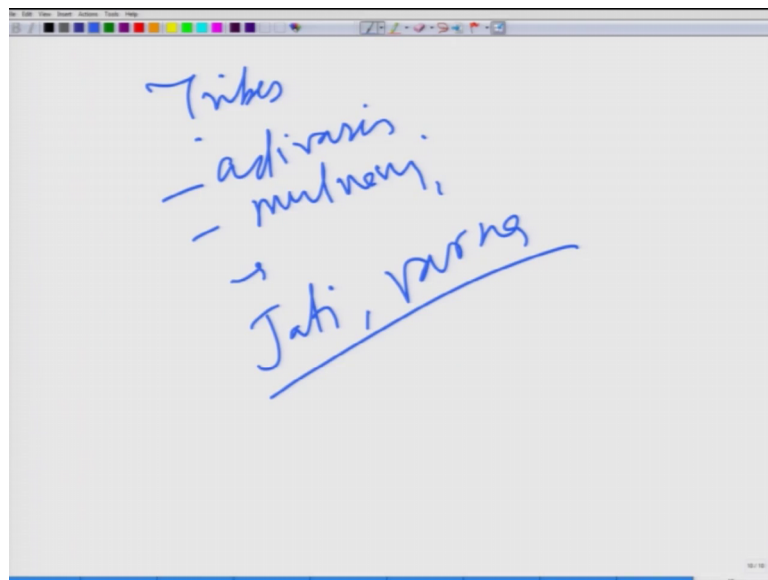
So, the research priorities are to be decided by the people. So, one can say that these research priorities are to be seen in such a fashion where the, the demand in the supply should have certain amount of match. Meaning thereby, that the people who are trying to have the researches, these researchers should have certain amount of tuning that is, that what is the demand or the need of the hour and how we have to tackle up that particular issue, that amount of matching should be there. And finally, we try to see the theoretical and the methodological reorientation theoretical and methodological reorientation, I think, this is again important theoretical and methodological reorientation like Indology

may be an issue of concern for understanding the Indian society in a better way, then why should we go for may be the issue of functionalism.

Functionalists may be required no doubt in that as such, but definitely if Indology is going to give us the more fruitful result for understanding the Indian culture depicting the Indian culture then somewhere, we can avoid the, the functionalism in that sense, as such we can have certain other ways, in which we can look for this particular issue. So, theoretical and the methodological reorientation are to be there, even if the function is has to be accepted. It has to be seen in terms of that, what aspect of functionalism, we have to adopt in that sense as such? So, if you are clear about these issues, about these grounds then we can approach this issue of indigenization in a better way.

Now, the point, which we are just dealing about talking about is an important concern like we talked about this issue of indigenization. Now, indigenization does not mean that dilution of the discipline rather we try to make it more appropriate and appealing to the masses.

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I will just give you a very simple example, if you are talking about the tribes, the tribes is our international concern or it is a concept at international level, but on the other hand, if you are speaking about the Adivasis or we are talking about the Mulnivasis or we are talking about the one purush, then I think it can be understood better by the people.

Similarly, if we try to speak about the Jati or the Varna then it will have a better appeal in comparison to certain other concept like race or something else. So, one has to really see that how we can have a mix of the universal concept and the localized concept. So, that it can have a better appeal and I think these are the ways in which we can deal up with this particular issue of indigenization. I think one famous work which I wanted to refer is the Syed Alata's contribution that is the captive mind in the development studies. I think that was one of the significant article, which speaks about, which provokes of one the issue of indigenization. We also have Professor S. C. Dube's contribution of anthropology and the challenges of development and also (Refer Time: 30:19) Huck's contribution of the poverty curtain.

I think these are the issues, which tries to address this issue of indigenization. Definitely, Professor Alata's contribution, in one of his famous work, Indian sociology from where to where, also has the elevated understanding about the indigenization. So, these are certain things, which I wanted to, throw certain light on this issue of indigenization and in that way we can have a better understanding about how we can have that social science, which is going to be more appealing and reaching to the masses with better acceptance as such.

So, with these words I end up this understanding of indigenization from sociology for India towards indigenization and I hope that these readings and discussions that I made will make you, make your understanding more wider and you can have further readings on some better issues from the different sources which has been deliberated upon.

Thank you.