

Development of Sociology in India
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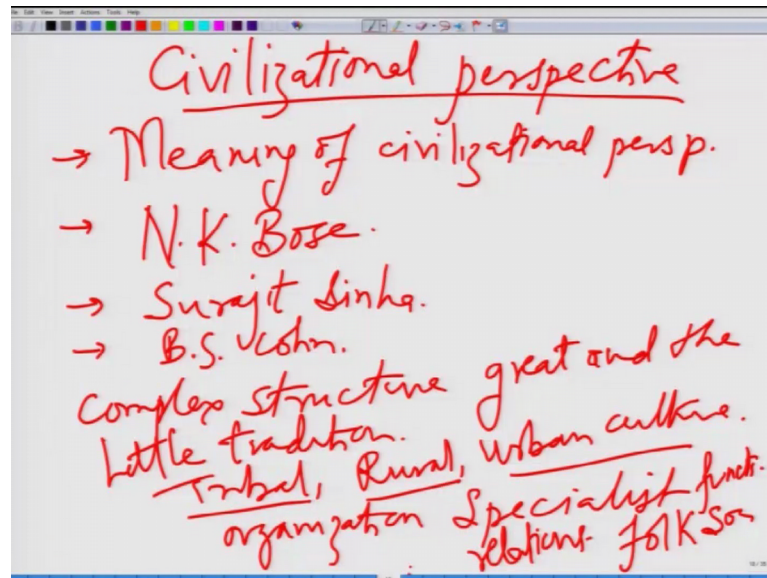
Lecture – 05

So, friends we had an understanding of Indian society based on the specific perspectives. And, as we know that we had the different perspective for analyzing the society in the various forms. I think if you try to see that what this perspective does? It basically tries to look into the same phenomenon in the different ways or one can say that; the realities are to be seen not from one side, it has to be seen from the various side.

So, in that way these perspectives are instrumental in expressing the so, called the voices of the realities in a different way. And, when we try to speak about those realities, which are seen as in subject or which are seen as an object, these identities are to be expressed in a better way through the various perspectives. Like, when we try to speak about the culture or when you try to speak about the aspect of civilization. I think they are visible, but they are to be expressed and the perspectives are going to be an instrumental values, in expressing these various prospect these realities.

So, keeping these aspects in mind and trying to uncover the Indian social realities. We have another prominent perspective, which we try to see it in terms of the civilizational perspective.

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The civilizational perspective, if you try to see is the perspective which can be of use for the sociologists and social anthropologist. Because, the understanding of the civilization has definitely something to do with the history, but apart from that those disciplines, which also incorporate history in one or the other way also can utilize the civilizational perspective.

So, in that way civilization perspective have it is own utility in terms of understanding the trajectory, in terms of understanding the history, in terms of linking the history with the present, I think these are the ways in which we can see the civilizational perspective. And, in this lecture we are basically trying to express the things in 3 different aspects; one of course, is trying to understand the meaning of civilization, the civilizational perspective to be more focused.

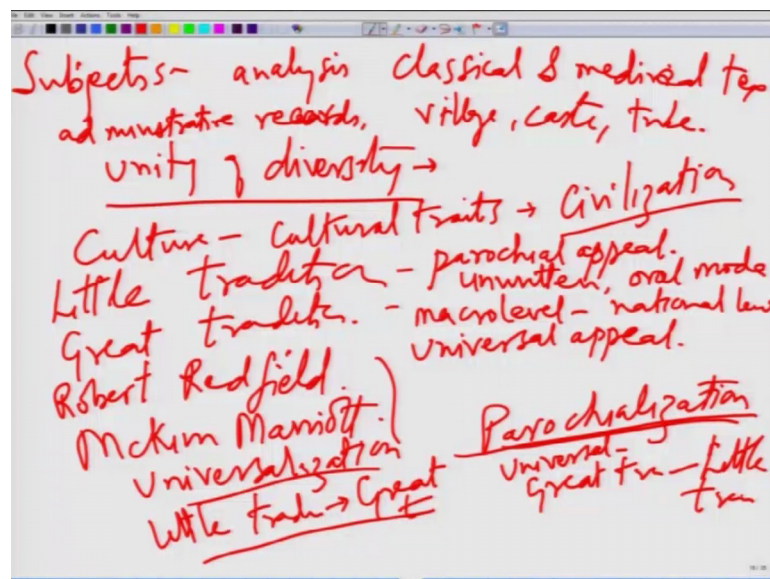
The second thing was to speak about the pioneers and in that, we have 2 prominent person with whom we try to link up the contribution of civilization perspective; one is N. K. Bose and another is Surajit Simha. I think these are the people who tries to understand or use the civilizational perspective in a specific sense. We, also have certain other peoples like, we have Professor B. S. Cohn also and many other people who try to use the civilizational perspective in a specific sense. Not to be more crisp to be more clear about this perspective.

The civilizational perspective, it stresses on the complex structures. Complex structures of the great and the little tradition, the complex structures of the great and the little traditions, it includes the study of the tribals, the rural and the urban culture the tribal, the rural and the urban culture.

So, in that way if you try to see, it tries to cover the entire Indian society. The tribe, the rural and the urban, which are seen as the distinctive features of the Indian society, this perspective also, views on the civilization as an organization of specialist. The organization of the specialist in a sense that it tries to build up the functional relations to the folk society, so, the organizational specialist in terms of the functional relations to the folk societies. I think there are certain technical terms which are being used, and I will try to deliberate upon these terms in a specific sense.

The civilization perspective also involves the study of combination of the various subjects.

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Like, if you try to see the combinations of subjects, then we have the so, called analysis of the ancient the classical and the medieval texts. The ancient classical and the medieval text we also try to see, that we have the administrative records that is another important aspect, administrative records which are another aspects of understanding the ground realities, then we also have along with that the analysis of these issues, which pertains to the village, the caste, the tribe, and many such realities and it basically tries to see it in

terms of the unity of diversity. And, I think that is what is the essence of the civilizational perspective, that it tries to see the sort of unity in diversity, and in that mode it tries to see the linkage.

So, on the one hand the unity, which has to be confirmed, which has to be retained and on the other hand the expression of the diversities. How they can be linked to each other is an important aspect that one has to see. In order to understand the civilization, what has to be seen that, how civilization has to be seen in a specific setting? I think as I said earlier also like when we try to speak about the civilization. The civilization has something to do with the culture or rather I will see the various cultures in that sense as such.

So, if I put it in a very brief. I think the culture, which has that specific cultural traits and these cultural traits are carried forward from generation to generation and certain traits, which are stagnant or which are going to be the repository for the future generation. At the higher end of development, we try to see it in terms of the development of a specific civilization.

So, we try to see that, how the things are linked? The specific culture and their smaller units the cultural traits, which have been filtered through generations, through time and these cultural traits, which are stable, which are fixed, which are going to be continued, they are accommodated in the path of development. And, we try to see it in terms of an end product that is the civilization in that sense as such.

So, we are talking about that how there should be the combination of the 2 issues, as we said earlier also we have on the one hand the little tradition, and on the other hand we have the great tradition. I think just to focus upon these issues, that what are the little traditions? And, what are the great traditions? The little traditions are basically those entities, those aspects of culture, which are going to be having a parochial appeal. And, these little traditions, which are unwritten undocumented, unwritten undocumented, they are basically passed from one generation to another through the oral mode and their acceptance as I said they are parochial.

So, in terms of it is spread they are having the limited space in which they are there. And, on the other hand if you try to see the great traditions, great traditions are those traditions which are seen at the macro level, which are seen at the macro level maybe the national level or any bigger entity in that sense.

So, the great traditions are basically those traditions, which are having the wider acceptance. So, we can see that they are universal in nature, they have a universal appeal. And, I think with regard to that if you try to speak about, I think we had the significant words by Robert Redfield and Makem Marriott; who tried to see these traditions the little and the great traditions in their own way.

Especially, we try to find out that associated with this particular issue is the process of universalization and parochialization. The 2 terms, which has been used by Makem Marriott while analyzing the shift from one tradition to another. So, when Makem Marriott speaks about the universalization. The basic understanding is that when the little traditions through time are accepted at a wider level at the macro level.

So, the little traditions shifting towards the great tradition this process is called as universalization. On the other hand, when the macro traditions the universal traditions, they are gradually been absorbed and accommodated, in the specific regions, in a specific fashion or they have been taken up and adopted in their own way, at the local level, at the regional level. So, then that is the parochial reach is there then we try to see that this is the process of parochialization. So, the universal that is the great traditions are shifting towards the little tradition.

So, one thing is important that both the traditions, either it is the great traditions or the little traditions I think there is an interplay between both of them. So, they are not seen or they should not be seen in terms of isolation rather, they are to be seen in terms of exchange, they are to be seen in terms of an interplay which is there between both the traditions. Like, when we try to speak about the exchange the little becoming great traditions and the great becoming the little traditions. I think that whole process involves the shifting of the acceptance of the traditions in a specific sense.

And, in that way, for the student of the civilization both the aspects are going to be important. That is the little traditions also have their own value and in the similar way the great traditions have their own value. Like, if we try to see the tribe the tribal culture, I think they can be parochial, they can have the limited exchange or limited transmission and they can be seen as restricted to the specific region.

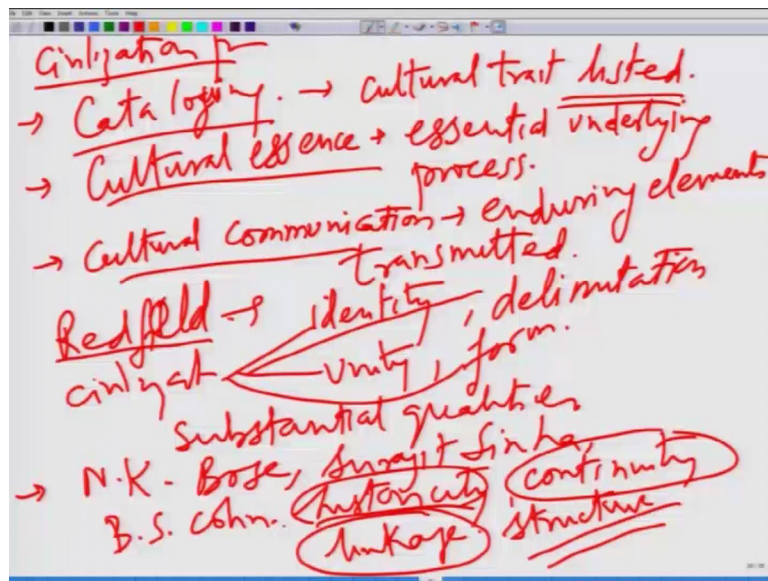
But, on the other hand if we try to speak about the city, the town, or the bigger entity, I think their exchange their acceptance is going to be high, but there is always an inter play

between both of them. So, if we try to understand the civilization, the Indian civilization in a specific sense. I think we have to incorporate both the tribal culture and we also have to incorporate the so, called urban culture. And, that is the way in which we have to understand the totality of the civilization.

So, one thing which we can communicate is that the civilization has to do with the understanding of both the traditions, the little and the great traditions, the exchange, the adaptation, the accommodation of the one culture over the other, the modifications which have been there all these things are going to be part and parcel for understanding and analyzing the civilization. And, when we try to speak about the civilizational perspective I think it tries to incorporate both the elements in that.

Now, we try to speak about another important aspect, that when we try to understand the civilization, what is going to be important as such.

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So, when you try to speak about the civilization, we have to have the first thing which is required in the case of the civilizational perspective is the notion of cataloging. The notion of cataloging is important, because it tries to understand the various cultural traits, rather we can say that the cultural traits in the listed form are seen as cataloging.

So, the cultural traits which are being listed that what is the possible cultural traits that we can have, if you listing of that that of course, is the first step when we try to approach

towards the civilizational perspective. So, the cultural traits are to be documented in terms of listing in that sense as such. Then second important thing, which has been talked about by B S Cohn is that we have to have an understanding about the cultural essence, the cultural essence. By that we mean to say that, the essential underlying processes of any culture are seen as the cultural essence means, if we have to understand that culture we cannot ignore them.

So, we have to see, see every aspect of a culture is not to be covered. We have to see that aspect of the culture which of course, is seen as the core and that core is seen as an underlying process on the basis of which the specific culture is been celebrated. So, the second important aspect that one has to see with regard to the civilizational perspective is to have an understanding about the cultural essence. And, the third thing is the notion of the cultural communication. The notion of cultural communication is again important because, we have to take care of those enduring elements, those enduring elements; that are transmitted from society to society.

So, the cultural communication is again important, because those enduring or sustaining elements of the culture they are to be transmitted. Because, if the culture is not transmitted, then it is going to be dyed, because once it is not moving to the next generation, then we say that the culture is lost. So, the important thing in that sense of course, is that the cultural communication is equally important, because it tries to understand the culture in terms of it is utility and that aspect of the culture is going to be retained in the future or in the next generation, which has certain amount of utility and in that way we try to see the whole understanding about the civilization.

So, the cataloging is an important aspect we have the cultural essence, we have the cultural communications. So, if we develop those things, then definitely it will lead to the formation of the civilizational perspective. Like what a civilization must be and here Robert Redfield; Robert Redfield says that it has an identity and also having a delimitation.

So, a culture has it is own identity as well as it has it is own delimitation, in terms of the scope, in terms of the issue and it has the notion of unity and it has a specific form. So, these are the different aspect of a specific civilization that is when we try to speak about the civilization? How we try to understand it? That it has a specific identity, it has the

delimitation, in terms of timeframe, in terms of span, in terms of space, it has an element of unity, across the various cultures and it has a specific form.

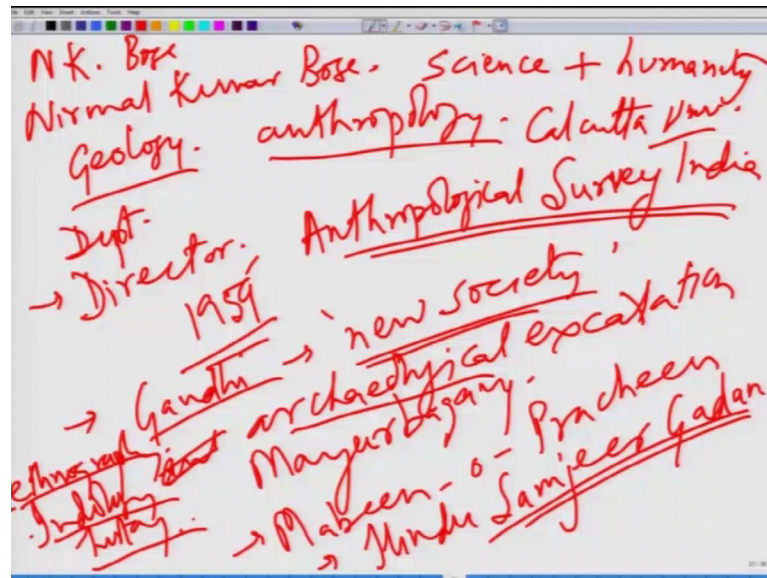
And, in that way the understanding of civilization can be developed. The unity of civilization has to be seen in terms of the aspect, which has its own substantial qualities.

Now, a civilization to Redfield in a very specific sense is a civilization like the other culture, may be thought of not as a perfectly heterogeneous elements, but rather we have to see the oneness of the attributes, that refer to the very much of even all of it. The basic idea in that sense of course, is that it is not the notion of heterogeneous elements which has to be celebrated, but how this heterogeneous elements has certain amount of oneness. How these heterogeneous elements have the notion of unity that is going to be important which has to be seen in terms of the even aspect in that sense as, that is going to be an important issue.

So, in the civilization perspective, if you try to see the various contributions, the Pioneers, N K Bose as I referred earlier is one of an legionary. Then we have Surajit Sinha and also we have B S Cohn whose contribution we can say can be an important with regard to the civilizational perspective. They try to all these people, they try to understand, the historicity of and not only the historicity, but the continuity and the linkage the historicity, the continuity, and the linkage of the various structures of the Indian society.

So, when we try to see the various structures, which are based on the specific cultures they are to be seen in terms of the historicity, in terms of their continuity, and in terms of their linkage. If that is there we are trying to see this assemblage of structures in terms of a bigger entity, which we try to call it as the civilizational.

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Now, let us try to speak about the contribution of N K Bose. Of course, Nirmal Kumar Bose was the legendary, when we try to see the civilizational perspective. He was born in Bengal in the earlier phase, he was been seen as a person who tried to equally measure the pursuit of science and the service of humanity. So, he tries to have the blend of the science and humanity, in terms of his contribution, in terms of his recognition about the discipline.

Now, he tried to see that initially if you try to see, he was having a training in geology and later on he realized his interest in anthropology. And, then he had made some significant contribution, which are seen as part of the civilizational perspective.

So, his training in anthropology and geology, at Calcutta University was significant for making or shaping his contribution as a civilization person. And, he has been the part of the Department of Anthropology at the University of Calcutta and later on he also has been part of the human geography in 1959. Apart from these contributions, these trainings, these academic positions, he also has been given with a very prestigious position of being the director of the director of the anthropological survey of India.

Anthropological Survey of India and this anthropological survey of India with started in 1959. And, we try to see that his contribution was seen not only in this anthropological survey of India, he has been the in the office of the commissioner for the schedule caste and the schedule tribe communities at the different phases of time. Anthropological

Survey of India definitely is a national body which tries to explore, the various ethnic communities across the nation in detail. And, in that way I think the contribution of N K Bose is going to be significant as such.

One thing that has to be shared here is N K Bose was basically the follower of Gandhi and the aspect of humanism the humanity, in that sense has been because of his association with Gandhi. And Bose was interested in Gandhi's idea of creation of the new society, in India. That how we can have the understanding of the new society, and this new society was a dream of the Gandhi. May be when we try to talk about the Swaraj or certain other contributions, but how this Gandhi's contribution of new society has been carried forward by N K Bose, because he was a strong follower of Gandhi.

So, he had carried forward this mission and he wanted to have the understanding of the living mans idea, by looking into those things in action. Especially the how Gandhi tries to construct or understand the world, in the similar way he also wanted to have the contribution of the human being with regard to looking to the realities. So, as an anthropologist Bose was not a narrow specialist. He was having a wide spectrum of trainings; he conducted the archaeological excavations as archaeological excavations at Mayurbhanj.

So, in that way his training as an archaeologist as an anthropologist was going to have the significant real outcome, Bose wrote much on Bengali and English rather than trying to restrict it to some other regional languages. His best published book if you try to see is the Bengali book Mabeen o Pracheen, it was basically in Bengali. So, having it is restricted outcome, but another significant work, which we try to rate is the Hindu Samjeer Gadan, that was seen as one of the landmark with regard to his contribution towards anthropology and social anthropology proper.

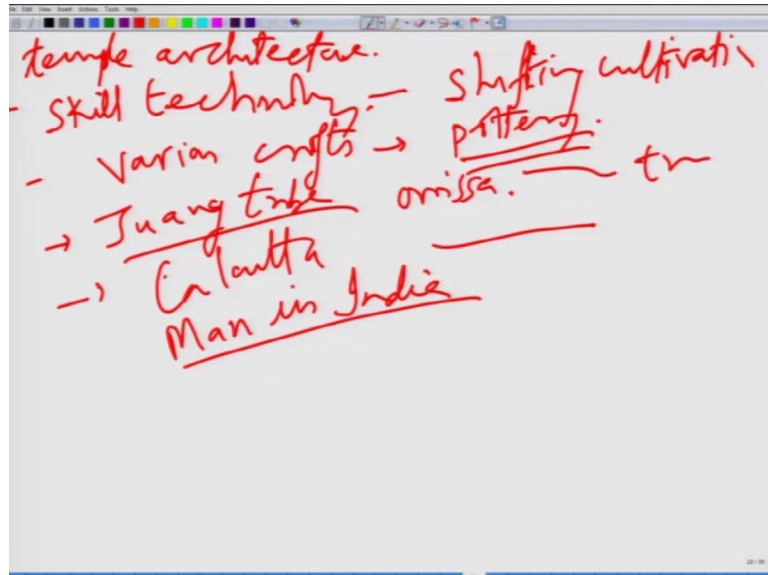
The first 2 collections especially the Mabeen o Pracheen and especially some of his other works, they were trying to focus upon the imaginative account of the Hindu social structure. In which the perspective of ethnography, the perspective of ethnography Indology and the history were combined together.

So, we see that how he was trying to blend upon or have a synthesis of the various issues. So, ethnography Indology and history, how they are to be combined to have a better understanding about the civilization, and I think that combination is going to be

important, because that is the way in which we can have the real understanding about the Indian civilization.

Now, both also has written the significant works with regard to the temple architecture.

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With regard to the temple architecture and he was having a very good understanding about the architect what advance to communicate. Especially, he wrote on the professional skill technology, professional skill technology, and also he tries to understand the skill technology, especially with regard to the shifting cultivation, shifting cultivation followed by how the various crafts of the Indian society?

The various crafts of Indian societies are to be seen in terms of combining together, like poetry is one which he tries to see that it has it is spread in the various regions. Especially Orissa, West Bengal and part of Bihar and even it has spread in the neighboring places going to Bangladesh and certain other regional territories.

So, in that way we try to see that how the pottery is going to as a skill is going to have certain amount of unification. Certain amount of distinction is there, but apart from that the specific craft of pottery, how it can be seen having it is filtration across the state across the region, which is going to be an important issue. And, as an anthropologist he wrote on the society in culture in India, he covers the range of studies. Especially his contribution on the Juang tribe is going to be significant, which was in Orissa and his

understanding about the Juang tribe, and also he tries to understand the metropolitan city of Calcutta.

So, if you try to see the range so, on the one hand we have the tribal culture on the other we have the understanding about the city life. And, how he is trying to blend up these issues and he was also the editor of a prominent general that is man in India, which has been seen as one of the pioneering journal in the field of anthropology proper.

Thank you.