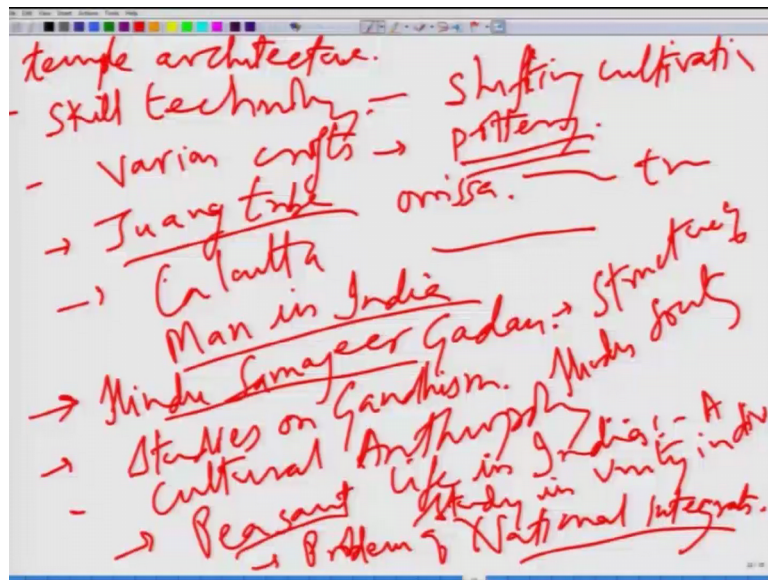


Development of Sociology in India
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Lecture – 06

Friends, welcome back to the new learning basically in extension to the discussion that we had with regard to the understanding of the perspective that we are discussing. Let us continue further into that direction.

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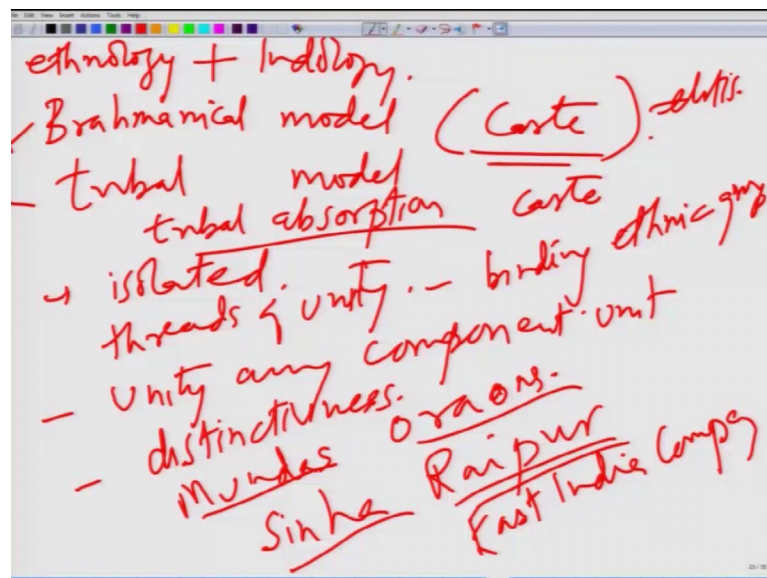
NL Bose in that sense is seen as a great anthropologist, who tries to present the single framework involving the approaches of the ethnography, the approach of the Indology, and the historian. And he was of the opinion that in order to understand the Hindu civilization in a real sense, anthropologists should go beyond the applied aspect. They have to have the blending of these disciplines, so that we can have a better understanding about these issues. If you try to sharply speak about the specific works, which NK Bose has done is the Hindu Samajeer Gadan that was in Bengali, and later on it was been translated by Andhrabethe in the structure of Hindu Society.

Another work is the studies on Gandhism, because he was the follower of Gandhi. So, another important contribution was the studies on Gandhism. And then he has also the work related to cultural anthropology that was his area of interest. And another

significant work, which is tries to speak about is peasant life, which is trying to see in the Indian society in unity and diversity; peasant life in India in terms of a study in unity in diversity unity in diversity.

And then he also speaks about the problem of national integration. So, I think if we try to see his important contributions, it involves the range of the studies. On the one hand, we have the structure of Hindu society; on the other, we have the understanding of the peasant life; and also we have the issue of national integration, which is going to be significant, when we try to see the contribution of Nk Bose. Now, specifically if you try to focus upon his contribution in terms of the civilizational perspective, he tries to emphasize upon bringing together the Ethnology and Indology.

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Ethnology and Indology, how they have to be merge together that is the use of the textual literature, and trying to have its understanding from the ethnology from some field realities in that sense as such that is the best possible way to have the reconstruct of the Indian civilization. Because, if you try to structure or if you try to understand the reconstruct of the Indian civilization in terms of the structure, we have to have the blending of Ethnology and Indology, so that it can have the vital understanding about the Indian civilization.

Bose has also done certain studies with regard to the tribals of Chota, Nagpur area. He had not only understood that tribals in terms of it is own uniqueness, but how these

tribals are to be seen with regard to having it spread from one area to another and the linkage is to be seen through the technological development as such. The degree of geographical, and the social isolations; they may be the barriers, but apart from that the technological development speaks about that how these the smaller units are going to have certain amount of diffusion of the great traditions in their own society, so that linkage has to be seen in a proper way.

So, the Bose approach to the Indian civilization can be understood in terms of the two model. One of course, is the Brahmanical model. Brahmanical model which if you try to see in a very specific sense is trying to have the caste understanding in that sense as such. And the second model is the tribal model.

So, I think the two extremes, we have the two extremes in that sense; the Brahmanical model which speaks about the elite, the elitist understanding and the tribal model, which speaks about the very narrow and subjugated people in that sense as such. So, these are the two different areas, two different sphere in which, we can see the understanding in that sense as such. And in that he was trying to see the notion of tribal absorption; the notion of tribal absorption which is going to be crucial with regard to its linkage with the caste.

So, the tribal how they are going to assimilate certain elements of caste or we can see the vice versa is difficult, which he did not speak much, but Bose definitely try to reject the colonial notion of tribes that tribes, which has been understood by the colonial rulers is that they are seen as the isolated whole. They are segregated they are seen as not having interaction with the wider society; and apart from that they did not have any technological advancement.

But, what Nk Bose try to work upon is the tribals are links to the wider society to the great traditions, they are having certain amount of exchange. And these exchanges are going to bring about the sort of integration between the two different societies. Thus the civilizational approach in a sense is aimed at discovering and highlighting the threads of unity. It is basically highlighting the threads of unity, which are being represented in terms of binding the various ethnic groups, binding the various ethnic groups.

So, in a sense, we can say that the great diversity of the culture, which we try to see this great diversity of culture has to be seen in terms of having certain amount of interaction.

And this introduction interaction is having certain amount of interdependence also, which is going to assimilate, and they are going towards the wider entity towards the wider unity,. So, the two important features if you try to rate about the civilizational perspective is, the unity among its component units the unity among the various component that is important. Unity among the component unit the smaller units, how they are composed, and how they are connected in that sense as such.

And another of course, is the issue of distinctiveness, the distinctiveness from the other civilization. So, you have on the one hand the unity, and on the other hand you also have the distinctiveness. So, both the things are going simultaneously in that sense as such. So, we have the unity aspect also, and we have the distinctiveness also. So, civilization should not be seen as a sort of the uniformity or rather it should be seen as a process, which involves the multiple units, which are coming together, assembling together, and they are going along. And in that way we try to see his contribution, which become significant.

Like when you try to speak about the Jurong tribes, especially, he was trying to link up that how we have that non-Aryan communities, which were falling broadly within the Hindu fold. But, on the other hand, we try to see that the Jurong has started worshipping the Hindu goddess, and this is trying to speak about the linkage of the Jurong tribes with the Hindu fold. So, we have that the so called non-Aryan communities, they are not to be seen as the segregated peoples; they also were trying to have certain resemblance; they also were trying to understand or they also were trying to accommodate the great traditions. So, the Hindu goddess worship was been carried into the Jurong tribes, and that speaks about the linkage between the tribe and the wider culture, basically the Hinduism.

Then we also try to speak about certain other issues that Bose has also tried to speak about certain other tribes of Chota, Nagpur. Especially, the Mundas and the Oraons, he spoke about the two tribes the mundas, and the oraons. And these tribes were not only larger in size, but they were representing the higher level of technological development. So, the tribes should not be seen simply as having the simple technological equipments rather they are to be seen in terms of having the complex technological advancement also.

So, we try to find out that in the 19th century as he is raised that the 19th century witnessed a number of social movement among the mundas and the oraons. And these oraons tries to escape from the Hindu domination means trying to have their own assertion in return of having the idealized past. So, they wanted to talk about the issue of purification of their own tribes by moving away from the Hindu culture. And that is how we try to see that the Sanskritic Hinduism was been put away from the so called oraons tribes.

And that has been seen even in the case of the mundas, but the important issue is that we try to see that these exchanges are taking place. It is not the one way that one's thing has happened; it can go back. So, we try to see through these studies of mundas and oraons, which Nk Bose trying to pinpoint that how the people can go back or how pecal people can have the absorption into the pedicle entity, which is showing their distinctiveness.

Bose also has studied about the significant communities that is the specific caste the Sinha caste. So, he studied the Sinha caste basically the Sinha of Raipur, that was another important contribution. And he was trying to see that how they were been linked to the east India Company's, how the Sinhas were linked to the east India company. And later on they were going to be partnered to or they were going to assimilate with regard to the family history of Sinhas with the contribution in the as a worker; as a landowner; as a traders in that sense as such. And that is how we try to see the sort of a linkage between the Sinhas and the East India Company.

So, one can find out that the new economic forces, which has been introduced by the British rule were basically leading to certain amount of division of labor within the caste. And the Bose contribution is to be seen in terms of that how the traditional occupations are going to be shifted or how there is certain amount of weakening of the traditional occupations, which is been seen in the various stages. So, one can say that the typicality of the caste, and its association with the British force has led to certain amount of changes in the practices of the caste system, especially, trying to work upon certain issues of moving away from the traditional occupations. And in that way they were trying to make a shift.

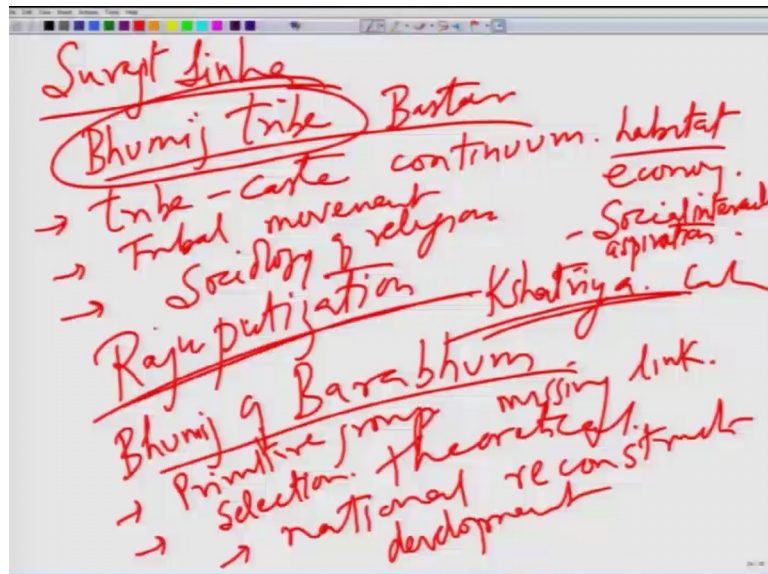
So, we can say that the classification of the various groups into the languages; into the religion; into the race or the other things are to be seen in terms of a specific synergy.

And one can find out that there is the notion of the relationship between on the one hand the tribal, and the non tribal in terms of Hindu civilization, and we can also see that both of them can influence each other. And we can see that this sort of linkage is going to be an important issue, which has to be seen with regard to the process of change.

And I think when we move further, we tried to find out that Nk Bose was also trying to depict upon the so called architecture of basically this Konark temple. And he sees that the architecture of the Konark temple speaks about, the glory of the past. So, we can have an understanding of the glory of the past while looking to the so called the buildings and the monuments. So, how the buildings and the monuments speaks about the people at that period of time.

And we also try to see that he tries to have the understanding of the Indian civilization into the various stages stage 1; stage 2; stage 3; and stage 4. And where he was trying to speak about, how these different aspect of cataloging then the issue of cultural essence are going to be linked to each other, and in that way we have to see the unity of India. So, it is not simply speaking about the two entities separately rather the sort of linkage, which is there between the two entities, which is going to be an important issue.

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Parallely, we have another significant contributor, and his contribution to be seen in terms of the civilization perspective that is Surajit Sinha. Surajit Sinha also was having a significant contribution in the field of the civilizational understanding. He also has been

the deputy director of the anthropological survey of India. And one of his most important contribution is the study of the Bhumis tribals; the Bhumis tribes of the Bastar area, and the area of Bengal.

So, in that way, we can say that the understanding of the tribals by Sinha also has some bearings with regard to the civilizational perspective. And some of his important themes, which he tries to focus upon is the linkage between the tribe and the caste. The tribe caste continuum that is the linkage between the tribe and the caste put together in terms of the linkage association not to be seen in terms of the two polarities, rather there is a continuous linkage, which is going to be there in that sense.

He also has spoken about the tribal movement, and apart from that he was also trying to see how we can have the understanding of the religion. So, the sociology of religion was another important area in which Surajit Sinha has tried to contribute in a significant way. And in analyzing and understanding these things Surajit Sinha has basically used the ancient, and the medieval texts. So, he also was having the significant use of the indological tools the indological method for understanding, the distinctiveness of the caste in the tribes that how caste in the tribes have been documented in the various ancient, and the medieval texts.

But, the important thing in that sense of course is that the tribe caste continuum are to be seen on the basis of their habitat that is the place of living in that sense as such. They are to be seen in terms of the economy having their own distinctive economy, the substance economy in that sense as such. And they are also to be seen in terms of the social interaction, which has to be seen in terms of how they are going to bring about the change in themselves. And basically for that the important thing that is required is that they should have certain amount of aspirational value, because if aspirational level is there then only, we can speak about the sort of accommodation and change.

So, Sinha has basically emphasized upon that the Indian tribes, which have been ture similarities to the present societies. They were formed to have its linkage with the caste system. So, the peasantry and the tribes coming together, which basically speaks about the amalgamation of the caste values in the tribes. And in that way, we try to see that when Sinha was speaking about these particular issues, especially, in terms of the retrials

scheme of the folk present urban continuum, he was trying to have a linkage of the peasantry, and the tribes in a specific sense.

Especially, when we try to see his contribution, we try to see that his contribution with regard to the Bhumis tribes of the Bastar region was to be seen in terms of a specific term that is called as the Raju Putization of the tribes. The Raju Putization of the tribe, where of course the tribes were trying to imitate the characters of the Kshatriyas, the Kshatriya caste, and that is how the tribals they try to accommodate themselves with the Rajput characters and not. It also was been visible that the tribes are not simply imitating the Brahmins, they can also imitate the other vary groups. And that is how he was trying to see the possibilities of the changes within the tribes going along the different lines.

And we also tried to find out that what has happened with regard to the change in the economic patterns of these tribal groups. Especially when we try to see the economic change, we try to find out that the Bhumis of Barabhum. The Bhumis tribes the Bhumis of Barabhum, they were trying to have certain amount of isolation at some period of time, and also they were trying to show certain amount of a solidarity's with the wider societies. And in that way, we try to see that the linkage of the Bhumis with the various caste groups was seen as an important issue. It is speaks about the changeability of the tribes, and the tribes should not be seen in terms of isolation they are to be seen in terms of their relationship with the wider society.

Now, we have another important aspect, which can be linked to this whole notion is that professor Sihna was trying to have the understanding of the various problems in social anthropology. Especially, when we try to see, we try to find out that Indian population has to be approached in the three different vantage point. The first is that the primitive group may be selected for covering should have the missing link. So, we if you are talking about the specific primitive group, so these primitive groups are to be seen in terms of the selection, which are having certain amount of missing links that how and when they have evolved, how they have to have their relationship with the wider word culture in that sense as such that is one important thing that we can see in terms of the analysis.

The second important thing is the selection of the groups. And their theoretical understanding, which groups are we selecting, and how we can have the theoretical

understanding about these particular issues. And then the third important aspect that one has to see is with regard to the anthropological study of the problem, which has to be seen in terms of the national reconstruction, which has been the dream project of NK Bose also. So, the notion of the national reconstruction in terms of development, how we can have the national reconstruction along with development is going to be an another important issue, when we try to speak about the specific tribes.

Now, the point that we are trying to make out is that these tribal groups, which we are trying to see having its linkage with the wider society or the wider societies have been taken up by the tribals in a specific sense. But, the basic issue in that sense is that these tribals or the wider societies, whether they have certain amount of connectivity. So, one thing is negating what you can say the linkage of the various categories that is one possibility.

Another aspect in that sense that has to be seen is that these linkages are to be seen as based on the specific studies basic ethnology, which is going to bring about a better understanding about the linkage of the tribes with the wider people. Especially his contribution with regard to the Raju Putization of the tribe, which speaks about that how the Bhumis tribals, they were trying to imitate the food habits, the clothing patterns, the other aspects of the Kshatriyas. And they were trying to have certain understanding about an adaptation of the values of the Kshatriya caste.

But, here the important question, which can be approach or which can be raised is that when there is a Raj Putization of the tribe one problem that was found is that, when these tribals were to go for the marriage, so they could not marry with the Kshatriyas in that sense. So, even though there are the linkage between the tribe in the caste, but the important aspect of course is even though there is Raju Putization of the tribes, but these Raju Putization of tribe does not make them to accommodate in terms of marriage.

So, one important thing that comes out in our mind is that the changelogy, which is there among these later and the great traditions, so whether the great tradition is going to adopt the later traditions or we can see the other way around in that sense as such whether the later traditions are going to accommodate the values of the great tradition is to be seen as a big mismatch.

So, although the civilizational perspective tries to speak about the unity, the unity of the diversities, but how these diversities are to be seen in terms of unity in a sense that is it possible that these contradictions may not be there with regard to these differences I think that is a important question. So, the civilizational perspective basically believes on the fact that how the trajectory of the various culture of the latter traditions, and the great traditions.

They are to be seen, but in that context what is going to be more important is that these cultural accommodation are to be seen in such a fashion that, they are going to bring about the unification of the Indian society in a broader way. And this civilizational perspective in that sense speaks about the notion of uniformities, and the linkage the carrying over of the specific cultural traits across the regions and that is how, we can have the understanding of the links between the various traditions. And in that way the civilizational perspective provides a sound ground for understanding the unity and diversity of the Indian society.

So, friends, with these words, I think we had some specific readings, especially the works which have been quoted. You can just read them out, and then you can have the broader understanding about both the people and the civilization perspective in totality as such.

Thank you.