

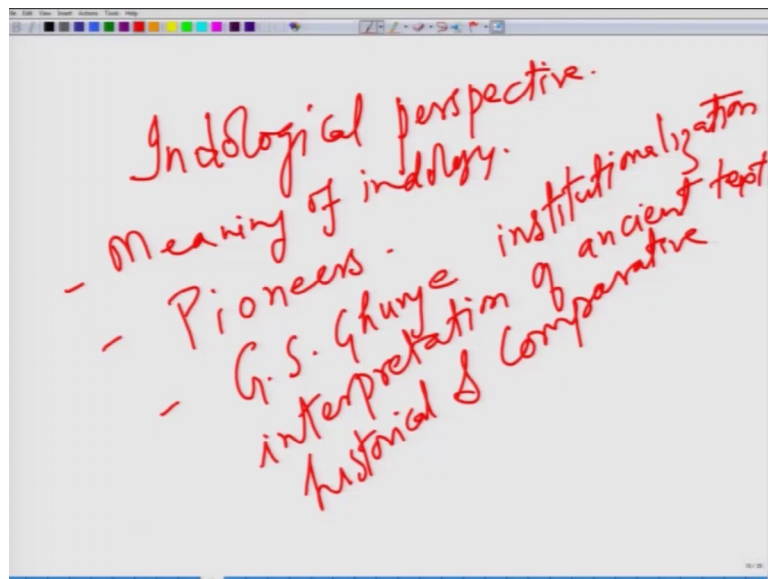
Development of Sociology in India
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Lecture – 07

Friends, welcome to the further understanding about the Indian society. Especially, when we try to see that how the emergence of social you took place in India and also the ongoing debates which have been there with regard to the understanding of Indian society. I think when we try to see it in terms of perspectives, the ways in which the society can be visualized in a very academic sense.

Especially, with a specific theoretical framework and also we try to see it in terms of its utility. So, I think when we try to raise up these issues there are many perspectives which comes in our mind. And for today's lecture we are planning to talk about the issue of the Indological perspective.

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The Indological perspective is basically seen as one of an important perspective which tries to understand the society in a specific framework. Especially when we try to see that how the Indian sociology has taken its trajectory, so the rule of Indological perspective is very prime.

In this lecture, we are going to deal about that what do we mean by the Indology. So, the first important thing that we have to deal with is the meaning of Indology. The second important aspect that we have to see in the same framework is the people the pioneers who had contributed towards the development of Indological perspective.

So, the pioneers of Indological perspective that may be the second aspect of this lecture and the third aspect is basically the significant contribution of Professor GS Ghurye. I think these are the three broader frameworks in which the today's lecture is going to be floated the meaning of Indological the so called pioneers of Indian Indology and finally, the contribution of GS Ghurye.

I think somewhere we try to see the sort of an inter mixing of these issues in that sense as such especially when we try to see that. The Indology has gain its momentum with the presence of GS Ghurye or we can say that the understanding of GS Ghurye cannot be seen without understanding the Indological perspective. So, in either of the way we try to see the sort of an intermix which is there and which is going to be an important aspect when we try to deal with the Indological perspective.

Now, as we all know that GS Ghurye who is considered to be the founding father of Indian sociology. Especially his contribution in terms of the so called institutionalization of sociology is going to be very important as such. Some where he was trying to institutionalize the presence of sociology in India like before GS Ghurye certain other contributions have been given by people like Patrick Geddes or talking about BN Seal and BK Sarkar. In the Calcutta and the Bombay school respectively, but we try to find out that their contributions were significant, but they could not institutionalize the understanding of sociology proper.

So, in an academic discourse in terms of a discipline it was GS Ghurye who is considered to be the pioneer and the founding father of Indian sociology. He has headed the India's very important department of sociology that is the Bombay university for the 30 years or. So, and their onwards his contribution is been shaped in a specific Indological perspective that is going to be very significant as such.

Now, when we try to speak about the understanding of Indology, that of course is one aspect which we have to deal with that Indology is the branch which deals with the interpretation of ancient text, interpretation of ancient text. I think this is going to be an

important issue its not only the ancient text even the linguistic studies of the problem of Indian literature can also be supported along with this particular issue. Especially, we have the archaeological documentation we have the sociological and anthropological and as well as the ethnographic evidences about the understanding of Indian society through these text.

So, in that way the interpretation of ancient text becomes an important tool for understanding and analyzing the Indian society. The inder in the Indological approach if you try to see it is rest upon the assumption that historically the Indian society and culture were unique.

And that is the point of departure from where we can take GS Ghurye as the institutional father, because the Indian society and culture was seen as different from the western society. And in that particular framework we try to find out that the Indological approach plays a crucial role in putting Indian culture and society as the distinctive domain of knowledge. Especially we try to contextualize the Indian society through the understanding and interpretation of the various texts.

Now, the point of course, is that which us which texts are going to be an important issue. Especially if you try to see there are many ancient texts, but those texts which supplies us with certain understanding about the Indian society. And apart from that they are to be popular they are to be celebrated they are to be accepted that is again going to be important as such.

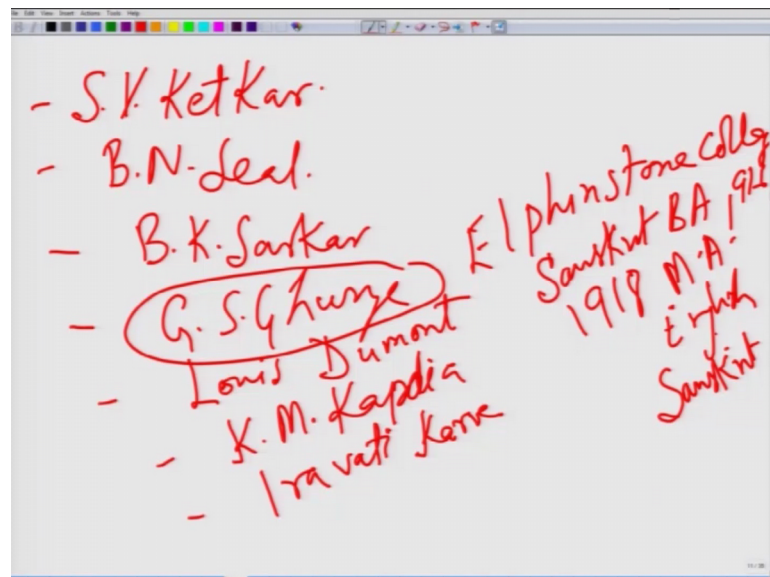
Now, we try to see that how Indology is going to be or why it has to be the starting point for venturing into the understanding of sociology in India. The one prominent reason is that when sociology started I think nobody has a clear cut idea in which direction it has to move. And in this blindfold path I think Indological perspective definitely provided a way it provided the direction in which we have to move. Because, there are certain things which are been part and parcel of Indian societies and which were well documented and well versed in our ancient texts.

So, the Indological approach it basically refers to the historical and the comparative method also the historical and the comparative method. Historical and the comparative method based on the Indian text is going to be an important aspect of the Indian society.

Therefore, the indologist use the ancient text Indian history epics religious manuscripts and the text in the study of Indian social institutions.

And that way I think all these references which we have spoken about the epics, the religious manuscripts or the ancient texts all of them are going to be an important aspect for understanding and analyzing the social institutions of Indian society. The use of the Indological approach during the early formative periods, especially, for Indian sociology and anthropology was been seen in the works of few significant people and if I name them.

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I think SV Ket Kar is an important figure, who try to have the understanding of the Indian sociology from the Indological perspective. We also have the contribution of BN Seal to some extent and we have BK Sarkar. We have GS Ghurye and also we have a prominent social anthropologist Louis Dumont. Whose contribution also is going to be significant maybe in the later phase if I get time I will try to elaborate upon the Louis Dumont contribution also.

And apart from that we had the second generation of indologist especially people like KM Kapadia and we have Iravati Karve. I think their contributions were quite significant when we try to deal with this issue of Indology and how the Indology has been taken care.

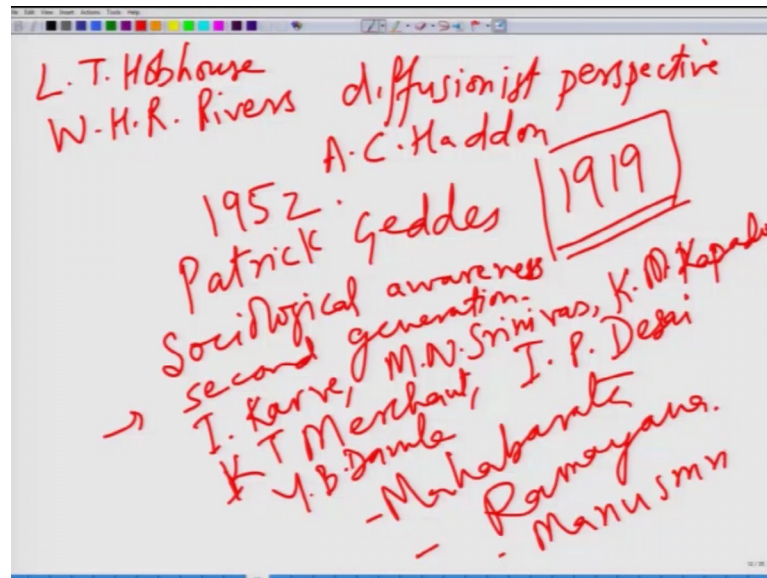
I think Indology in that sense it basically provided or it has filled the gaps which have been there. So, the understanding of the Indian society from non-discipline to discipline if you try to make that shift. So, the gap which has been there I think Indology has nicely filled that gap especially the linkage of the text and the epics the religion. How it is going to be wonderfully done by through this Indological perspective is going to be an important issue.

Now, why GS Ghurye has been so instrumental or how he tries to build up and bridge the gap for understanding the uniqueness of Indian society through the Indological perspective is going to be important. And before going to detail of that let us try to see what were GS Ghurye initial life phases. As we know that GS Ghurye whose name was Govind Sadashiv Ghurye start in 1893 and he was born in a malabon a town in konkan coastal region of the western India.

In 1913 he joined the elphinstone college elphinstone college was a prestigious college in Bombay with having the Sanskrit honors and later on the b degree which he completed in 1916. So, his contribution later on how it can be translated into the specific text was been clear when he had dealt with ma degree in Sanskrit and English from the same college in 1918.

So, in 1918 he had his ma both in Sanskrit and English and that has provided a sound grounding for him for understanding and analyzing the text in a specific framework. In 1919 he tried to go for the scholarship by the university of Bombay, and he went to London and there if you try to see in the school of economics.

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He had to study with professor LT hob house and later on when he went to Cambridge to study with professor WHR Rivers. I think that provided him with the sound understanding about how to utilize the various skills. Especially reverse contribution in terms of the diffusionist perspective was instrumental in shaping his ideas about the understanding of Indian society and culture.

And in 1923 after he submitted his PhD under professor ad AC Hads Haddon he had have the shift towards Bombay and where he had done a significant contribution. Especially in reading on caste and race in India and later on he was been appointed as the head of the department of department of sociology at university of Bombay. And he was one of the founding father with regard to the Indian social society which was launched in 1952. And later on if you try to see he had provided very significant contributions which definitely has been a bearing of the Indological perspective.

Now, the sociology in Bombay if you try to see that has been developed under the leadership of professor Ghurye. And it was Patrick Geddes who invited him who invited him to the university of Bombay to start the department of sociology in 1919. And I think this 1919 is the year which we considered to be the starting point for the development of sociology as an academic discipline in the Indian society framework. And later on Ghurye was succeeded by Professor Geddes and he became the reader and gradually he

shift over to the head department of sociology. He was the first appointed as a professor in 1934 and retired in 1959.

Now, if you try to see his understanding his creation he created a sort of a what you can say certain amount of sociological awareness about the sociology through his contribution. Sociological awareness which was basically seen as instrumental in providing the part to the second generation sociologist second generation sociologist and if you try to see the list of people it included the people like professor Iravati Karve, MN Srinivas we have people like KM Kapadia. And also we have KT Merchant, IP Desai, IP Desai. And we have Professor YB Damle and many such stall words which has become the second generation sociologist for giving and providing give shape to the Indian sociology.

Now, if you try to see Ghuryes acclimatization and his view towards the Indian society and how Indological perspective played a crucial role. We try to find out that the so called understanding about the Indian society through these Sanskritic text, definitely played a crucial role in understanding sociologically as well as in a very scientific way the creation of the Indian society. And this understanding of course, is very different from what has been talked about by the various Eurocentric scholars.

So, the Indological perspective if we try to see categorically it was having a particular stig viewpoint. In terms of having one's own way one's own vision of how or what is sociology in India. Because the ancient text has been written by the masses the people in that sense as such and their understanding definitely will have the sound routines in that sense as such. If you try to see it in terms of sources the that the various sources especially the epics the literature. We have the important epics like Mahabharata Ramayana and also we have the Manusmriti. And many other such important epics of Indian society which of course, is known to everybody and these epics were well accepted.

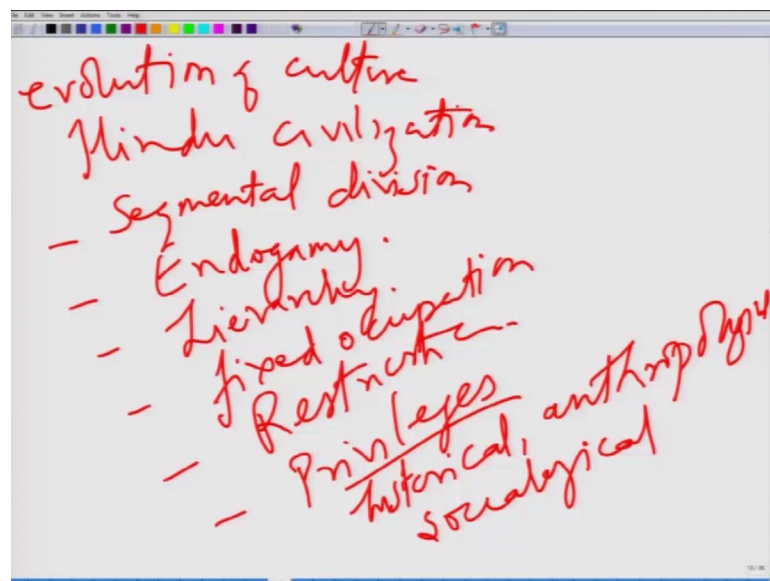
Now, the idea is that these issues have been written in Sanskritic language. Now when river Ghurye has been asked by reverse to go back to his country and to study his own culture and he has tried to focus upon the understanding of caste I think that is where he tried to invent upon the understanding of the caste through these literatures.

Now, the point is that on the one hand this elphinstones college which was providing an important base for having the scholarship in Sanskrit a sort of a training in Sanskrit interpretation of Sanskrit and also his fluent towards English. So, the gelling of the English and the Sanskrit language and an as an expression in terms of analysis was important, what you can say instrument in providing Indology as a specific perspective. Like if you try to see that sometimes it is said that in the sociology of GS Ghurye we try to find out that there was a clouding of the Sanskrit text, or maybe the Sanskrit was trying to overpower his understanding about the English literature.

So, in that way the Indology definitely if you are practicing Indology you have to be have a good knowledge about the use of Sanskrit the knowledge about the Sanskrit and its interpretation as such. So, in that way GS Ghurye was the right person to talk about to focus upon and to deliberate upon the Indian society through these Sanskrit literature.

If you try to see Ghuryes contribution especially his caste and race Ghurye was known for this particular work that is caste and race in India. Aand he was trying to see that it was these academic traditions of the Indology which has made him to create the sociological creations and research in the coming future. Ghuryes broader area of interest were the process of evolution of culture that is one important thing.

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Evolution of culture its understanding that is going to be significant in that sense as such. And apart from that he was trying to see the understanding of Hindu civilization in

particular, Hindu civilization in particular. And we try to see the origin and the proliferation of the different varieties of Indo-European civilizations which constitutes the range of Ghurye's study.

As a sociologist Ghurye feels imperative of exploring this unifying and synthesizing process. That is of the Indo-European civilization and that synthesis definitely provided a sound ground for or the sound footing for the development of sociology in terms of the establishment in spite of many divergence explorations and analysis of the process of cultural unity in India. The major thrust of Ghurye's writing was to have a clear cut understanding and vision about the Indian society.

Now, we try to see that G.S. Ghurye on caste and race if you try to see that was in 1932 Ghurye is also known for his important contribution on what the caste is. And he tried to see caste on the basis of the specific characteristics. He did not want to define it rather he wanted to understand caste in terms of the characteristics which are as follows. That caste is basically seen as based on the segmental division.

Second thing which he tries to speak about is the question of endogamy. That caste is based on the principle of endogamy; he was also speaking about the issue of hierarchy of caste to be seen in terms of hierarchy in terms of hierarchical divisions. That it tries to divide the society definitely on the basis of hierarchy, and he was also trying to speak about that the institution of caste necessarily involves the restrictions on the social interaction especially with regard to the food habits and the social in scores.

And along with that the caste also is based on the fixed occupation. So, restrictions on food habits fixed occupation hierarchy endogamy segmental divisions and apart from that if you try to see we tried to find out that there are certain privileges which are associated with the specific caste privileges associated with the specific caste. So, in that way the caste was seen as a system which has these characteristics and they provide a crucial ground for understanding the realities of caste.

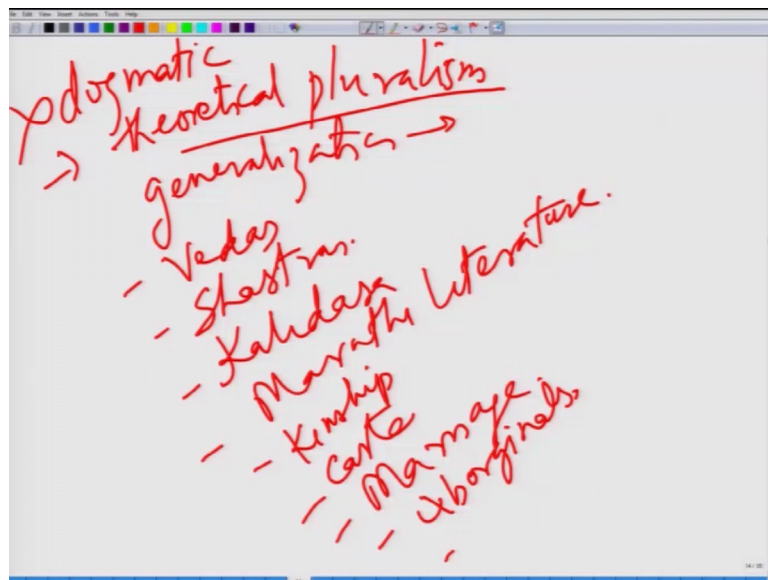
The caste and race in India if you try to see it has the combination of historical, anthropological, historical, anthropological. And also the sociological perspective to understand to understand the kinship caste system in India he tries to analyze the caste system through the textual evidences. The textual evidence is as I said were from the prominent texts and he was trying to have the interpretation of these ancient texts on the

one hand and trying to give the structural and cultural meanings on the basis of these texts. And in that way we try to have a sound footing about how the understanding of Indian societies can be seen through the Indological perspective.

Now, we also tried to find out that the kinship in the caste in India. It basically served as one of the integrative forces and providing a small framework for analyzing and integration of the Indian society. Because, it was across the nation we had the combinations of caste and kinship and which were significant in terms of understanding the Indian culture in a specific sense.

Now, if you try to move further in terms of theoretical approaches and the methodological applications of Ghurye. We try to find out that Ghurye's rigor and discipline are seen as the legendary in the Indian sociological circles. In the application of the theories of empirical exercises we try to see the specific methodologies which have been used and to put it differently Ghurye was not a dogmatic he was not a dogmatic.

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Rather in terms of the use of theory and methodology he was quite open and flexible. Despite his training at Cambridge under professor WS Rivers and his broad acceptance of the structural functional perspective Ghurye did not strictly conform to the functionalist traditions when interpreting the complex faces of the Indian society

And the culture which he choose to investigate was having certain amount of theoretical pluralism. So, this theoretical pluralism is going to be an important aspect to have a wider horizon about looking to the Indian society. So, being dogmatic is not going to be a fruitful event for developing and analyzing the society in a domain in a specific (Refer Time: 25:38) circle, the rather if we have the theoretical pluralism then it is going to have the different results.

When Ghurye conducted his survey especially in terms of research involving the primary data collection, it did not confirm to the accepted methodological canons rather he ventured into the generalization on the basis of understanding on the basis of the unrepresentative evidences. So, the generalization was more based on the unrepresentative evidences which has not been explored earlier and in that way in one of his work that is social tensions in India he was trying to explore upon the possibilities which can be thought of with regard to the sociology.

Ghurye has emphasized on the Indological approach in the study of social and cultural life in India. Especially when we try to see Ghuryes utilized the literature from the if specific works of the Vedas, the Shastras, then we have this Manusmriti the poetry of Kalidasa. And also we have the important contributions from the regional literature, especially, the Marathi literature, where he is trying to invent upon the ways of exploring various aspects of the Indian society. Even he has gone to an extent of trying to understand Bankim Chandra Chatterjees work on various issues.

So, in that way Ghurye has to be seen as a visionary who is trying to understand the society from the various perspective. One of the theme which he is trying to build upon and I think which has been said about Ghuryes that he the sweep of Ghuryes work if you try to see. It has the intellectual range of interest and people sometimes has been criticizing him saying that, he was just like a discrete butterfly Ghurye moved from one theme to another with the equal interest and the ability.

So, Ghurye was what he was trying to make out trying to touch upon the varied aspect of the Indian society. So, that all the possible issues can be turned on rather than putting it off. So, in that way his contribution appears to be quite significant he also showed India to be in exhaustible mind, we are sociologist and social anthropologist could conduct endless explorations. So, he was trying to see or seek the possibilities which can be

thought of in sociology and social anthropology. He explored the possibilities in terms of the spirit of inquiry and the commitment to advancing the frontiers of knowledge. And in that way Ghuryes precious gift to Indian sociology and social anthropology was to raise the new frontiers in the domain of knowledge.

His diversified interest are also reflected in the great varieties of works. Especially if you try to see he has worked on the themes like kinship, caste, marriage. He has also spoken about the aboriginals, he has also spoken about the issue of social differentiation and social stratification. He is also spoken about the village and the religions of India.

So, in that way he tries to cover up various aspects and it is not only talking about the rural and the classical India. He was even talking about the process of urbanization industrialization which was leading to many problems in the Indian society. Ghurye in that way try to not only touch upon the Indological perspective in terms of ancient texts. But he also has conducted certain field works which is going to be crucial.

Especially his contribution should not be limited to simply causing or analyzing the ancient texts he has also undergone certain fieldwork. So, in that way we cannot criticize Ghurye to be reductionist rather we have to see that he tries to have the varied facet of the mythology's which you try to see. In terms of data collection in terms of analysis and that is how we try to see his contribution.

Thank you.