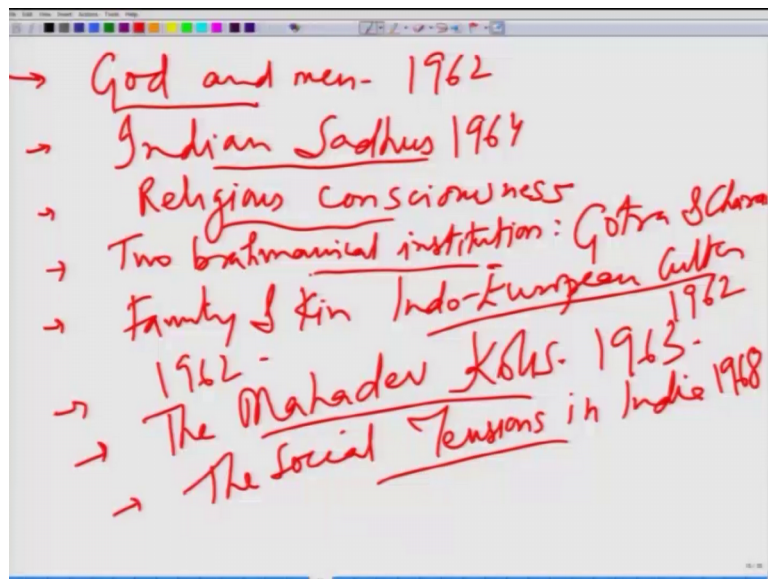


Developing of Sociology in India
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Lecture – 08

Friends, welcome back to the new learning basically in extension to the discussion that we had with regard to the understanding of the perspectives that we are discussing. Let us continue further into that direction. Now, if you have to be more systematic in terms of his contribution in a very specific sense, I think it can be visible through the significant contribution. One important contribution if we have to make out is God and men.

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That of course, is a significant condition that came in 1962. Then, another important contribution which we try to see is Indian sadhus; Indian sadhus which was in 1964. Then, he also has the issue of religious consciousness. Then, he also tried to speak about the 2 brahminical institutions; 2 brahminical institutions that is, Gotra and Charan.

Then, he has also contributed towards the sex habits of the sample middleclass people of Bombay. He also had done family and kin in the; family and kin in the Indo-European family and kin in the Indo-European culture that was in 1962. And he also has worked on contemporary problems in India, particularly in the cities and the civilization that was

again in 1962. And, apart from that, the Mahadev Kolis, the Mahadev Kolis, that is another important contribution that came in 1963 and then the social tensions in India; the social tensions in India that came in 1968.

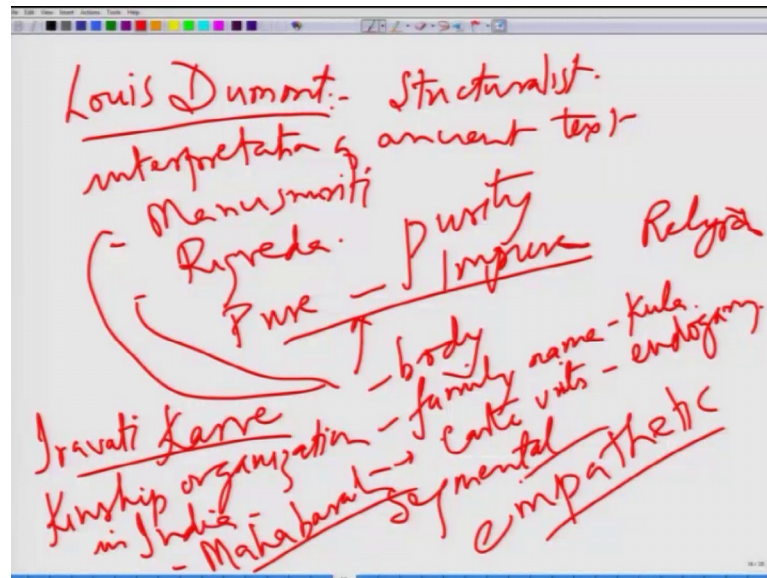
So, I think if you try to glance through the categories of work that he is done God and men, talking about the follicle and the spiritual linkage between men and the God, Indian sadhus talking specifically about the people on esteem, in that sense as such putting away and their contribution.

Then, the religious consciousness, again it has something to do with the religion, talking about the brahminical institutions, talking about the Indo-European culture in terms of family and kinship lineage linkage and then, the Mahadev Kolis, the tribal groups. And apart from that, the social tensions in India which is trying to see the problems which are emerging in the urban India. So, I think if you try to see the range of work, I think we try to find out that his contribution appears to be significant as such. Even the caste and race in India definitely that was one of the leading work which Ghurye tried to pinpoint. And this work definitely provided the landmark in terms of building up and raising the Indological perspective.

Now, if you try to see that later generation of Indian sociologists who had basically adopted or have been trained in the craft of Indology, Ghurye definitely had taken care of the fieldwork traditions along with the issue of the use of the ancient texts. And he had even gone to an extent that, he had done a monograph on the Mahadev Kolis and also has produced certain imperial works especially, which is relevant to the social anthropology.

So, in that way, we try to find out that the contribution of Ghurye as an Indologist is going to be significant.

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Now, if you try to see further, I think, as I mentioned earlier, also Louis Dumont contribution if you try to see, I think, Louis Dumont who can be seen as the person who tries to speak more about the issue of structuralism in that sense as such and his contribution. He was seen as a structuralist with regard to the understanding of the caste system in India, but his structuralist understanding was also based on the interpretation of the ancient texts.

Especially, he has used the manusmriti, Rigveda and the other ancient texts which is going to be the providing figures or the providing base for building up his discourse on the caste. Now, this understanding which he tries to generate on caste, definitely it has to have some bearing from the Vedas and the manusmritis. The why that distancing was there between the different categories, why you have the question of the purity in that sense as such because, he has tries to work upon the fact that the caste system has to be understood in terms of the purity in that sense as such.

And, he was talking about the sort of polarization which is there especially in terms of the structural understanding; he was trying to build upon the 2 poles. There is the pure and the impure and the base of that is the religion. So, this pure and impure; that is fine, but how or from where these pure and impure has are to be derived, and these things have been documented in the various texts which we are trying to emphasize upon.

Especially, we try to find out that one has to prevent or one has to have the purity of their body: one has to have the purity of the family name that is, the Kula, in that sense as such once, one kul and one has to have the purity of maybe, the bigger entities that is, the caste and the other issues, the caste. So, in that way, if you try to see the units of caste and we are how these caste units have been seen in terms of endogamy. We try to find out that, in order to have the retainment of the purity, one has to have these restrictions in that sense as such.

So, I think the segmental division of society of the caste has to be seen from these particular issues and in that way, we try to see that Dumont's contribution also falls into the category of the Indological perspective. Then, we also has certain other works like to name a few Iravathi Karve, that we have mentioned earlier.

Iravathi Karve has tried to work upon the issue of kinship organization in India, kinship organization in India. And this work was also based upon the fact that, he was, Iravathi Karve was basically trying to see the contribution of the Mahabharat with regard to the understanding of the lineage within the Mahabharat that has been quoted.

And, apart from that, the kinship usage is the terminal, terminologies in north and south are all based on the various texts which Iravathi Karve tries to device upon. So, in that way, we try to see that, how the texts can the ancient texts, the sacred texts can become very meaningful like when we try to speak about the whole issue of the interpretation of the ancient texts, I think it involves certain amount of scientificness.

Because, one aspect of Indology which has to be taken care is that, one has to be really empathetic while understanding and analyzing empathetic about analyzing the issue of what we can say caste or sorry, about the text. Especially, when we try to see this empathy, it has to be seen in a fashion that one has to go into the spirits of the author. So, that the originality is not distorted.

Means, we have to understand what the author wants to communicate and in the same spirit. We have to analyze what was the nature of the society that was prevalent during that period of time. Now, if you try to see that these interpretations, if they are scientifically done may yield the varied results and the scientific results, the only thing in that sense of course, is the precautions that one is to take is the texts are to be selected into the context.

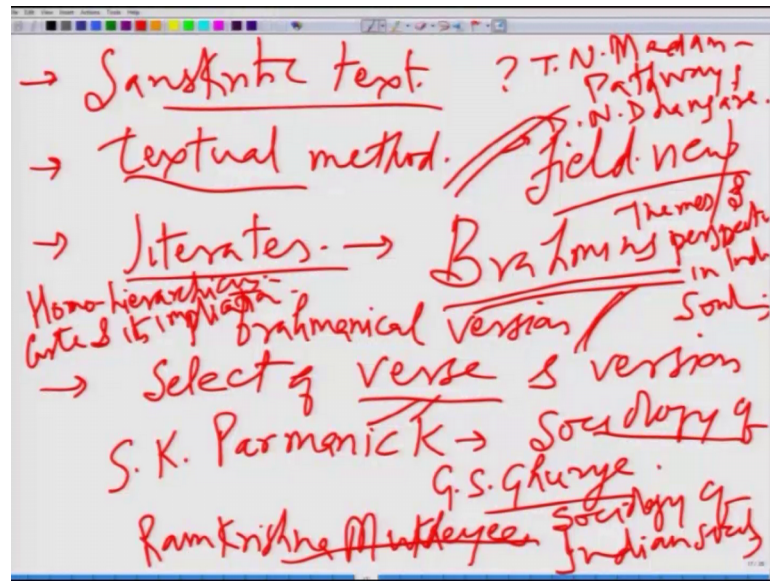
They are to be seen that, they are widely represented it and also their acceptance is going to be high so that, they can raise the universal values. They can have the universalistic model for understanding and analyzing the society. Now, the point is that, these texts which we are speaking about, these texts are basically seen as what you can say, the documented texts which are not going to be changed in that sense as such. But, it is meaning can change, meaning can change in a sense that, people can have the different arguments. The people can have the different ways of interpreting the same text and in that way the text provides the changelogy within the understanding of the issues, the social issues.

Especially, when we try to see the how the person is interpreting, how much he is trained into the Sanskrit text and how he is going to be expressive in terms of the scientific temperament. If these issues are taken care, I think Indological perspective can be seen as a very sophisticated way of expressing and understanding the Indian society.

Now, we try to see further in that sense as such. I think Indological perspective is something which we try to see is going to have the varied results. It was seen as one of the initial pioneering perspective, because when sociology started, it did not have a very sound grounding although functionalism was been prevalent. The fieldwork traditions were there, but Ghurye wanted to have that sociology which will represent the uniqueness of it is culture. And in that way, he tries to emphasize more upon the Indological perspective.

But, when we say the Indological perspective in terms of acceptance, we also try to see that there are the critiques of the Indological perspective, and how we can see the sort of critiques which are involved like one important aspect that has been raised with regard to or the serious concern which has been raised about the Indological perspective is that the Indological perspective were basically written in the sanskritic text.

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So, only [FL] texts can be incorporated which are basically having the understanding of society in the Sanskrit; but, what about the other regional literatures? What about the other regional languages in that sense as such? I think they are going to be sidelined or one can say that, it is the interpretation of the text. But, again the point is that, maybe there can be the variation with regard to the understanding of the meaning of the Sanskrit that can also vary in that sense as such. So, I think the question with regard to the Sanskrit text is put as a critique.

Second important thing which has been talked about with regard to the so called Indological perspective and sometimes, in a very brief way, we say that, it is seen as a textual method or the textual perspective because, everything was based on text. So, it was basically away from the field. So, the field view was completely missing. So, we have only the text, the textual method which was been used. But it is linkage or it is empirical verifications has been questioned in that sense as such.

The third important aspect as a critique which we try to see is the Indological perspective. Definitely the scholars who have written; and I think, it is the question of the literates. The literates are only going to be the people who can contribute or who can write. And, especially if you try to see in a historical framework, that who were the literates, so, normally we try to see that the Brahmins were the people who were having a command over the Sanskrit and for writing the scripts. So, in that way, one important

critique which has been raised about the Indological perspective is that, it is seen as a brahminical version; the brahminical version of understanding the Indian society.

And, I think in that way, we try to find out that, brahminical version is not the representative version because, masses may incorporate many other categories of the people. And in that way, that was another serious concern which has been raised about the issue of the so, Indological perspective.

And, we also try to find out that, the Indological perspective also has its limitation in terms of the selection of the verse or the version, select of the verse and the version because, we may have, the various versions we have the various verses which verse has been taken which version has been taken is an important concern. Because, if some selective versions are being taken or some selected verse of that versions are been taken. So, it can give a limited understand, but the author, the user might have what you can say denied or they have not considered the other verses of the same text. So, in that way, we sometimes can say that, one has to be really scientific and representative when we try to speak about the use of the Indology.

And apart from that, we also try to see that the Indological perspective in terms of limitation in terms of critique is also seen because, how we can build up the sociology without text. Definitely, as we said earlier also, that the ancient text, its interpretation is Indology and I think in that way it provides a very fruitful ground for knowing about the society. It is just like the time machine going back to the historical era and knowing about that as such. So, in that way, it was an important tool. But, the point of course is that, what can be the other possibilities to explore the past without these texts. I think, is going to be another serious concern when we try, to see something other than Indology.

So, we can say that, although the so called anthropology has its own limitation with regard to these specific issues in terms of representativeness in terms of its interpretation in terms of its text in that sense as such; the language of the text in terms of the method which has been used. But, in many other senses, we try to find that the Indological perspective was providing a sound background for the building up of the sociology the founding sociology in a very different way.

People like G.S. Ghurye who has been rated as the founding father, I think they try to understand the things in a very specific way. And, he was very clear, although it has been said that, when Ghurye wanted to start up sociology, he was not clear that in which direction he wants to go or in which direction the sociology has to flow. So, in that way, I think this Indology provided him the path; that is that, when nothing, when there is a blindfold, when there is no clarity, Indology definitely has provided a way out to move out from these situations.

And, in that way, the understanding of Indology has to be seen in terms of the fact that, it fills the gap, it tries to accommodate the knowledge which is missing or which has not been put in a specific framework. So, documentation definitely has its own utility. But again, we have to see that which document is going to be more important as such and how it has to be interpreted. If we have these limitations or if we can overcome these limitations, we can have the important contributions with regard to the understanding of the Indian society through the Indological perspective.

Now, I think if you try to speak about the various contributions in terms of an understanding of the Indian society and particularly for you have want to have further readings, then I think, I can suggest you that you should go through the G.S.Ghurye's important contribution. That is, caste and race in India that is, through this popular precaution Bombay, that was in 1969 and I think that provides a sound ground for how he tried to use the Indological perspective.

Then, we also have another very good work that is, on Ghurye and it is by S.K. Parmanick. S.K. Parmanick and his contribution is the sociology of G.S. Ghurye, sociology of G.S. Ghurye, which is from the Rawat publication. And one can have the good evidences about the contribution of G.S. Ghurye in terms of the various framework.

Then, we also has Ramakrishna Mukherjee's important contribution, Ramakrishna Mukherjee's contribution that is, sociology of Indian sociology; sociology of Indian sociology, that is one of the pioneering and path breaking work. It is deals with the initial phase of the development of sociology in India.

Then, as I told earlier also, we have the important work by Professor T N Madan that is on pathways and if you want to have the further understanding in terms of critique. We can have the work by Professor. D N Dhanagre. Professor D N Dhanagre's whose work

is themes and perspective in Indian sociology themes and perspective in Indian sociology themes and prospective in Indian sociology.

So, I think these are the sound works; the further readings which you can generate and especially, as I mentioned you about Louis Dumont's contribution, also that Louis Dumont's contribution if you try to see. So the important work is homo hierarchical that is, caste and it is implication caste and it is implication.

So, that work also tries to provide that how we can see Louis Dumont as an Indologist. Even the versions, sorry the verses are also mentioned in the text. So, one can have a sound understanding about Louis Dumont; also, how he has been seen as Indologist. Then, K.M. Kapadia's work is again a prominent work which one can see through the work of Iravathi Karve. We can also be seen that is the kinship organization in India. There also we had the sound understanding about the use of Indological perspective which can be seen as an important tool for analyzing the Indian society.

So, with these words, I think you can have further readings, further deliberations upon this particular issue so that, we can have a more clarity about the understanding and the critique of Indological perspective.

Thank you.