

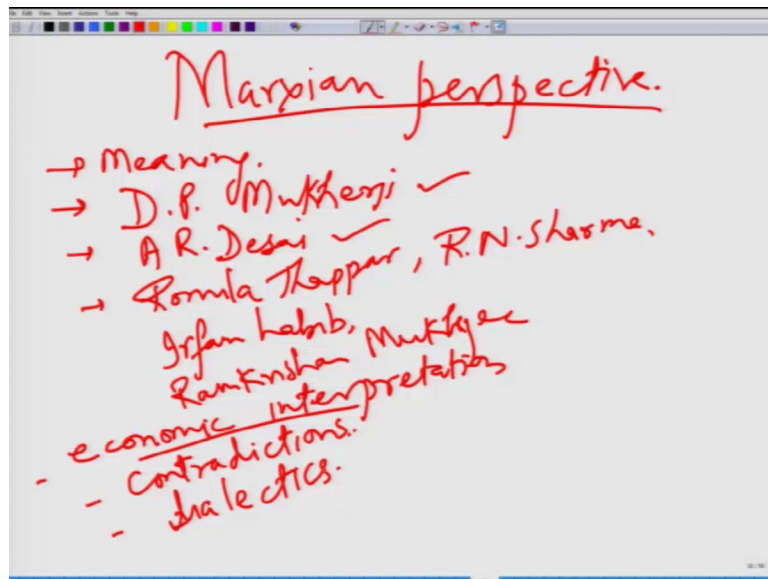
Development of Sociology in India
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Lecture - 09

So friends, as we all know that when we try to speak about the Indian sociology, we had to borrow up on many perspectives, which have been seen globally and it also has certain amount of leaning from the European framework, but the point is that how they are to be taken are they going to be relevant with regard to, the understanding of Indian society or can we see their application in terms of certain amount of modification.

That is going to be an important concern, when we try to build upon, how we can have these perspectives. One thing is sure that since they provide us with the global understanding or they are widely tested. So, the possibilities of having their failure in the Indian setup appears to be lesser in that sense.

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So, the Marxian perspective which of course, is the topic of concern, for today's lecture, is going to be a sensitive perspective because it is considered to be one of the most relevant and reliable perspective for understanding the process of change.

So, the Marxian perspective that we are speaking about, and that to with regard to the Indian society, we try to find out that in the Marxian perspective has it is own limitation

also, but here we are more concerned about its utility for understanding and analyzing the Indian society.

So, first of all we will understand the broader meaning of the Marxian perspective. It will be followed by the important contributors, who had tried to see the Indian society from the Marxian perspective. And the 2 name which comes prominently in our mind or Professor D. P. Mukherjee and another of course, is Professor A. R. Desai.

Apart from that there are many other people who try to see the Marxian perspective, like we try to speak about certain other historians especially Romila Thapar and we have professor R. N. Sharma and also Irfan Habib. Most of them have followed the Marxian perspective for understanding and analyzing the society in a specific setting.

Especially when we try to see the contribution of Ramakrishna Mukherjee, he also has contributed significantly towards the understanding of the Indian society especially the rural society from the Marxian perspective. So, I think many scholars had tried to work upon the Marxian perspective in a specific framework, but the point is that we are not going to take all of them together, but our focus is restricted to D. P. Mukherjee and A. R. Desai who try to understand the Marxian in a society in our specific framework.

Now first of all we have to understand her or what are the important aspects which are to be dealt when we are trying to see in the Marxian perspective. The one important thing that we try to see with regard to the Marxian perspective is that it tries to give more emphasis upon the economic interpretation of the Indian society or of the society in general. Economic interpretation, that is of course, one important aspects that one has to see. Second important aspect with regard to the Marxian perspective is that it believes in contradictions. It believes in contradictions.

So, contradiction is an important source for talking about the change and parallely we have this issue of the dialectics. So, the dialectics is going to be an important principle for studying and analyzing the process of change.

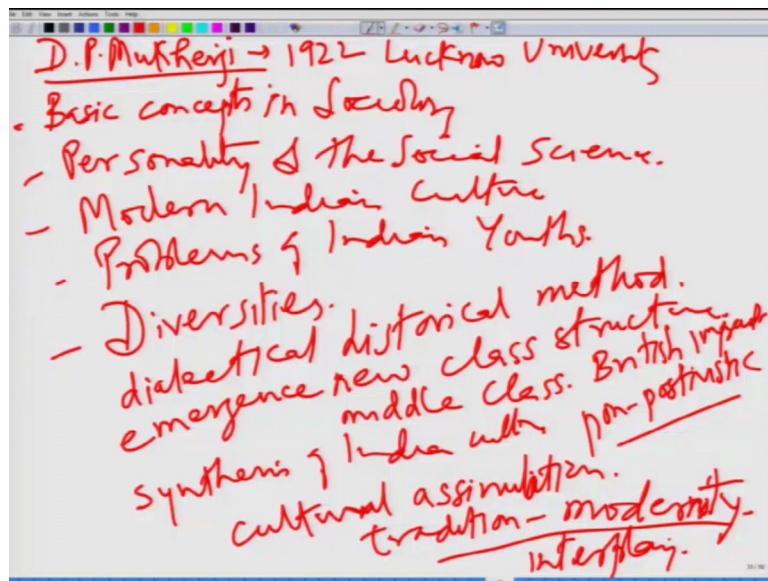
Dialectics which has to be based on what you can say the unity of opposites or we try to see it in terms of the struggle over the resources, it also tries to speak about the change which has to be there in terms of the differentiation as well as in terms of diversification. So many aspects are there which are going to be important when we try to speak about

the Marxian framework, but the important thing is that we have to see that how the Marxian perspective is going to be instrumental in understanding and analyzing the Indian society.

And as we know that we also had a leaning of or the criticism of the European theories. Especially whether they can be adopted as it is in the Indian society. So, for that also we had certain understanding with regard to indigenisation that we have talked in the other lectures.

That indigenisation also is a plea for understanding on grasping about an acceptance of the western notions in the localized way and that is how we try to see the importance of the Marxian perspective, that it can have its utility with regard to having its relevance in the a specific setting.

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Now, talking about Professor D. P. Mukherjee, who was instrumental in talking about the changes in Indian society and if you try to speak about his work, I think the range was quite varied and beyond that if you try to see Professor Dhruva Jyothi Prasad Mukherjee was an outstanding Indian who had the versatile interest in terms of in the field of sociology, economics, literature, music, arts and history.

So, I think he tries to have even the literature in that sense as such the fictions, where he is trying to speak about the different aspect of the changes and that to using the Marxian

framework. Talking about his academic carrier D. P. Mukherjee had his beginning from the department of economics and sociology at University of Lucknow in 1922. And he was seen as one of an important pioneer in the Lucknow school of thought who had put the Lucknow University to the international level.

So, D. P. Mukharjees contribution has remarkable his recognition as well as the recognition which he has given to the Lucknow University is definitely going to be instrumental in bringing about the sociology at Lucknow and at the global map in that presence because of his presence. He was also the first president of the Indian sociological conference. And he was the vice president of the International Sociological Association ISA and that is how he tried we can gorge his personality that a person who had its acceptance not only in India, but also in the international sociological association.

And one thing is of sure that he wanted to adopt or he wanted to work out for sociology, which could be seen in a particularistic way. Trying to see Indian society as a unique culture and how he is going to represent that in the international map. Some of his basic contribution if you try to see is the basic concepts in sociology, basic concepts in sociology. That is an important contribution. Then you have personality and the social science personality and the social science. And also you have the modern Indian culture modern Indian culture and the problems of Indian youths, problems of Indian youths.

And one of his celebrated work is the Diversities. So, these are some of his important contribution and as we know that, D. P. Mukherjee was a middle class Bengali Brahmin and he had the higher education he belonged to Calcutta, but for the training and for the post graduate understanding he has moved out also. He has been appointed as in the department of economics at Lucknow universities in 1924 he had served as the up labour inquiry committee till 1947.

He also was instrumental in bringing about the important revolutionary changes with regard to the policy making, as a in planning in that sense as such. He has also been appointed as the professor of economics at a Legal Muslim University. So, we try to see that he has the wider acceptance across the nation across the academia and also in the administrative setup.

And that is how we try to see that how versatile he was in terms of making his presence in a specific sense. D. P. Mukherjee was basically speaking about the social chain in the Indian societies. And for that he has adopted the dialectical, historical method. The method which of course, has its lineage from the Marxian framework, the main focus of his study was the emergence of the new class structure. The emergence of the new class structure and that is he was basically referring to the middle class; the emergence of the middle class which has emerged because of the impact of the Britishers.

So, the British impact for the emergence of the middle class in India. And he also was having a understanding that the structural forces behind the class differentiation lack to the growth of the national awakening in India. And in that way we try to see that how we can have the various structural forces which are having the differentiation within the existing class structure is also instrumental in bringing about certain amount of consciousness at the different level.

He was an exponent of the synthesis theory of Indian culture, synthesis of Indian culture. Especially we try to see the Indian culture on the one hand and the non-positivistic Indian society non-positivistic. So, we have the synthesis of the Indian culture and the non-positivistic Indian sociology and how we can see the impact of the West on the Indian society in terms of cultural assimilation. So, we have the phenomenon of cultural assimilation because of the impact of the British rule on the Indian society and how it has brought about the changes in the Indian culture. That is going to be an important issue when we try to speak about the change which is trying to speak about.

His perception of the tradition of Indian society was seen as a symbolic system, which has the central core of human action as the driving force. The dialectics of diversity was one important aspect which is trying to see with regard to the theoretical paradigm. And DP's contribution was a monument of life tradition for the sociology in general.

So, virtually we try to find out that he was trying to see the central core of the human action, which is going to be bringing about the change in the traditions of the Indian society. How he perceives the Indian tradition in terms of an understanding in terms of the understanding of the change in the traditions and the person the human being, his action is going to be instrumental in that.

According to him tradition of Indian society offers a resilient and adoptive social and the cultural forces, which must be kept in the framework while analyzing the sociological analysis. And we try to find out that the economic forces has the capacity to change. I think this is going to be an important issue that the mode of production and its relationships are going to bring about the changes in the Indian society.

He says that the value of Indian tradition lies in the ability to have a conserving force to break to have a break, on the hasty passage of development. Adjustment is the end product of the dialectics. Only alienation from nature men and work will stop the course of high and strenuous endeavour which has been talked about by D. P. Mukherjee, but the important thing is that how we can see the role of a personality.

And in the DPs thought the treatment of personality in which the mythology and the theories are rooted are going to be an important issue. D P's main concern D P definitely for D. P. Mukherjee, D. P's main concern has mean the problem of balancing of the values. Now we try to see that values which are going to be shifted with regard to the modernization.

And D P's appeal was to have the synthesis of its own merit. So, we have to get the values in terms of certain amount of synthesis, which has to be seen and he says that D P was concerned about the progress which is there in the society. And one finds that how the role of Upanishads, Sanathan, Shivam, Advaitam is there with regard to the harmony welfare and unity. How they are contributing towards the welfare and the unity and how they are trying to bring about that change the logic.

The key feature to the D. P. Mukherjee was that how the nature of modernization emerges as a historical process. So, when we try to speak about the notion of modernization, modernization has to be seen not in terms of the emergent future or the emergent present, but it has to be seen in the historical frame. It has to be reflected from the history rather than trying to see modernization as an outcome of certain things.

So, if we have to speak about the nature of modernization we have to see the historical processes. And because of those historical processes there is an expansion alleviation and revitalization of the various aspects. And that has led to the modernization in a specific framework. Though we try to see these changes in a very systematic manner, but we try to see that the traditional values and the cultural patterns are not the total departure from.

The modernization, but they are resulting because of the interplay between the traditional and the modern. So, we try to see that what is ever changes are there, these changes are not abrupt or they are not going to be what you can say away from the history from the past, rather we try to see that there is interplay between the tradition and modernity which has to be seen in the sort of the dialectics that traditions and modernity they are not the 2 opposite things rather they are having an interplay and because of that interplay we try to speak about the changes.

And in that way his application of dialectics is been seen with regard to the issues of the tradition and modernity; so, the tradition and modernity are basically seen to have certain amount of an interplay and this interplay is basically leading to the changes sometimes they can be seen as an obstacle to modernization but they can also lead to the acceptance of modernization at a higher level.

Now we try to see that what it does? It basically gives us the freedom to have the alternatives and to have the evolution of the cultural patterns which cannot be the synthesis of simply the old and the new. The new values and institutions must have the soil and the roots from which it has imbibed it is character.

So, the modernization is not coming from an outside, it is not coming from something from the alien body rather it has its roots it has its grounding from the very soil from where it has emerged. So, it is not seen as an element rather it has been seen as an outcome of the interplay, between the tradition and modernity within that specific setting.

So, the modernity can be defined in relation to and not in the denial of traditions. So, we can say that traditions are responsible for bringing about the modernity. We cannot say that there is an end of traditions and then we are having the advent of modernity. So, the modernity for attainment of modernity the presence of traditions, the role of traditions is going to be of importance.

And that is how we try to see the linkage between the tradition and modernity. So, in that way the D P's interest was quite divers, it ranges from the music, the fine arts he was trying to speak about the Indian traditions in relation to the modernity. He was having the stronger appeal towards the Marxist understanding about the dialectical interpretation of

the encounter between the Indian traditions and modernity. And what he is trying to speak about is that how the West has influenced the Indian tradition in a specific way.

Now we try to see especially the Indian history and economics which has to be seen in tune with sociology, and what D. P. Mukherjee observed is that it has a distinctive feature of India was its social system. And within that we try to see that the social aspect along with the history politics and economics, they are also instrumental in bringing about the changes which are there and it is leading to certain amount of new form of changes in that sense as such and even the history which has to be seen is not to be seen in terms of the linear history.

Rather it has to be seen in terms of the contradictions. And he was highly objecting the history which has been written by many historians by the Indian scholars, because he says that the history which has been written by them are going to be the linear history. And he said that the history which is linear does not speak about the contradictions. And as we know that the history has full of contradictions, but the way the historians have depicted the history is not going to be a fruitful history.

Because the contribution the contradictions in that sense are going to be minimum. So, that D. P. Mukherjee in that sense tries to study the traditions and he was not oriented simply to the past, but he is also included the sensitivity towards the changes. So, thus the change traditions were not the past they were the living traditions for them it is going to be important. The traditions which are having the links with the past are going to be adaptive to the present. So, that is how we try to see the sort of continuity which is there.

Especially when we try to see the various aspects which have come in to figure especially it is not simply that you have the complete transformation of the structure. Rather it has certain amount of adaptability of the past traditions and which are been modernized in a specific fashion and that is how we try to see the change. And what is more important is that D. P. Mukharjee tried to see basically the economic forces of the changes which has been brought about by British. He says that when we try to see the understanding of the Indian society through history we try to find out that many forces of changes have been there.

He says that the Indian society had the periodic invasions especially the Muslims have been there the Muslim invasions have been there, with regard to it is influence on the

Indian culture like in the Indian Muslims we have the Sufis, we have also certain amount of change in the monuments in that sense as such and apart from that there were many other experiences which has happened certain amount of conflicts were also involved.

But the impact of the Islam on the Indian society was not very diverse; the reason being that D. P. Mukherjee was trying to see that the changes which have been brought about by the so called Islamic traditions are not going to bring about the structural changes. To him the changes which have been brought about were by the Islamic invasion were only the cultural changes in that sensation.

But these cultural changes are not going to bring about the structural change the change in the structural arrangements. So, those changes are going to be accommodative, but when he said that the Britishers when they came. So, they try to have certain amount of impact especially the economic forces of the change, which has led to that transformation of the Indian social structure. And that is where we try to see the Marxian analogy that how the structural transformation is happening because of the economic forces of the change which has been brought about by the British.

And especially when you try to speak about the emergence of the middle class, he says that the Britishers they try to implant upon certain modernity within the existing traditions. And it is an outcome of the synthesis of this which has led to the emergence of the typical middle class which he said that they were half Indian and half British. They were by my mind they were the British, but by heart they were the Indians. And that is how the tradition modernity has to be displayed. That the understanding is that it is not a new man it is not what you can say the new change which has to be seen rather it has to be seen in terms of an interplay.

Especially when he was trying to see or talking about the issue of changes in the Indian society he had spoke about 2 specific aspect in the historical framework, that is speaking about the new man and the new society. And he tries to see that at the different period of time in the Indian society and culture we try to find the presence of the new man and the new society.

And whenever there were contradictions, whenever there were what we can say the crisis in the Indian societies you had the emergence of the new man and it has a specific social order. It has the new form of society and through that we try to become resilient towards

the changes. Like he said that we had various new man which have put the so, called crisis of the new situations and they have put them safely to the next stage.

We have the new men like Raja Ram Mohan Roy at certain period of time, who tried to fight against the evils of the various cast institutions, the marriage practices in that sense as such and he is new order in that sense was based on the principle of rationality. Similarly, if you try to see the changes which have been thought of in terms of the new man was the Rabbindranath Tagore.

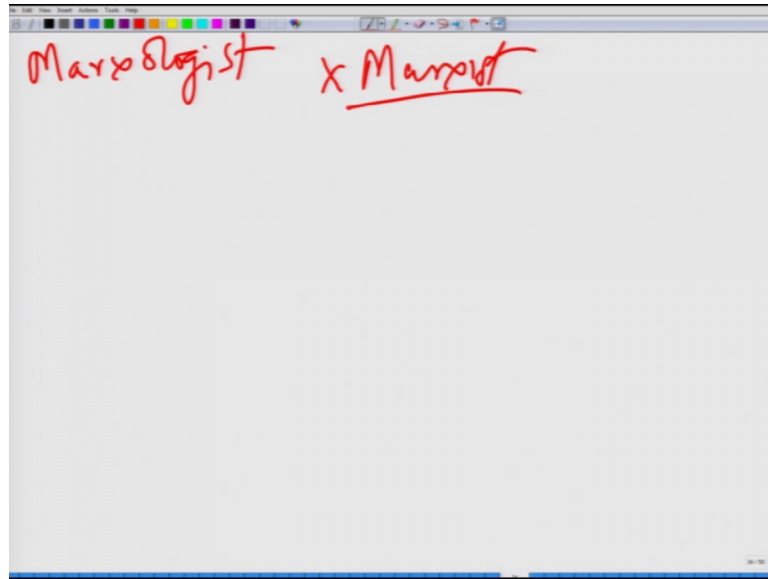
And how he was trying to see what he can say the; what can be the new order, where the decentralization is going to be an important aspect, where the villages are to be empowered they have to be given the autonomy and that can bring about certain amount of new order. Similarly, when he was talking about the independent India, he said that the new man was Javaharlal Neharu and that Javaharlal Neharu for him the new society was the planned society.

So, in the different stages of the crisis in the Indian society, we tried to find out that you had the new man, and you have the new society which were replica of the changes which have been there. But the important thing is that these crisis situations have been overcome because of the principle of dialectics at the different period of time. So, you have the thesis, you have the entry thesis and then you have the synthesis as a new society in that sensation and that is how we try to see the picturization of the dialectics that was involved.

Then he is also speaking about one important principle that is the notion of Charvethi Charvethi that is moving forward moving forward. In a sense that he did not believe in the stability of the Indian society in order. Rather he was trying to see the dynamicity of the Indian traditions and that is how he is trying to see the interplay between the tradition and modernity.

Now if you try to see these things in a better way. One can say that he did not adopt the Marxian understanding as it is, rather he was claiming himself to be the maxologist not as a Marxist maxologist and not as a Marxist.

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So, the basic understanding in that sense of course is that he was trying to adopt the philosophy of Marx in the Indian set up. Rather than imitating the Marxian analysis as it is in the Indian society and that is what is needed when we are going for a plea for indigenisation and D. P. Mukherjee has rightly done that, that not adopting the Marxian what we can say tools for analysis.

Because the industrial class structure which have been there in the Europe is not the setting over here in India. So, we cannot as it is imitate those things as such, but we can have the ground philosophy of Marx in terms of the changology and that we can apply to the Indian society. So, this is how we try to see the contribution of D. P. Mukherjee and how he has wider canvas talking about the economics in that sense where he was talking about the question of the machine and the technology.

And he was to some extent opposed of the Gandhian understanding that machine should not be there. Rather he was saying that the machine and technologies they are part and parcel of the change and they have to be adopted in such a way that it may not lead to the process of exploitation and he was talking about the character of the Indian burgess.

He was talking about the character of the industrial society and beyond that he was also trying to speak about the advent of modernity which has the secular character, like talking about the new form of middle class which are to be seen in terms of the bureaucrats, the technocrats, the lawyers, the teachers in that sense as such who are part

and parcel of the middle class. And they are basically the promoter of the British training the British policies are in a specific framework.

So, virtually we tried to find out that the changes which have been there although the internal contradictions have been there, but these internal contradictions did not have resulted into much wider changes, but the influence of the British on the Indian society in terms of an external force has led to the structural transformation of the Indian society.

Thank you, we will meet again.