Preface

Nirmal Kumar Bose has been chosen as the theme of the thesis, especially because of his role in consolidating the growth of Indian sociology and anthropology. The trajectory of these social sciences down the lanes following the stages of Indian nationalism, had added a special aura, which must be understood well. Bose steeped with a strong sense of nationalism and an innate faculty for altruism, had developed a distinct trait of doing social science research in India. Bose does not surface up as aptly as he deserves, since he seemed shrouded by many other personalities who seemed to have clouded him. Especially in the present context, not too many discourses are rustled up to present this man and the works he published. The present work therefore makes an effort to have a fresh take on Bose and his interpretation of social reality. The great tide of time had changed a lot of the circumstances, which may seek an altogether new perspective, very different from the one which Bose took upon. Nevertheless, Bose will be remembered for his remarkable understanding of the Indian society and the nationalist spirit which helped him strategize policies for a nation bogged down under the whips of imperialist rule. Bose was at the same time a Gandhian thinker and the Gandhian philosophy of peaceful deliberation through nonviolent ways must have influenced him. These ethics therefore reverberate in his works and the dialogues that he initiated between individuals and society.

As far as the Indian society is concerned, he drew up a distinct approach to explain its thriving multiplicity. He felt a cosmopolitan science of society will be required to explain a society like this. The history of science that should explain the functioning of such a quintessential Indian society must have richer fabrics woven together tightly with the threads of high and low traditions. The circulation of the diverse layers must go on, without which a versatile knowledge creation will not be possible. It is not a logo-centric world where knowledge is created through centralized system of pedagogy, but one where the knowledge is created in turns. It is a liberal system where cosmopolitanization of knowledge is encouraged without keeping it under the garbs of any single community. The hierarchized society shows munificence and acknowledges the distinctive contributions of each community. No one is left out and each has much to contribute, and this shows up in the social and national edifice that is set up. This is how the colourful patterns of civilization are set up that extolls the
roles played by its various stake holders. This is how Bose builds up the premises of the civilizational perspective that clocks new shape and spreads a quick growth across the academic fora.

Bose’s methodologies attract a fresh spate of attention for their novelty and sprightful permutations, rarely seen before. It is interesting that how Bose used these combinations to study vibrant elements of Indian society with vitality and essence. He went on to study the quintessential elements of the caste based stratification as well as the tribal system of communal living and tried working out a continuum between the two. It is vivacious to learn the kind of continuum that he established between the two and the economic maxims that he used to gradually coalesce his standpoint. This probably has gone a long way in forming a distinct identity for Bose, for the way he brought out the hybreeding between the two forms of collective living to spin around the idea of functional integrity, is indeed a sustainable theme for the Indian society. He had foraged for the spaces to build up the nation, at the same time so as to bring the diverse parts of the society on the fore-front. The way Bose worked rigorously to build up an inclusive idea of a diverse society, worth sustainable for the conflicting groups, truly makes for a great analysis. The contrasting groups though working in opposition toil hard to complement one another to showcase a unified social order. It was indeed the raison d’être of Bose’s theory, and hence the overall objective behind the current thesis.

Therefore, each of the chapters work sequentially to bring forth the individual essences of Bose as well as to show that how all of these in admixture bring out the true soul of his work. The historical juncture and his compatriots have been discussed fully to comprehend the plot and theme of Bose’s work, and later on through gradual filiation and expatiation of his theoretical planks, his core ideas have been understood. An argument and counter-argument have helped us locate Bose in the present scenario as well as to presume his impact on further research.