Chapter-2

Literature Review

Nirmal Kumar Bose was widely known and revered in the academic circle and his work had influenced several scholars who wrote profusely on him. Bose’s life and works had been illustrated by several such scholars who chose to focus on these distinctive perspectives. Let us come to these deliberations one by one.

I

One such man was Surajit Chandra Sinha, who was his disciple and a learned man. Sinha had a long association with Bose for which he developed a strong attachment that could be taken as a treasure trove for those working on Bose. Sinha was believed to have informed us about his vivid bibliography that is still widely banked upon for its detailed chronology and authenticity. Sinha introduced us to the perceptions of Bose through his numerous write-ups. One such was a volume published in felicitation of Bose, where Sinha wrote of the dynamic personae of Bose and said,

One of the most impressive aspects of Professor Bose’s intellectual quest has been his perpetual endeavour to transgress the artificial boundaries of traditional disciplines and to bring many perspectives together in the understanding of human problems. (Sinha: 1972: Preface).

Sinha appraised us of the mentors that Bose looked upon such as Boas, Kroeber, Freud, Malinowski and their theories as well as the major life events that exercised a thorough influence on Bose. These included the famine relief in Bankura, repatriation of the indentured labour in Fiji, Gandhian constructive work at Bolpur etc. He discussed about Bose’s intellectual interests thus sketching the range and foci of his work. Sinha therefore said,

I am certain that in the social sciences, too, Bose wants the bulk of our activities to be oriented towards helping the society to overcome the threshold of poverty and to revitalize social life in the villages and towns, while leaving a place for pure theoretical research only for a minority of dedicated scholars who genuinely belonged to that order. Bose has no misgivings whatsoever that such scholars will not
periodically seek inspiration from probing deeply into the roots of the malaise of the social world around them (Sinha: 1972a:20).

Sinha also studied in depth the transformations that had been surreptitiously undergoing in the belly of the tribal communities and the caste systems as well as tracing the interstices between such changes. Sinha therefore in his article, *Is There an Indian Tradition in Social/cultural Anthropology: Retrospect and Prospects* (1971) said, “N.K Bose in his studies on transformation and changes in the caste system brought in the dimensions of economic and power relations seen through history beyond the prevailing concern for the study of customs” (Sinha:1971:7).

Sinha narrates us of Bose’s crux of the caste system and introduces us to the distinctive components of the system as espoused by Bose. He said the cultural autonomy of the new recruits and the vent provided through the idea of *Sannyasi* (ascetics) helps sustain the basis of caste system in India. In his book, Sinha therefore said,

Bose, however, brings in two other factors which helped to maintain this highly regimented hierarchic order, namely the cultural autonomy of the caste groups and the role of the *Sannyasi* (a hermit who has renounced the worldly ties), which assures to an individual honour as well as freedom from the constraints of society (Sinha:1967a:43).

Sinha also kept the readers abreast with the distinctive style of theory building that Bose offered. He essayed Bose’s approach of drawing the unity of the civilization on the basis of cultural zones. Sinha in his article, *India: a western apprentice* (1980) outlined the framework of the Indian civilization that Bose had proposed.

Sinha likewise reviewed the basic tenets of Bose’s views in the article, *Involvement in Social Change* (1967), where he discussed the various problems that Bose proposed. He spoke at length on the changes that Bose saw was peeping in the system in the post independent phase and how they retained their primordial forms in the urban set-ups to create possibilities of centrifugal sub-nationalism in the current scenario. Sinha therefore said,
Bose then analyses how tribes have been absorbed in the caste mode of production and what happens to the caste system under the impact of industrialisation and commercialisation. This latter concern leads him to explore the reasons why caste like sentiments seem to persist in urban Calcutta. Another set of problems which has interested Bose is the varieties of centrifugal sub-nationalist tendencies in post-Independence India. Here his own diagnosis is that one of the major conditions for the growth of sub-nationalism is the differential rate of economic change in the various linguistic and ethnic regions of India. This has led the emerging regional elites to take particular initiative in rigidly guarding their relatively less developed regions for their own economic and political control. As an action anthropologist, Bose has been vigorously involved in thinking about planned social change in India. Here he has cast his lot with Gandhi's ideas in self-conscious opposition to those of Marx (Sinha: 1967:1707).

Sinha held up Bose’s concept of acculturation among the tribal inmates and showed how their rituals and practices were interspersed in the Hindu traditions and customs. Sinha saw this tribe –caste continuum as the wedding between the primitive tribal economy and the advanced caste based mechanical economy. Sinha therefore in the paper, *Tribes and the Indian Civilization* (1981) said, The Hindu method of tribal absorption emphasised the decisive factor of articulation of the backward tribal economy with the more advanced plough based economy of the Hindu peasantry (Sinha: 1981:7).

A prim study on Bose’s life has also been done by Nabanipa Bhattacharya, who looked into the various gamut of Bose’s life courses. The work can be taken as a brief sojourn with Bose’s life and work. In her paper, *Through Thick and Thin: Reflections on Nirmal Kumar Bose* (2008), Bhattacharya in her abstract said,

This essay attempts a descriptive introduction to the life and works of Nirmal Kumar Bose, one of India's foremost social thinkers. Drawing largely from secondary sources this essay does not claim to be a complete theoretical critical attempt, yet, by providing a tour of Bose's life and works it throws up possibilities of discovering of something hitherto unknown and unexplored. The essay is divided into four sections. The first section looks at Bose as an anthropologist, the second highlights his reflections on the nature and culture of Indian society, the third outlines Bose as a Gandhian scholar and activist and the fourth

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puts forth general observations on the legacy of Nirmal Kumar Bose (Bhattacharya: 2008: abstract).

D.K. Bhattacharya also made a meticulous re-view of Bose, especially highlighting his contribution to archaeology. The paper made an attempt to talk about the genius of Bose in unravelling the temple structures of the country and the grip he harboured on the Sanskrit language to interpret the edifices. Bhattacharya urged the scholars to equip themselves of the premises of anthropological knowledge in order to analyse the archaeological discoveries that Bose made. Bhattacharya therefore said,

It is interesting to see that Bose does not always stick to the established terms (all derived from Sanskrit) used to designate the various morphological parts of a temple structure like Shikhara, Jangha, Amia, Kalasha etc. Instead he went around the colonies of local artisans (who are even today working in modern temples) and borrow the Oriya terms used by them. Another important aspect of this great work was that he incorporated the essence of the text of Bhuvanapradipa. The original Sanskrit manuscript is believed to have been lost, but an Oriya rendering of some parts of it was available. This, indeed, shows Bose's deep seated interest in temple architecture. Further, anybody who has seen this Magnum opus of Bose would realize that for a student of pure science, his understanding of Sanskrit is indeed surprising. Almost fifty percent of this 210-page work is full of Sanskrit slokas from Bhubanapradipa and lines from Oriya Silpasastra juxtaposed together. This laborious work brings an altogether new dimension to the study of temple architecture. The western scholars, as well as their Indian disciples, trained in the schools of Europe, lost the means of gaining an insight into the traditional power of architecture of the Indian craftsmen (Bhattacharya: 2008: 20).

Gayatri Bhattacharya spoke about the renditions of the study of civilization for which Bose is such widely known. She spoke about the different constituents of the civilizational framework, thus trying to make out the crux of Bose’s idea of civilization. She said,

A more precise articulation by Bose of what is meant by civilization, of the depth and expanse of civilization seems desirable. It must be admitted that Bose did not, earlier in his career, offer any precise formulation of what is conveyed by the term, civilization (Bhattacharya: 2013: 17).
Introducing Nirmal Kumar Bose requires strong reliable planks, which to a large extent was provided by Purnima Sinha, yet another scholar and wife of Surajit Chandra Sinha. She presented a selective biography of Bose, which helped us creep into insightful aspects of Bose’s personae. She helped depict the robust and firm side of Bose’s mentality. For instance, Sinha wrote,

Bose was not capricious and did not take whimsical decisions. He could not be characterized by fickleness of disposition and mercurial moods. He was firm and well-founded with a robust character. Bose stayed back in his college to complete the experimentations in the laboratory which he has been continuing for long though most of his friends have abandoned college. His chummy friend Soumen Thakur too eschewed his studies on patriotic grounds which Bose did not (Sinha: 2001:6).

Yet another sociologist who wrote extensively on Bose was Andre Beteille whose famous way of introducing Bose in *Hindu Method of Tribal Absorption* (1992) remains stunning. He wrote how exactly Bose’s way of doing ethnographic research was starkly different from his predecessors. He showed how the European anthropologists wrote long, but insipid monographs of tribal life. They spent a long time with the inmates they proposed to study, but their works were steeped with a strong sense of apathy and disdain. Beteille showed how exactly was Bose’s way of understanding the life of the Juangs different from the monograph centric intensive research which was the buzz word for the 19th century colonial anthropology. He therefore wrote,

The work of Malinowski and his associates in the London school of Economics did much to establish the standards of fieldwork in anthropology. British anthropologists and those trained in Britain hold by and large that although many had conducted field investigations before his time. It was Malinowski, who turned fieldwork into a proper instrument of scientific research. The tradition established by him requires the anthropologist to spend a period of about a year in the intensive study of all major aspects of a small community of people. In India a number of field studies have been published in the last two decades. In discussing the nature of Bose’s work we will have to make a distinction between intensive and extensive field works (Beteille: 1992: introduction).
Another expert on Bose is Pradip Kumar Bose who worked on various dimensions of Bose’s work. He felt that Bose had always treated anthropology as a science. He believed that anthropology as a science should not bank upon rigid structures but must be open towards unexpected discoveries. Bose was influenced by Franz Boas, and therefore Pradip Kumar Bose said,

What impressed Bose most about Boas, he told Sinha, was his inductive natural history approach which kept the mind open to unexpected discovery...this is the characteristic claim of science of empiricism, in which induction is considered the indispensable foundation of all foundation knowledge (Bose: 2007:296-97).

Pradip Kumar Bose therefore gave a succinct account of Bose, emphasising his role in vernacularisation of ethnography and his contributions towards developing anthropology of architecture, castes and tribes. He also dwelt upon N.K Bose’s idea of nation and nationalism and finally his thoughts over the city and the society. He therefore while commenting on Bose’s works said, “In writing these essays Bose perhaps anticipated that openness, rather than scientific closure, would one day become an inevitable feature of the discipline” (Bose: 2007:296-327). Pradip Kumar Bose deliberated on this idea in another of his book (2011), in which he studied Bose’s contribution to the study of anthropology in vernaculars.

In another deliberation, historian Gautam Bhadra justified his take on the term, ‘scholar wanderer’ often used to describe Bose. Bhadra said here wanderer doesn’t mean just traveler but something more. It may not mean wandering just for pleasure, physical recovery, or for savouring the nature. According to Bhadra,

Wanderer is a saint, a man who belongs to the fourth order of the life course. The oral tradition itself had given birth to the idea of wanderers in Indian culture. The wanderers beg alms and don’t take refuge at other’s houses for more than a night. He remains indifferent to worldly pleasures and nurtures all creatures around him. This is how he learns to get rid of the prejudices of routine life. This idea of a wanderer has been accepted in folk tradition. .... this idea of a wanderer must have been known to Bose. During the August Revolution, he was arrested while his way back home. He left for the prison with very few daily items he used. For him this must have been another experience of a true wanderer (Bhadra: 2012:372).
In another deliberation in the same book, Abhik Kumar De (2012), delved on the writings of Bose while he was being incarcerated at the Dum Dum Central Jail. He brought out the daily activities of Bose as he had written in his diary. The record provides verbatim account of Bose’s routine life that provides a rich store of ideas about him and the kind of life he led.


> In preceding and subsequent chapters there is an attempt at understanding social structures against the backdrop of history, i.e. change. When we view the book from the perspectives of evolution and ideal-practiced dialectic, we are struck at the breadth of his vision of social anthropology that transcends elementary ethnography through analysis of structure. Where he has done ethnography, he has taken care to place the community in the light of its history, highlighting the trends of change with time (Bhattacharya: 2002:2-3).

Thus Bhattacharya harped on the evolutionary aspect of Bose’s writings that was reflected in various works especially Bose’s stark contrast between the simplistic rural life and the much elaborate urban paraphernalia.

Bimalandu Bhattacharya, a disciple of Bose too contributed to this commemorative lecture held to honour Bose. He wrote at length on the dynamic personality of Bose which was full of exploratory zeal for fact-finding and research. He carved out the enterprising nature of Bose which ranting with strong nationalist spirit had a deep urge to undertake ebullient programmes for the nation. He seemed overwhelmed when he wrote,

> I vividly remember how he was full of dreams and plans, his ideas tumbling out and spilling over a roomful of listeners, sweeping all off their feet with their heady ambition, holding them spellbound, after which he would head out for and vanish in the Himilayas like Huckleberry Finn headed for the open-beyond “civilization”, planning incredible missions even at his advanced age. Age was no bar to Nirmal
Kumar Bose in his effort to realize his dreams of exploration and research (ibid:8).

In the same book, Baidyanath Saraswati, yet another scholar of Indian civilization described Bose as a Gandhian anthropologist. He traced the outstanding contributions of Bose, his visionary schemes and the semblance between Gandhian thought and Bose’s ideology. He tried mapping a legacy of Bose, which he termed as ‘Bose’s School’, by outlining the endeavours of his adherents like Surajit Chandra Sinha, Nityananda Patnaik, Annada Bhagabati, P. K Bhowmick, Biswanath Banerjee, Saradindu Bose, M. A Dhaky, Dharani Sen, Gautam Sankar Ray, Birendra Kumar Bhattacharya, Andre Beteille, P.C. Joshi and T.N Madan. Extolling Bose’s work, Saraswati therefore said,

I believe, Bose’s work will continue to delight future generations who will never see him but will read his works. The door of this extraordinary Gandhian anthropologist stands open to all those who seeks to do this kind of thing better and better. Bose’s method will enable the social scientists to develop new methods, new knowledge, new understanding and new benefits from the “concerned exploration” of man (Saraswati: 2002:36).

Yet another writing, linking Bose with Gandhi was by Bhowani Prasad Chatterjee. He presented Bose as an interpreter of Gandhi. Bose was greatly taken by Gandhi’s faith on God and truth which for Gandhi were synonyms. He also liked the simplicity that Gandhi’s personae rendered. He never took himself as a prodigy but tried to be one amongst the many. Gandhi was therefore primarily a man of action whom Bose revered and this was reflected in his works. Chatterjee therefore said,

While constructive work aimed at building up the foundation of a new society based on truth and non-violence, the purpose of non-co-operation was obliterating the old and wrongs in the society. Prof. Bose used to compare this strategic programme with war. He had a deep knowledge of military science. Gandhiji used to call satyagraha as ‘moral equivalent of war’. Prof Bose was obliged to interpret this analogy...echoing Gandhiji’s advice he reminded that invitation of sufferings must be an intelligent act and in no way should it be mechanically done (Chatterjee: 2002:42-43).
Pranabranjan Ray, a connoisseur of art, and a student of Nirmal Kumar Bose brought out the aesthetic side of his personality. Not only Bose was a scholar in his field, he was an avid advocate of art and architecture. He showed art, artifacts and architectures have distinctive styles that cut across religious and linguistic divide. The Canons of Orissan Architecture by Bose was an illustration of this point. Ray writes,

In a number of articles, published in short-lived and now forgotten Bengali journals, between 1929 and 1932, on temple architecture, especially of Orissa, Nirmal Kumar sought to establish the theory while art needs to depend on social motivation and function for its existence, the motivation and function do not determine the physical structure and the perceptual qualities of art. Citing examples of differences in the physical structure and the perceptual qualities between the temples of North India and Orissa built roughly in the same period of time, Nirmalbabu argued that while the prime religious functions of the temples remained constant the physical structure and the perceptual qualities differed locationally and time wise (Ray:2008:50).

Yet another expert on N.K Bose is Prof. P.K Misra who held Bose in high esteem. He had the experience of working under Bose’s purview at the Anthropological Survey of India. Being a research associate, he was inducted into research activities by Bose. Misra said the approach that Bose adopted was more penetrating and required fathomless energy because it refuted the top-bottom style of impersonal surveillance. Misra further wrote,

Bose was the first dhoti clad director which was not the expected dress for a ‘dignified officer’ and much less of a director. During the British period he would not have been eligible for a government job as he was imprisoned twice. Thus calling one of the junior most staff to his room Bose was breaking another norm of the hierarchical organization, I think he was deliberately breaking the rules and in the process was sending messages that bureaucratic, hierarchic ways had no place in a research organization. In a way he was shaking the organization to change its ways. (Misra: 2008:60).

Misra observes, Bose had launched the massive research plan to make a region wise distribution of material traits in order to reach at a national level inference. He prepared young scientists for this great task and finally the ordeal was completed. Writing of this book which was the fruit of this endeavour, Peasant life in India; A
Study in Indian Unity and Diversity (1961), Misra wrote, “thus twin objects of the project, namely mapping the whole of India on the level of some concrete cultural facts and the training of the personnel were aptly achieved” (Misra:2008:66).

The contributions of N.K Bose had also been highlighted by Prof. Ajit Kr. Danda, who emphasised on Bose’s treatment of the issues of development among the scheduled tribes and castes. Danda wrote that Bose wanted to pre-view the issue of minorities from the angle of grassroots development and inclusive policy. The scheduled castes and tribes could be made party to this process so that they themselves can participate and be equal stakeholders in these developmental programmes. Danda therefore brought out the views of Bose,

He was convinced that such transformation had to come about through mobilization of the political will of the people, generated at the grass root level. He was, therefore, candid to suggest that if we could agree to depend upon whatsoever resources we could have under our command, it would certainly be better to promote ameliorative changes through spread of education than doling out benefits. He further added that the Scheduled Castes and Scheduled Tribes should be helped to modernize themselves largely through their own efforts (Danda: 2002:82).

Danda wrote that Bose was extremely unhappy with the present scenario, for he felt that what was happening in the name of development was just a hoax and nothing else. Danda therefore wrote,

For him, the courses of change reigned supreme, no matter whether the same originated out of the in-built mechanism of spontaneity or of any induced programme. They did not necessarily mean development. For him development was not a matter to be perceived conceptually; it had to be appreciated through careful observation of nature and character of structural transformation. This, according to him, was the most crucial factor. On the plea of development, what became apparent among the Scheduled Castes and Scheduled tribes, did not qualify to be designated as development as neither did it indicate structural transformation nor had it any potential to initiate a major breakthrough (Danda:2002:82).

P. Dash Sharma, Gautam Kumar Bera and Mira Roy wrote on outstanding contributions of Nirmal Kumar Bose as an editor of Man in India, a distinguished journal of social science founded in 1921 by Sarat Chandra Roy. The authors wrote
that after the demise of Roy, editorial responsibilities were jointly shared by eminent scholars like Ramesh Chandra Roy, W.G Archer and Verrier Elwin. Prof Bose was a member of the editorial team from 1951 to 58. Since 1958, after the death of Bhabesh Chandra Roy, the youngest son of Sarat Chandra Roy, and the member of the editorial team, Bose was entrusted with the responsibility of single handedly editing the journal for fourteen long years till about 1958 to 1972 until he died. Das Sharma, Bera and Roy writes,

Professor Nirmal Kumar Bose always encouraged and invited scholars to contribute scholarly articles related to human science in this prestigious journal whether they were senior to him or were students who had taken initiation in the field of research in anthropology and allied disciplines. In almost all the volumes of the journal we find articles covering the major sub-disciplines of anthropology like social anthropology, physical anthropology, and prehistoric archaeology (Das Sharma, Bera and Roy:2002:126).

They wrote in this article that a new trend was noticed in the publication policy of this journal, once Bose took over. The British contributors gradually gave way to their American counterparts with whom Bose had developed a rapport because of his frequent visits to the American Universities as a visiting scholar between 1957 to 1958. The authors therefore wrote,

The contribution of American scholars to Man in India must be due to the effect of Bose’s visit to the American Universities as a visiting scholar during 1957 to 1958. In the early 1960s Man in India is marked by the advent of publications on the finer issues of the human society contributed by the American scholars, namely Kathleen Gough, Mc Kim Marriott, Martin Orans, Milton Singer, Robert Redfield and others. However, this phase also witnessed important publications on caste system, role of castes, and also on the tribes and tribal welfare by Indian scholars including the editor himself (ibid:127).

In another article by G.K Bera, he projected Bose’s contribution in garnering book reviews. There was no scope for book reviews in Man in India initially; it was only introduced after necessary intervention by Bose. Bera therefore illuminated on a new trend initiated at the behest of Bose, only to be followed later in the academic publications. Bera therefore wrote,
It was Nirmal Kumar Bose, who brought in the column “Book Review” in September 1952. Prior to this a reader had as the only access to glance through the column “Notices of Books” if he was interested to know about new publications. The tradition, which began with Bose, is still maintained as a legacy (Bera: 2002:94).

Shailesh Kumar Bandyopadhyay, in his work put forth N.K Bose’s contributions in creating a grand corpus of Bengali writings. Bose wrote avidly in various well-known magazines and periodicals of his time, *Sonibarer Chithi* (Saturday’s letter), *Bangiya Sahitya Parishad* (Bengal Literary Journal), *Basudhara* (Mother Earth) literary magazine, *Harijan Patrika* (a journal founded by Gandhi in the name of the untouchables), *Sangathan* (organisation), *Bharat Kosh* (an encyclopedia for Bengal), *Bhoodan Yajna Patrika* (a magazine named after the ritual of land-gift in India), *Manav Man* (human mind), *Kalantar* (end of an epoch), to name just a few. He also wrote several books like *Oriya Shilpashastra* (the art of craftsmanship in Orissa), *Konaraker Vivaran* (the description of Konark), *Bharater Grammya Jivan* (the rural life in Bengal), *Navin O Prachin* (old and new), *Biallisher Bangla* (the Bengal of 1942), *Parivrajaker Diary* (traveler’s diary), *Swaraj O Gandhibad* (National autonomy and Gandhism), *Gandhiji Ki Chan* (What does Gandhiji want), *Congresser Adarsha Pratishtha* (the goal of establishing the ideals of Congress), *Hindu Samajer Gadan* (the structure of Hindu society), Gandhiji’s *Nyaszad* (the theory of trusteeship of Gandhi), *Gandhi Charit* (Gandhi’s Bible), *Ganatanter Sankat* (the crisis of Democracy) etc. Bandyopadhyay therefore made an urgent plea in the following words,

Hence my first appeal to the intellectuals and admirers of Nirmalbabu, who have assembled here, is to initiate some follow up action to prepare a complete bibliography of his Bengali writings. The second submission is the extension of the first. It is an earnest appeal to specially his students, associates and admirers especially in West Bengal to ensure the publication of his collected works in Bengali as a mark of respect to this genius of Bengal, who inspired us all to become whatever we are today (Bandyopadhyay:2002:146).

Another expert on N.K Bose was S.B. Chakrabarti, who delved on the idiosyncratic collection compiled by Bose, viz. *Paribrajaker Diary*. The book, Chakrabarti supposed, was a rich account of anthropological accounts, scattered in different
literary journals and finally collated together by Bose himself. He gave a summary of the different pieces accommodated in the book and gave a short introduction of these distinct characters. He was appalled by the simplistic approach adopted by Bose to enliven these otherwise mundane characters. Chakrabarti admired the strong observational skills that Bose had garnered that helped him to develop an excellent picture of the pre-independent India in bits and pieces. Finally, Bose had put together all the disparate pieces together to frame a cogent picture of the country. Chakrabarti therefore wrote,

By and large, the diary played a positive part in literary contribution full of very important insight and anthropological inputs. Bose will be remembered by posterity for his germane observation made through his innumerable writings, both in English and Bengali. These were expressed in lucid language and in an absorbing narrative style. Paribrajaker Diary is but one among such treasures of knowledge elegantly contributed by Prof. Nirmal Kumar Bose (Chakrabarti: 2002:156).

S.R. Das and S.P. Lala analysed on Bose’s treatment of work and leisure. Bose had shown how the characteristics of leisure and repose differed from one society to another. Das and Lala wrote how Bose had shown that the rural working class does not have leisure to the same extent as were enjoyed by the industrial working class. They showed how Bose made an analysis of the leisure pursuits and how they changed shades with changing circumstances. Bose thereby showed that the leisurely acts were not without any social purposes. They in tune with the West, established clubs and voluntary organizations that subsequently were involved in various social services. It thereby incited a kind of social consciousness that became inherent in studies on work and leisure. Das and Lala recalled, Bose conducted surveys to examine these issues in a village dependent on agriculture in the district of Midnapore and an urban municipal town called Panihati. The authors therefore wrote,

On the occasion of the birth centenary of Nirmal Kumar Bose, nearly forty-six years from his study of leisure, the Anthropological Survey of India in order to pay respect and tribute to one of its former Directors and an accomplished anthropologist of this country has undertaken a small survey of a short duration in both these locations to look at the issues that were raised by Bose (Das and Lala: 2002:158).
Jyotirmay Chakraborty delved on almost similar issue of leisure and leisure time activities in the context of society and culture. Chakraborty said that though there were many such studies conducted in the west, only a few of them were done in the country and Bose was one of the scholars to be credited with such a pioneering work. He had made a comparative study of two areas through a synchronic study. Chakraborty therefore comments,

Professor Bose had emphasised the importance of understanding the present state of traditional arts and traditional uses of Indian literature both in urban and rural context (Bose 1957). He made an enquiry in two areas of West Bengal, one at Amdabad, a relatively distant peasant village in the district of Kolkata and the other at Panihati, neighbourhood town of Kolkata. Initially the field work was done by Sri Biswanath Banerjee in both the areas (Bose 1957, Banerjee 1957) and Professor Bose had later visited the places and depicted the facts in the light of anthropological analysis. He tried to find out the root causes of the observed changes through these studies. He observed that in a village where agriculture is the mainstay of the economy, work and leisure are seasonally distributed. But with the growth of industrial set-up and development of the new means of earning, work and leisure are no longer seasonally distributed. As a tribute to Professor Nirmal Kumar Bose, the Anthropological Survey of India decided to make a quick survey in the two areas where Bose had conducted a unique study on the effect of urbanization on work and leisure. I was entrusted with the study at the village Amdabad (Chakraborty: 2002:180-181).

Tundra Basu made a study on N.K Bose’s contribution to pre-historic research in India. In this discussion Basu spoke about the fourteen sites in Mayurbhanj explored by Bose. According to Basu, these explorations were undertaken by Bose with the help of the Department of Anthropology, University of Calcutta. The famous book, *Excavations of Mayurbhanj* (1948) was thus published by the University. This drive by Bose in publishing this particular book, as Basu commented, must have been a pioneering task for an Indian University to excavate a pre-historic site like this. Basu therefore said,

As a graduate student of Geology and a teacher of Human Geography Prof. Bose was very much interested in prehistory from the very beginning of his career. His important study on the prehistory of Mayurbhanj has been considered as a guideline in the study of Indian prehistory to the scholars (Basu: 2002:191).
The next deliberation was by N.K Behura and K.K Mohanti, who emphasised on Bose’s interpretation of the Indian unity based on society and culture. Behura and Mohanti were attracted towards the nationalist drive of Bose and how he searched for Indian unity at the three levels of tribal society, village communities and urban societies. The authors looked at the geographical factors while assessing the cultural development of the country. Not just geographical factors, but historical characters at the same time, were given equal importance by Bose. Behura and Mohanta therefore observed,

Bose had taken into consideration both historical and geographical factors so as to analyse Indian civilisation. Like other scholars he maintains that the Sindhu and the Ganga were the principal seats of early Indian civilization, the vast mountains lying to the south and the numerous valleys and the deltas in the southern peninsula harbour most ancient regional civilisations which in course of time enriched the totality of Indian civilizations of later times (Behura and Mohanta:2002:198).

II

There were a substantial number of reviews of Bose’s works, all of which dealt with some of distinguished works of Bose. Their commentaries were essential in understanding the kind of ideas Bose proposed. Some of these re-views of such scholars have been jotted down below.

A.L Kroeber also expressed his ideas about Bose. He made a review of Bose’s famous work, *Cultural Anthropology* (1929). He admired Bose for his systematic study of culture alongside providing an Indian interpretation of culture in his own way. Kroeber thus said while reviewing the book,

This sounds as if it is Wissler; but the work is an independent, simple reformulation, illustrated especially by Indian temples. The treatment is sane, moderate; intelligent; and---to an Americanist—seems free of propaganda motivation (Kroeber: 1930: 557).

Andre Beteille succinctly describes Bose and his approach in his obituary to Bose. Beteille brought out the wide canvass across which Bose wrote. He emphasized upon his archaeological excavations in Mayurbhanj, his pioneering work on the Paleolithic culture of the area, his authoritative works on the temple architecture, his abiding interest in the material culture of the Juang life, technology of shifting culture,
various crafts like oil-pressing and pottery, an anthropological rendition of Indian society and culture especially built upon his study of the Juang tribes and his interest in urban metropolitan city of Calcutta. Besides these, his research and associate-ship with Gandhi made for a large volume of his concerted work. Beteille wrote,

Bose’s critics have accused him of a certain loosening in his writing, a certain inattention to the demands of a rigorous academic style; and they are right. But Bose did not address himself only to a professional readership, and he had no patience with pedantry. When he had something to say, he said it; for him it was the problem that always came first, not the method or style of exposition (Beteille: 1973: vi).

T.N Madan also made a brief review of Bose’s work *Cultural Anthropology* (1961). Madan wanted to see whether the second edition of the book published by Bose bears any additional significance but Madan was not found very ecstatic about it. He wrote diffidently, “the author writes that the present (1961) edition is a revision of early work. But, besides the addition of 30 pages of appendices containing “A few instructions issued from time to time to students of Anthropology or Human Geography,” the revision seems to have been limited in scope (Bose: 1964: 23). But Madan definitely underscores Indian illustrations that Bose provided and the trajectory of the social change that had been brought out very sharply and eloquently.

Yet another scholar on civilizational studies, Milton Singer explicitly delivered his ideas of Bose and his work. While reviewing one of his most important works, *Culture and Society* (1967), Singer wrote the wonderful way in which Bose garlanded together piecemeal themes in one common string. He said though Bose wrote on various themes his underlying principal theme was integration. Bose was worried that independence and the extraneous forces of westernization has come to prowl upon our indigenous institutions, but he was assured by the acts of resistance and resilience shown by these institutions on the face of belligerent individualism. Singer wrote,

His sensitivity to the interplay of life and culture has given Professor Bose an abiding interest in the study of social and cultural change and in the Gandhian approach to social reform. It has also enabled him to see that how the traditional Indian institutions of caste, joint family and differing life-styles and languages play part in the emergence of new forms of social and cultural integration. These have been emerging along with nationalism, political parties, westernization and other
current trends. While recognizing the need for national, political and economic integration, Professor Bose also believes that respect for cultural differences should be maintained as India moves towards greater unity (Singer:1969: 547).

C. Von. Furer-Haimendorf, an expert on tribal life and culture, reviewed Bose’s works on tribal groups. He believed Bose, a Gandhian anthropologist, had done an incredible work in depicting tribal world with élan and poise. He felt as the Director of Anthropological Survey of India, Bose tapped upon his opportunities to explore the vast and diverse world of tribes strewn all across the country. Haimendorf though admired Bose’s exploits nevertheless pointed at some loopholes. He objected to Bose’s approach to nomadism as applied in case of some tribal communities. Talking of those groups clubbed by Bose as nomadic, Haimendorf retorts, “although all these groups may be more mobile than settled farmers, the blanket term ‘nomadism’ covers styles of life fundamentally different in origin as well as in character” (Haimendorf:1972:509).

A.C. Mayer reviewed one of the most popular books of Bose, *Culture and Society* (1967), and found his catholicity of ideas very appealing. He opined that such wide thinking had been diminishing from our profession only to be resuscitated back through the ideas of scholars like Bose. Mayer felt the approach adopted by Bose commands attention because of his reluctance to project his own ideology. Without being overt about his perspective on caste, he subtly puts forward his take on the caste-tribe problem. His locus of understanding rests primarily on the exploitative nature of the treatment meted out to the tribal inmates. Mayer therefore said,

Two main features characterize these essays: one is the tendency of the author to write either about very general topics (the basis of Indian civilization, the impact of the West on Bengal), or else to concentrate on detailed and largely descriptive ethnographies (the organization of services in an Orissan temple, a social survey of Calcutta); the ‘middle range’ theories and analyses so popular among many anthropologists find less place here. The other main feature is the way in which the author approaches subjects. He may have well-defined views (e.g. that caste has a largely economic basis) but these are argued in a clear and dispassionate style. Of particular interest is his approach to the problems of tribes and backward classes, where he mixes a sympathy with the exploitation which these weaker sections of the community have under-
Mayer was of the opinion that though there is no one school that Bose could strongly vouched to have belonged, his writings have been resourceful across an interdisciplinary horizon. Mayer therefore wrote,

Professor Bose had not founded a ‘school’ of anthropology in India, yet his writings demand close study, for they often contain themes and ideas that have been taken up more explicitly by others. This book will not necessarily be read straight through; but it will be most usefully referred to for each of the subjects with which it deals (ibid:459).

C.V.H Rao, reviewed Bose’s significant work, Problems of Nationalism (1969) and found that though Bose wrote resolutely on Gandhian ideology, he did not ask people to take a head long jump into his philosophy. True, it was that the strings of nation-building had been picked up by Bose in his attempt to focus people on the virtues of ‘Swaraj’, but this was equally true that Bose did not drive people into the given domain but only advised them to be abreast of Gandhian ideas. Rao therefore wrote, “while Bose throughout speaks as a Gandhian, he admits that it would be wrong to suggest that all our evils will disappear “if we tie upon our bodies with the Gandhian talisman” (Rao: 1970:973). Rao therefore spoke of the ambivalent attitude that Bose took towards this school of ideas. This malleability in his personality truly leaves behind an indelible impact.

Another revered scholar which scribbled his views on Bose’s work was Khairati. L. Sindwani of Michigan University. He reviewed Bose’s Culture and Society in India, to find that the author’s main focus was to show that human elements play an integral role in the cultural evolution. He summed up Bose’s findings but was not absolutely taken aback by his work, because Sindwani felt that the book suffers from reiteration and overlapping. Sindwani therefore concluded,

It seems to me that the author has tried to bring all his academic writings together in one publication without any regard to the risk of irrelevance and over-lapping. No doubt some essays are important and pertinent, but for a student for sociology in India, quite a few are not. (Sindwani:1970:181).
Another of his book, *Calcutta: 1964---A Social Survey*, received a warm reception from the academic ambit. Eminent scholar Nitish.R. De reviewed the article to find it as incorporation to the existing corpus of research on Calcutta by S.N. Sen and Ashok Mitra. De finds the book throwing light on important areas of the city’s social life like community’s occupations and voluntary institutions. The concluding comments made by Bose were significant, but De at the same time rued there were many prime areas of the subject left uncovered by Bose and there should have been more interpretations of the data that were provided in the book. De therefore said, “It is but natural to expect that Bose will throw new light in interpreting the various conflicting perceptions about Calcutta. The book, unfortunately, does not fulfill that purpose” (De: 1969:102).

Mention might also be made of yet another scholar, viz. S.G Patwardhan who made a review of Bose’s work, *Structure of Hindu Society*. Patwardhan extolled Bose’s understanding of the design upon which the Hindu society thrived. He put forth the way caste system had supported the social as well the economic fabric of the Hindu society. Patwardhan therefore writes,

Professor N. K. Bose has been a keen student of geology, geography and above all, anthropology and has taught these subjects. (He died in October 1972). He is a great believer in field work, and the aforementioned book is an eloquent proof of the value of that research tool. Professor Bose has analysed the social and economic implications of the caste system and has shown that the Hindu caste system stabilised village life and at the same time, insured economic security for everybody within its own humble limits. The learned Professor points out that this became possible because of the Hindu genius to accommodate and then absorb in itself varying customs and trends and give new-comers a real chance to live their own lives and enrich other groups and enrich themselves by mutual tolerance and co-operation. This naturally depended on stratifying society and a somewhat rigid division of labour - rights and duties, obligations and privileges - and little scope for changing economic and social rules. This caste-arrangement ensured a limited but working satisfaction of social and personal needs but inevitably led to a closed society (Patwardan: 332-333).

One of Bose’s most popular book, *Culture and Society* was reviewed yet again by M.K Gautam. The review made an over-all analysis of the book to infer that it is a
pot-pouri of different subjects and themes that will help us understand the Indian culture and civilization in detail. He spoke of Bose’s analysis of cultural adaptations and adjustments in the society and how it had been manifested at various levels. Gautam therefore said,

The selection and analysis of the topics are typical of Prof. Bose's eclectic approach covering sociology, anthropology, geography, archaeology, and philosophy. Prof. Bose considers them in the realm of Indian culture, as crystallized institutions conditioned and adapted according to geographical background or "ecological conditions". He stresses the necessity of understanding Indian history, culture, civilization, caste system, and philosophy for understanding the process of social change, or as he calls it, "adaptation into cultural inheritance". This process is created and maintained as an "interplay between life's needs and satisfaction and culture", providing a state of dynamic equilibrium in the culture (Gautam: 1974:494).

M.K Gautam also showed the influence of Gandhism on the thought processes of Bose and how they have percolated in different deliberations on Indian heritage and civilization. Following the steps of Gandhian anthropology, he moved steadily in analysing each chapter to show the symbiosis that grew between the tribal and non-tribal parts of the civilization. Probably Gautam added interpretation of each chapter in the book to show how the tribal influences have penetrated the crux of the Hindu civilization. He therefore said,

Prof. Bose being an active Gandhian worker and applied anthropologist gives priority to the human factor, which is an operative factor in cultural evolution. In the first three chapters Prof. Bose shows that the geographical factor has been of utmost importance in causing the decay and development of cultures in certain parts of India. This he supports by saying that most of the empires grew and died either in the north-gangetic plains or in the south, rather than in eastern and central India. It was the natural ports of the Eastern Ghats which provided trade-routes and connection to the Far-Eastern countries (pp. 3, 8). The case of Orissa became interesting because of its natural ports and the intermingling of Aryan, Dravidian and tribal cultures which took place there. Even at present its remnants can be seen in the ritual life of the people. The tribal propitiatory offerings of earthen images of elephants and horses to the spirits are also found among the Hindus. The Savara tribe still plays an important role in the worship' of Jaganath (p. 26). At the coronation of the King of Keonjhar, the Bhuiya tribe conducts the
ceremony (p. 27). All these examples show the penetration of tribal elements into Hindu life. Another example in chapter Four is the Spring festival which combines on one side the burning of a human or animal effigy with animal sacrifice and sexual licence (p. 43). To the tribals this festival provides magical power in ensuring good crops, and for the Hindus it is a purificatory rite. Other such remnants are to be seen in the abusive songs, Kobira, and in a "phallic cult". Prof. Bose however interprets this festival as an opposition between agnates and collaterals, which provide joking and avoidance relations (Gautam: 1974:494-495).

III

There had been quite a number of lectures in memory of N.K Bose delivered by the stalwarts in this sphere. Let us re-view some of these to find the crux of these lectures. We shall begin with the first of this kind delivered by Surajit Chandra Sinha in 1993. Sinha provided a complete biography of Bose thus indicating the key junctions of his life and works. Sinha realized that Bose felt the utter significance of our old heritage and does not want to do away with the traditional remnants easily. That he wanted to cling back to the old system should not indicate his regressive nature or his aversion towards the new. Sinha therefore wrote,

Nirmal Bose was by no means a spokesman for going back to the production system of the past in India. But he felt the two aspects of the ancient heritage have great relevance to the present. These are: the democracy of the cultures and their federation under one system as in the case of Hinduism, and secondly, the safety valve of Sannyasa (saint), through which the individual could seek his/her way out when the authoritarian character of the social structure proved oppressive for his/her personality. Society and state, even gave a person a respected place if one surrendered the economic advantages accruing from social conformity (Sinha: 1993:11-12).

Sinha strongly felt that it is our utmost duty to carry forward the legacy of Bose, who had spent his entire life nurturing a heritage like this. He reminisced his last meeting with Bose while he was in the death row and felt the emergent need to carry forward carefully the lineage of social thought and responsibility that Bose had shouldered for so long. Sinha therefore observed,
My last meeting with Professor Bose at Park Nursing Home in Calcutta, was in October 5, 1972. He could hardly move his head and told me that cancer had come to the back of his head. But his mind was alert. Before I left the room, he gripped my hand firmly as I bade goodbye. He told me, “Don’t you ever forget that ours is a wonderful country (wonderful civilization!)”. On the 15th of October, 1972, I received a message that Nirmal Kumar Bose had expired early in the morning. Only death could bring a final halt to his unceasing creative life. But the next generations have the responsibility to carry forward the heritage which he has handed over to us with such care and faith (Sinha: 1993:17).

Then we shall move on to the second Nirmal Kumar Bose Memorial Lecture delivered by Birendra Kumar Bhattacharya published in 1996. The lecture focused on Gandhi’s impact on Bose’s scholarship. Bhattacharya felt that often Gandhiji is misunderstood by the scholars studying him because that requires a deeper understanding of the man that he really was. Very few men could unfold Gandhi as the personae he constituted, this was probably because of a fallacious strategy of studying Gandhism, the rigours of which are difficult to attain. Bhattacharya said,

The personal dynamism of Gandhiji is often not correctly understood. It creates confusion, and as a result, his sense of rebellion cannot be properly projected. The key factor in the Gandhian studies is the knowledge of the man Gandhi. Nirmal Kumar Bose knew Gandhi very well. He discovered in this naked fakir a scientist, a genuine seeker after truth. The fakir could welcome new truths and act according to them. Bose could speak on Gandhiji without emotion but with a deep sense of inner commitment. He was the first scientist who presented Gandhiji not only as a man, but also as a rebel, who wanted to change himself as well as change other men and society through love and non-violent persuasion. That series of lectures created an invisible bond between me and Professor Bose. It is not personal but spiritual (Bhattacharya: 1996:6).

Bose, Bhattacharya believed, had been severely influenced by Gandhi and therefore his works were redolent with Gandhian key ideas of non-violence and affirmative action. Bose lapped up the rebellious nuances of Gandhi who wanted to win over the defendants through peaceful aggression without being belligerent or violent. Gandhi’s ideas of satyagraha had magnetized Bose to the extent he implanted it carefully in the
theories he proposed. His works were therefore interspersed with Gandhian themes and dictions. Bhattacharya therefore wrote,

After reading Bose's writings on different subjects, one can be convinced that the impact of Gandhian rebellion on his thoughts was substantial. Bose considered the human factor in cultural change as the most important factor. As far back as 1929 he wrote: “The historical, geographical economic or morphological aspects of culture are, in fact, setting of a drama which is essentially human in import and direction” (Bose: 1929:46).

Bhattacharya in claiming Gandhiji’s influence on Bose’s scholarship further added the following lines,

By far, Bose’s most significant theoretical anthropological work was the small book called Cultural Anthropology. Its importance has been recognised internationally. It is interesting to note that even in his work, Gandhiji’s emphasis on the key role of the individual and in his love in shaping change has been given due recognition (Bhattacharya:1996:12).

Bhattacharya already believed that Bose’s works were brilliant and there was an icing on the cake when he teamed it up with Gandhian methodologies. Bhattacharya therefore inferred, “the Gandhi an influence only gave a new general role to Bose’s otherwise very sound knowledge of various aspects of India’s culture” (Bhattacharya: 1996:16).

The third N.K Bose Memorial Lecture was delivered by M.A Dhaky in 1997. The lecture concentrated on Bose’s contribution to temple architecture, especially that of pre-medieval and medieval India and particularly that of Kalingadesa. Dhaky presented a succinct account of Bose’s idea of architectural styles in India. He threw light upon the deeper studies of temple architecture that engrossed Bose especially in the state of Orissa and tried to fathom the reasons behind it. Dhaky assumed the relative proximity of Orissa to Bengal and a rich bank of temple architectural styles that the state preserved, must have attracted Bose to this part of the country. Dhaky therefore wrote,
The region, he selected for this purpose was Orissa, ancient and medieval Kalingadesa. The choice was apt and its execution in practice could be facilely done. For Orissa possessed many and largely well preserved examples of temples rendered in one of the most awesomely powerful and as well as elegantly regional styles. What is more, it was easy of access from Bengal and, no less important possessed a living tradition of medieval craftsmanship. The fruits of his efforts in those investigatory directions were his memorable book, the *Canons of Orissan Architecture* (Dhaky: 1997:3).

The work, as Dhaky believed, was an extraordinary contribution of Bose, for it was done such rigorously and systematically, yet with such a meager technological apparatus that it was almost unbelievable at that point of time. The book became a beacon of light for all those who worked on this area later on. Dhaky therefore said,

> The Cannons of Orissan Architecture was an extraordinary achievement whose impact can be easily detected on the subsequent works on Orissan temples such as of Prof. S. K Saraswati, Dr. K.C Panigrahi, Smt.Debala Mitra, Dr. D.R Das, and Tom Donaldson. It was in essence a Bible for several scholars and outstandingly continues to be so. It has motivated/oriented the scholars to look at the building far more closely then lending the usual superficial appraisal. The students of north Indian temple architecture are indebted to Prof. Bose for editing such a valuable work (Dhaky: 1997:4)

His other books included, *Designs from Orissan Temples, Indian Temple Designs*, and which adequately focused on the issues of temple architecture. Dhaky also emphasised upon the fact that Bose urged every one working on the area to adopt a uniform methodology while dating Indian temples and decoding their styles of architecture.

The fourth Nirmal Kumar Bose Memorial Lecture was delivered by Prof. T.N Pandey of the Department of Anthropology, University of California, on March 22 and 23, 2000, on *the adivasi* (the tribes) of India. The session was followed by another lecture by him on *Gods of the Tharus of the Himalayan Terai*.

The fifth Nirmal Kumar Bose Memorial Lecture was delivered in 2002 by Prof. A.C Bhagbati on his expertise on field research. The lecture brought out many parts of Bose pertaining to his role as a researcher. Bhagbati reinforced the fact that Bose
would never compromise on his stand as a researcher. He showed utmost sincerity and probity while collecting data and the transparency was reflected in the works he did. Bhagbati therefore wrote,

In many respects, Nirmal Kumar Bose was an unconventional field worker. Unlike most field researchers in Anthropology, he never "stage-managed" his role. For the sake of data collection, he never compromised his stand or opinion on any matter. During his field-related tours in northeast India in which I often accompanied him, this trait of his character was evident many a times. For him opinion was a matter of conviction, not to be shifted or altered depending on the context and the exigencies of field situations. In terms of "tactics" of fieldwork, one would say that Bose was rather unorthodox. In the course of the month-long sojourn (in 1967) through various parts of North East frontier Agency (NEFA) (now, the state of Arunachal Pradesh) he would counter check on the interviewee's statement if he felt that it was just not right. In conventional fieldwork, we would rather not upset the rapport by trying to question the opinion of the interviewee. The one realization that emerged vividly from observing him in fieldwork sessions was the absence of duality in him as a person and as a field worker (Bhagbati: 2002:1).

Bhagabati while describing Bose’s strategy of conducting a study for the N.E.F.A, observed that he never followed any strait-jacket methods loaded with pre-conceived notions. He wanted to explore the things around him and therefore travelled with an open mind and an unadulterated psyche. Bhagbati therefore wrote,

In April-May 1967, Nirmal Kumar Bose undertook an extensive tour of NEFA at the request of the then Governor of Assam. Bose asked me to accompany him along with a Geographer (Saradindu Bose). This was going to be a sort of diagnostic field survey on educational problems in the context of rapid social change then coming about in this frontier tribal tract. I was of course very happy to be part of his field team and wanted to know from him how he wanted to organize the study tour. Bose would not come out with a wordy formulation. He just said that he was going to find out what kind of changes were coming about in the hills, look at schools and school education in particular and see how the youth were shaping up. There was no elaborate formulation of a research problem; no intricate hypothesis to examine, establish or dismantle and no pre-designed tools of investigation and methodology to adopt. In retrospect, I now see his approach essentially as that of an explorer who was not prepared to load his vision with pre-conceived ideas. Bose's main approach in field studies was that of a natural
historian (Surjit Sinha, 1970). In his `introduction' to *Peasant Life in India* (1961) Bose said, "a deep acquaintance with the facts of life is the best introduction to any form of social science.......... Nirmal Kumar Bose's capacity for transforming field observations into interpretations was truly impressive. This way, the adage `Research is to see what everybody also has seen and then to think what no one else has thought” fully applied to him. Professor Bose possessed all the three qualities of good field researcher as outlined by the anthropologist Phyllis Kaberry, namely, "capacity for absorbing facts, a capacity for stating them, and a point of view." (Bhagbati: 2002:7).

The sixth Nirmal Kumar Bose Memorial Lecture was delivered by Lakshman Kumar Mahapatra in 2006 on the issue of tribal transformation in India. Mahapatra showed Bose’s concern in depicting the profile of the tribal India. He showed how the tribes and their detailed life styles had been carefully recorded by Bose with utmost attention. Mahapatra therefore said,

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Late Professor Nirmal Kumar Bose had devoted a lot of attention and research effort to the tribes in India. His book on *Tribal Life in India* published by Book Trust of India in 1971 presented an excellent, though brief, survey of the tribal culture, society and economy. It presented the basic, yet, vital information base of all categories of tribal groups, from hunters, fishers, gatherers, shifting cultivators, peasants, artisans, nomadic and pastoral groups to agriculturalists (Mahapatra:2006:2).
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Mahapatra wrote how Bose had shown the various processes of cultural change that had percolated the tribal societies and by studying such changes he had carefully designed the strategy of the conscious Hindu society and its ways of wooing the tribal populace.

The next and the seventh N.K Bose Memorial lecture was delivered by Prof. R.S Negi, Founder Director – Indira Gandhi Rashtriya Manav Sangrahalaya, Bhopal and Former Professor, Department of Anthropology, H.N.B. Garhwal University, Srinagar and the session was chaired by Prof. R.K. Jain. Prof N.G highlighted the association that Bose developed with the institute and how the bonhomie proved to be resourceful for research and further deliberations. Negi brought forward the new programmes and the curriculum introduced by the institute and how it initiated great changes in the operation of the institute. Negi therefore said,
In a way, Bose’s taking over as Director was a turning point in the academic researchers in the Anthropological Survey of India. His legacy continued. One more office was also opened at Ooty which was later shifted to Mysore, during his time. In September 1967, a seminar on Research Programs on Cultural Anthropology and Allied Disciplines was held in the Survey, in which papers on Tribal Solidarity Movements; Comparative Study of the Fisher Folk; Complex Religious Institutions; Comparative Study of Nomads; Impact of Industrialization and Urbanization on the Tribes; Ethnographic Research; Area Studies; Ethnomusicology; Psychology and Linguistics, were presented. Bose inaugurated the Seminar. In his Inaugural he said: “I am glad that a systematic work is continuing in the Anthropological Survey of India with the object of giving rise to a more concrete and a fuller picture of Indian civilization and also of the various components which go to make it up.” Needless to say, all these programs were initiated by him under his Long-Term plan work in the Survey while he was the Director. Thus his legacy continued (Negi: 2013:10).

The Eighth Nirmal Kumar Bose Memorial Lecture was delivered by Prof. Pramod Kumar Misra entitled as Scholar Wanderer Nirmal Kumar Bose: Study of Nomads in the year 2016. The session was presided over by Dr. C.B Tripathi. He delved on the works of Bose which engaged with the study of tribes and nomadic communities.

**Conclusion**

There are certain gaps in the works done on Bose. Not all aspects of his personality and research had been worked upon. There are certain noteworthy lapses in these works which makes research on Bose seem incomplete. The purpose of the current research is to throw light on all these areas which contain the gaps. Nor much had been written about Bose’s thrust on the methodologies. There certainly is a wide scope for the research methodologies that Bose opted. Not much work had been done on this front which perhaps will be attempted in the current research. Bose’s pioneering task in building upon a mixed method research has not been espoused by any researcher. Besides, Bose’s idea of caste and tribe though discussed in bits and pieces requires a wider framework which may be attempted here. Bose’s model of the interaction between caste and tribe has not been taken up as an attempt to reconstruct on his ideas of social mobility which was back in his mind. The social process of
absorption has only been emphasized upon and caste seen only from the perspective of economic ethics in his theory. No attempt has henceforth been made to make a foray into the other areas of caste especially its capacity to be an agent of social mobility and looking for alternative forms of sustenance in present post-independent society. Bose’s vast literature on social mobility and his promising works were never assessed to look for sociology of social movements which he might have at the back of his mind. The development of nationalism by Bose had not been adequately addressed especially within the edifice that Bose purported to build up. All these will be addressed in the present research. Besides Bose’s portrayal of the civilizational scheme and its wider implications had also not been taken up seriously. All these areas await deliberation in the present research.

End note

References


