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Indigenizing Sociology in India:**A Need of the Hour****Arun Kumar Sharma**

The ideas presented in this paper are the outcome of my presentation in a National Conference organized in Babasaheb Bhimrao Ambedkar Central University, Lucknow, 3-4 November 2023. The workshop was organized on New Education Policy. Reading of Radhakamal Mukerjee and the hiatus I have always felt between my life experiences as Hindu and what I learnt about Hinduism from schools/colleges and media paved the way for pondering on development of endogenous sociology in India, free from open and hidden external biases against Indian values and culture. In this paper, first, I attempt to say a few words about Mukerjee, then I come to problems that Orientalism, supported by Western centre of thought and alien religions in India, has caused in India, and suggest what can lead to resolution of the present crisis emerging from racialization of castes and religions: a need to write Indian sociology in the framework of Vedic universal values which are reflected in various forms in spiritual, religious, and literary works in different languages in India.

It is our common experience that Indian society is on the path of disintegration. It is one thing to say that India is a large and diverse country, and it is another to argue for solidifying divisions and making them basis of all state policies. In my

view it is the second approach that is leading to crisis and this crisis will be aggravated further as state interventions in all walks of life become deeper. It is going to stop at caste census as some political parties have demanded in the recent past. I think that we need an endogenous sociology, that may also be called Hindu sociology, inspired by the works of Binoy Kumar Sarkar who shaped the ideas of Radhakamal Mukerjee. Sarkar published a paper on Hindu theory of international relations in American Political Science Review in 1919. I am using the term Hindu in the same sense. The term Hindu has been in use for almost a thousand years and was not considered to be communal or divisive. In the beginning of the Twentieth Century all thought categories of India were considered to be Hindu. Prafulla Chandra Ray had the same meaning of the term Hindu when he wrote A History of Hindu Chemistry from the Earliest Times to the Middle of the Sixteenth Century in 1902 by Williams and Norgate from Oxford, London. The second volume of the book was published in 1909. But gradually political processes and government policies started creating divisions and separations on multiple bases and Hindus got identified with non-Muslim, non-tribals and non-Christians. Unlike today in those days the term Hindu stood for native thinking of India. Al Biruni, an Iranian traveller (973- post 1050 AD) used the term Hindu culture in Kitab Tarikh Al-Hind. In 1878 a Chennai based weekly was started with name, The Hindu, that became a daily newspaper in 1889. This not only included an integrationist perspective for India but a vision of the integrated world or international unity.

About Radhakamal Mukherjee and his sociological contributions

Most sociologists would agree that Prof. Radhakamal Mukerjee, the founder of the Lucknow School of Economics and Sociology was a man of exceptional qualities. Looking at the nature of sociological practices in Indian universities and research organizations it is difficult