

Indigenization of Sociology

- Main Trends –

S. Tripathi

Abstract: *This research article is an organised attempt to indicate colonisation of sociology in the form of worldview of Sociology, its presence in system of sociological knowledge in India and roles and contribution of Indian Sociologists who examine global character of sociology and distinctive understanding of Indian society based on its classical traditions popularly known as Indigenization of Sociology. The Contributions of Lucknow School of Sociology and Bombay School of Sociology, are organs of those ways by which Indigenization of Sociology appears and poses some important questions about Sociology developed in West or in Europe. This article helps in understanding of Indian Sociology, Sociology in India, Sociology of India and Sociology for India from the viewpoints of theoretical, ideological and methodological orientations.*

Keywords: Indigenization, ideology, paradigm, self-consciousness, alienation, cognitive structure

Introduction

The worldview of sociology today is at a new turning point. There are critical tensions in its cognitive structure, methodology and theory. One would observe that in the West growth and acceptability of sociology followed in proportion to the corresponding challenges it faced in the emergence of an industrial society. In its formative years

sociology gained acceptability in public and academia by its potential as a secular worldview and as a tool next in significance probably only to economics, for identifying and analysing in depth the concrete problems arising out of the birth pangs of the industrial society. The classical sociology of Karl Marx, Max Weber and Emile Durkheim, reflects this feature in adequate measures. Sociology's strong points as a discipline were its ability to integrate at the existential level, mainly at the level of social structure and values, the philosophical and moral issues of emerging contemporary society which so far had been dealt with in abstraction only.

The contribution of sociology was in its effort to integrate the formal with the concrete, the logical with phenomenological and the transcendent with historical realms of reality. In this endeavour, the sociologists in the West sometimes 'replaced', sometimes 'integrated' and sometimes only elaborated upon the older paradigms of man and society. One finds in Karl Marx emphasis towards replacement. but in Max Weber and Emile Durkheim the tendency clearly is towards integration and elaboration. Durkheim rejects both idealistic apriorism and positivistic empiricism in the understanding of social reality and opts for a kind of sociologism (socially and existentially mediated nature of meanings and categories) in the theory of knowledge. Max Weber offers his ideal types as conceptual bridges between general and specific, between historical and nomological levels of understanding of reality. Even though his social anthropology is subdued his urge for integration between logical and the concrete is more than obvious. In Karl Marx, however, one witnesses a posture for replacement; his method of semantic inversion while he treats of Hegel, Adam Smith, Ricardo and Feuerbach among others, his frontal attack on formalism in favour of humanism, his replacement of essence by existence, rationality by alienation in the conceptual and operational system of social sciences, brings out adequately his replacement orientation.

As sociology emerged slowly from this classical tradition it gained acceptability in the West as it offered a middle path between challenges of positivism of the natural sciences and existential