

SOCIAL SCIENCE GAZETTEER

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- - - - **From the President's Desk****The Foundational Bricks of Indian Sociology****Speak: Just Listen****Rajiv Gupta**

The foundational bricks of any construction and / or production symbolise the strong and sustainable beginning of related construction and / or production. If foundational bricks are weak, then strength and sustainability of construction and / or production appears with uncertainty, insecurity and unsafe. This argument of mine is applicable to the origin and development of global sociology in general and Indian Sociology in particular. For sociologies philosophy, history, science, methodological plurality, concepts, thoughts, theories, revolutions and values of enlightenment are foundational bricks. With this understanding, Indian Social Science Association team decided to work on history and development of Indian Sociology by publishing the voices of founding fathers of Indian Sociology and present generation of students of Indian Sociology. For Indian Social Science Association, students of Indian Sociology are socio-cultural public who examine social realities with the help of theories and critical character of empiricism. The main objective of Indian Social Science Association is to imagine Indian Society and its groups in terms of equality, justice and secularism. It was the vision of Professor Rajeshwar Prasad - the founding father of Indian Social Science Association.

Indian Sociology, like global sociology, is so diverse that it becomes almost impossible for us to identify its directions of development. But I am grateful to Professor Brij Mohan - the Guest

Editor of three parts of Special Issue of Social Science Gazetteer - and Professor Arvind Joshi - the Editor of Social Science Gazetteer - along with the committed team who have tried their level best to locate diverse directions by which '*Indian Sociological Traditions*' and its '*present status*' have appeared in the form of '*interface*'. Indian Social Science Association congratulates entire team for this excellent academic effort.

Indian Sociology is about one hundred and fifty years old in terms of 'formal' sociological ideas. According to Bela Dutt Gupta, on July 1, 1868, K.S. Macdonald delivered his lecture in Calcutta 'Auguste Comte: The Positivist'. After 1868, some important activities associated with Sociology continued. It is also necessary for us to evaluate '*Indian Intellectual Traditions*' and '*Social Movements*' related to ancient India and medieval India which frame the '*History of Sociography*'. It can be stated without any doubt that Sociology cannot be delinked from '*History of Sociography*' of pre 1920s India. Here Sociology means Indian Sociology. One more thing also appears in this context. History of Sociology about Indian world crosses boundary structures due to history of sociography and challenges the hegemony of '*colonial modernity*' - an attribute giving rise to '*re-imagining Indian Sociology*'.

In constructing the foundation of Indian Sociology, the institutional bricks are Bombay University, Lucknow University, Institute of Social Sciences, Agra, Delhi University, University of Rajasthan Jaipur, M.S. University Baroda, Jawaharlal Nehru University and University of Pune. The bricks in the form of personalities are Patrick Geddes, G S Ghurye, M N Srinivas, A R Desai, R N Saksena, D P Mukerji, R K Mukerjee, Iravati Karve, Andre Beteille, Yogendra Singh, T K N Unnithan, P C Joshi, K M Kapadia and T N Madan. There are several individuals as sociologists whose contributions make. them '*bricks within bricks*'.

The Special Issue of *Social Science Gazetteer* is a humble remembrance of these 'foundational bricks' and 'bricks within bricks'. The deeper understanding-based revelations by Radhakamal Mukerjee, D P Mukerji, A K Saran, R N Saksena, Indra Deva, Ramkrishna Mukherjee, Rajeshwar Prasad, Yogesh Atal and Amitabh Kundu stimulate us to construct "*Imagining India*" *sociologically*. These articles and introduction framed by Professor Brij Mohan also give direction to frame a sociological model of '*From Imagining India to Re-imagining India*'.

This collection of articles arranged in Special Issue [Vol 19 (2)] in three (3) Parts of *Social Science Gazetteer* is now before the readers for critical evaluation. It is pertinent to note here that articles in Special Issue Part 1 have been taken from the personal archives of Professor Rajeshwar Prasad. Your observations, views and suggestions will encourage us further. It can be argued without any hesitation that when (some) foundational bricks speak, the entire construction is supposed to listen and react so that construction could get further strength. Now, **Indian Social Science Association - ISSA** through, '*Social Science Gazetteer*' requests you all to listen the voices of some foundational bricks and generation of Present Sociologists with deep academic regards.

Introduction

Indian Sociological Thought

Continuity and Change

Brij Mohan

[Plato] speaks of illumination; he does not like some mystics see it as the special "prerogative of a privileged few, but grounds it as a permanent possibility in human nature itself."

Raghavan Iyer (1979: 37)

"The only way one can activate the higher faculties is by a conscious and continuous attunement to universal principles."

Raghavan Iyer (2007: 24)

Much of Western philosophy is Platonic. Anchored in the post-Enlightenment ethics, I may be called Anti-Platonic in line with Richard Rorty's "Leftist Thought in Twentieth Century" (1998). Raghavan Iyer's work (1979; 2007) helps understand how *Indian Sociological Imagination (ISI)* predates Western philosophy. The rise and demise of civilization is a reminder that humans are trapped in Plato's Cave under the shadows of a perceived reality. Experiencing life beyond the shadows is an incomplete journey toward comprehension and truth. It took me a lifetime of disciplined work to see beyond *Plato's Cave*.

"Suddenly, I fall from the pavilion into a place where I see ugliness...There is one who can help, who turns the wheel from Nonexistence to a sweet-breathing emptiness." (Rumi, 2006)