



Social Sciences: Indian Perspective

DR. ASHOK B. PUROHIT

Assistant Professor,

M. A. Parikh Arts and Fine Arts College, Palanpur
Gujarat (India)

Abstract:

Any Ideology does not exist in vacuum. It takes its birth, flourishes and develops in geographical, socio-political, historical and cultural back ground of the country. Cultural heritage, civilization, values, conventions, beliefs etc. have greater impact on social sciences. Indian history, culture, civilization, values must be taken in to consideration while studying social sciences. A deep impact of western ideologies, thoughts, culture, models can be observed on the Indian Social Sciences. India's problems, issues and challenges must be studied through the Indian perspective in our social sciences.

Keywords: *Social Science, Political Science, Indian Philosophy*

Social philosophy of any country develops and gets shape among culture, civilization, conventions and environment of that particular region. Hence when talking about the philosophy of social sciences of that particular country we must consider its values, customs, conventions and culture of that country. At the time when we talk about Indian Approach in social sciences we cannot under estimate its history, heritage, traditions and beliefs.

In the philosophy and social life of India, Dharma Shashtra of Manu, Arth Shashtra of Kautilya, Kama Sutra of Vatsyayan and Charak's Ayurveda are still relevant. The impact of Ramayan, Mahabharat, Bhagwad Geeta and Vedic Sanskriti is not limited to India only but it has spread all over the world. The Veda, Upanishad, Darshans and Smritis are our valuable Asset. Hence, in the subject of social sciences it is high time to find out a unique Indian Approach according to our social order and traditions from our own treasure of knowledge like Vedas and Upanishad etc. instead of getting influenced by western mentality, western culture and borrowed western thoughts.

A long rule of Muslims and British has damaged the roots of Indian Social Sciences which has put a great challenge to our social, political, Economic traditions and structures. The intellectuals of India have highly influenced by western thoughts and culture due to the long British rule. Due to this, Certain Indian intellectuals have started in believing western thoughts, western culture and western life style neglecting our own Indian cultural heritage. The leader like Ram Mohan Roy has tried to associate Hindu and Western traditions and culture. Whereas nationalists like Dayanand Saraswati, Bal Gangadhar Tilak and Shree Arwind Ghosh have made great exercise for the revival of Hindu Identity and Traditions.

In the subject of Social Sciences TATVA BODHI SABHA (1829), BANARAS INSTITUTE (1861) and AVADH SCIENTIFIC SOCIETY (1867-78) etc. institutions have participated in applying Indian approach at great extent. Mahatma Gandhi has greatly criticized western culture, mentality and thoughts in his book "Hind Swaraj". He has also tried to establish social, economic and political thoughts based on moral and spiritual values according to Indian Approach.

It is to be highlighted here that there was a great impression of liberalism or marksism on the thinking, writing and research of Indian Social Scientists after immediate period of independence. We should accept that in post independence era the Indian view has been neglected in social sciences under the influence of western thoughts.

The following may be the reasons for this kind of attitude in social sciences of India.

- Long prevailing British Rule in India.
- The western influenced government and leadership of immediate post independence period.
- Indian Social Scientists were highly impressed by their western teachers.
- Attraction of foreign trips for Indian Social Scientists.
- Very few scholars found adopting Indian Approach in social sciences.
- Cyclone of Marksism etc.

We cannot deny that in the beginning there was an influence of Britain, then influence of Russia and then after the influence of America on Indian Social Scientists.

In the last century ideologies like liberalism, welfare state, socialism, communism, Fascism and Nazism took place in various countries of the world. But these western ideologies were collapsed like a blaze of light because there is a vast deference between theory and practice in these ideologies. The western ideologies are only materialistic. All these ideologies are anthropocentric and thinks only about materialistic life. The western ideologies have completely failed to analyze every aspects of human life. According to it, human being is only physical body consisting of bones and flash. It is the only Indian Philosophy which thinks for each and every aspects of human life. As per Indian Philosophy human is comprised of body, mind, soul, intelligence and these are interrelated to each other. Each of them cannot be studied separately.

The point is that if western ideologies have completely failed to uplift the people and their nation in their own countries, why should we blindly follow the same in our social sciences? Not only is this but the question that what is the necessity of adopting western ideologies in our universities 'syllabus? Our universities should include the syllabus and our social scientists should also adopt Indian approach in their research, articles and their teaching methods also.

The Indian view is the only view which is able to make human welfare possible because Indian approach is not self oriented but it is socio-centric which thinks about each and every aspects of human life. As per Indian Ideology there are four aims of human life, Dharma, Artha, Kama and Moksha. All these are interrelated with one another and not different. According to Indian philosophy based on Dharma only the two aims Artha and kama can be achieved. Freud's theory cannot be applied in Indian society because he says that only sex is in the centre of human life. It is to be highlighted here that there must be a super control of Dharma over kam. Dharma does not mean English ward... religion.

At the junction where we discuss about the political science more weightage over institutional approach in the syllabus of political science have been put after independence. The syllabus was only limited to Constitution, legislature, executive, and judiciary followed by political parties, pressure groups and industrial organizations. After that Rajani Kothari and M. N. Shrinivasan have introduced the concept of castism, dominant caste, sanskritization etc. After that behavioral approach came in to focus. New models like David Easton, Almond & Verba were introduced. Max Webber, Michel, Mosca, Pareto's theory were came in to picture. System analysis approach and development models were imported to India. Indian socialist, political scientists have started

making foreign trips according to their capacity. They borrowed big words and terminologies from there and started speaking and using in their speeches & research. They started new fashion of using quotations of western thinkers in their article. These scholars were completely impressed by western mentality and culture. They built very fair relations with western social scientists.

Today is the time of hebarmas, Fuko's theory and post modernism in political science. Globalization and economic liberalization is in great discussion. We don't have any objection against this but due to this it is the matter to worry that the Indian view is totally disappeared. The syllabus and text books of India are found full of quotations and writings of western scholars. It is the matter of sorrow that an Indian political scientist is totally failed to establish the importance of Indian culture and its strength.

It is the high time to think on Terrorism, Secularism, Muslim Contentment, Hindutva, Ram Janmabhumi, Ramsetu, Reservation etc. according to Indian perspective in Indian politics. Is it a true attitude that today we are hesitating to cover our syllabus and text books with the Hindutva theory & Pt. Dindayal's integral humanism where as we are ever eager to welcome Liberalism, Marksism and Roy's New Humanism? Hence, it is crucial to have deep brain storming for our Indian social scientists collectively.

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