



## Research Article

# Bridging Tradition and Modernity: Theoretical and Existential Contributions of Indian Sociologists in the Lucknow School of Thought

Dr. Bhupendra Sachan

Assistant Professor, Dept. of Sociology, Vidyant Hindu P. G. College, University of Lucknow, Lucknow, Uttar Pradesh, India

## ARTICLE INFO

## ABSTRACT

### Keywords:

Radhakamal Mukerjee, D.P. Mukerji, tradition and modernity, value-centric sociology, indigenous epistemology, sociological theory

### Article History:

Received: 16-08-2025

Revised: 11-03-2026

Accepted: 19-03-2026

Published: 22-03-2026

The study discusses the conceptual, theoretical and enduring contributions of the Lucknow School of thought to the Indian sociology, with reference to the ground breaking research of Radhakamal and D.P. Mukerji. The Lucknow School was a leading local sociology school in India that combined local philosophy with empirical social science which made it develop a distinct Indian school of thought in sociology. Qualitative and historical-analytical techniques are employed in the research to analyze how the founders are devoted to value-oriented, culturally assimilated, and ethical sociology.

It focused on the civilizationalism and humanism by highlighting social ecology, interplay of tradition and modernity, collective awareness and cultural ethos in sociological studies the Lucknow School. The significance of them is amplified by the popular intellectualism, the ideology of nationalism, and educational and planning programs. The Lucknow School focused on a sophisticated and reflective approach with basis on Indian experiential reality, unlike the Western positivism.

This study advances the revival and re-focality of indigenous sociological approaches in suing the Lucknow School in relation to other regional schools, and determining its applicability in the contemporary sociological discourse. This conclusion encourages the re-adaptation of this legacy, in both the academic curriculum and practices, and the reinvention of Indian sociology as both globally oriented and rooted in the locale.

### Cite this article:

Sachan, B. (2026). Bridging Tradition and Modernity: Theoretical and Existential Contributions of Indian Sociologists in the Lucknow School of Thought. *Sprin Journal of Arts, Humanities and Social Sciences*, 5(1), 15–21. <https://doi.org/10.55559/sjahss.v5i1.627>

## 1. Introduction

### 1.1 Background and Context

The sociological discipline in India has evolved in a complicated interaction of colonial factors, traditional knowledge systems and the global spread of sociological theories. The development of Indian sociology was initially based on the needs of colonial administration, which gradually gained its autonomy through the comprehensive engagement with the local environment and cultural specificities (Singh, 1986). The post-independence marked the decisive turn when Indian sociologists began to examine the Western-centrist paradigm and strive to develop the locally-based intellectualism. Different intellectual traditions were produced through the indigenization process that reflected the diverse socio-cultural realities of India.

The Bombay, Delhi and Lucknow schools of Sociology played a critical role in setting the field of disciplinary discourse among the new regional centers. Each regional school developed specific philosophical orientations and emphasis of methods. Led by G.S. Ghurye, the Bombay School stressed historical ethnography, and the Delhi School, led by M.N. Srinivas, a follower of structural-functionalism and participant observation, placed the Lucknow School as the sole one with the incorporation of normative

philosophy, cultural values, and ethical reasoning into the sociological study (Patel, 2011; Uberoi, 2002).

### 1.2 The Lucknow School of Thought

Lucknow School of Sociology was founded at the University of Lucknow in the early 20 th century under the leadership of two great scholars; Radhakamal Mukerjee and D.P. Mukerji. Schools of thought became innovative and interdisciplinary as an academic environment was created in the University of Lucknow which was among the earliest sociology departments in India. Lucknow School was strongly influenced by Indian philosophy, spiritual humanism and civilizational spirit of the subcontinent (Mukerjee, 1949).

Mukerjee, a scholar who studied economics and philosophy, developed the concept of social ecology, and created a vision of a sociology based on ethics and human-centered sociology. D.P. Mukerji, in his turn, emphasized the process of interaction of tradition with modernity and focused on the cultural ethos and mass consciousness of a society of India (Mukerji, 1958). They laid the foundation of a sociological tradition to understand the Indian society and in the process endeavored to correct it through value-based engagement and cultural self-reflecting.

### \*Corresponding Author:

✉ [shettysachan@gmail.com](mailto:shettysachan@gmail.com) (B. Sachan)

© 2026 The Authors. Published by Juria Publisher, India. This is an open access article published under the CC-BY license

<https://creativecommons.org/licenses/by/4.0>

### 1.3 Aims of the Research

This study aims at discussing the theoretical, philosophical, and practical works of the Lucknow School of Sociology, with its brightest representatives. Its objectives include the following:

To investigate the main themes and structures developed by Radhakamal Mukerjee and D.P. Mukerji.

To explore how their intellectual output was influenced by their life experiences, existential anxieties.

To underline the efforts made by the institution to reconcile tradition and modernity in the Indian sociological discourse.

To determine the relevance of the Lucknow School in the contemporary context with regard to globalization, identity politics as well as ethical dilemma in development.

### 1.4 Research Questions

The investigation will be guided by the following research questions:

1. What has the Lucknow School of Sociology done to resolve the conflict between tradition and modernization in the Indian society?
2. Which are the main theoretical ideas and methods, which Radhakamal Mukerjee and D.P. suggest? Mukerji?

### 1.5 Methodology

The research is based on a qualitative, historical-analytical methodology. The basic data of the theoretical analysis is provided by the primary and secondary literature by the bright personalities of the Lucknow School, especially Radhakamal Mukerjee and D.P. Mukerji. Their biographical accounts, autobiographical, lectures, and published literature are discussed in order to understand the intellectual formation and sociological writings (Deshpande, 2004).

An extensive literature review on commentaries, academic interpretations, and sociological analyses is carried to place their contribution in the overall context of Indian sociology. It is concentrated on the contextual readings, which means that their works are explored in the context of their socio-political context of their time of emergence, which includes the Indian freedom movement, the process of postcolonial development, and revivalism. This research design will ensure that the study is culturally relevant and contextualized.

## 2. The chronological History of Indian Sociology

### 2.1 Colonial development and development after independence

The history of Indian sociology is based on the historical context of colonial rule and the subsequent independence. This is because sociology originated during the colonial period as a tool of administration and social control and mainly centered on ethnographic studies of the Indian customs, castes and tribes, mainly done by British administrators and missionaries (Rao, 1979). Early writings were largely descriptive with no theoretical insight, rather than in the classification and control of the indigenous people based on the colonial paradigm.

During the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the Indian intellectuals started to use sociological methods to understand and describe their culture. Intellectuals such as B.R. Ambedkar and G.S. Ghurye ushered in the indigenous issues in academia and the indigenization of sociology began (Deshpande, 2004).

Sociology came to receive institutional recognition within Indian colleges, which marked the beginning of a major change in the post-independence period. The scholars started to critically evaluate Western paradigms and create conceptual frameworks that reflected the Indian socio-cultural environment. Some of the themes that dominated early sociological research included caste, rural life, kinship, secularism and modernization (Singh, 1986). It

placed a great emphasis on development, democracy and social justice and linked sociological research with the nation-building efforts.

### 2.2.1 Development of Regional Schools of thought

When sociology was emerging in India, it began to take up regional differences, which often were shaped by regional intellectual traditions, institutional leadership, and thematic focus. These local schools made an important contribution to the diversification of the sociological discourse and put the hegemony of a unique, pan-Indian history to the test.

Cultural pluralism, caste studies and historical sociology were emphasized in the Bombay School, led by G.S. Ghurye. Trained in anthropology, Ghurye combined the methods of Indology and ethnography with a focus on the ancient sources and the use of the field methods (Karve, 1961). The Bombay School produced a large number of sociologists who explored the topic of caste, urbanization, and identity politics.

Delhi School under the leadership of M.N. Srinivas is probably the most internationally recognized. Srinivas suggested the concept of Sanskritisation and Dominant Caste, and the concept of participant observation. His village studies paradigm offered elaborate empirical evidence on the rural social dynamics (Srinivas, 1952). The heritage of the Delhi School includes strong links with policy institutions, including Planning Commission.

The Lucknow School was founded by Radhakamal Mukerjee and later refined by D.P. Mukerji offered a unique point of view. It sought to incorporate Indian philosophies with modern sociology. The Lucknow School in contrast to the structural-functionalism of Delhi and the cultural historicism of Bombay focused on value oriented sociological, civilizational as well as ethical humanism (Mukerjee, 1949; Mukerji, 1958).

All of these institutions led to a multi-voiced, decentralized growth of Indian sociology enriching the field with the variety of topics and heterogeneity of theories.

### 2.3 The Indian Sociological Thought and the influence of universities

Institutionalization of sociology in India has been done through universities. This was made possible by formation of the sociology department in major universities such as University of Bombay (1919), University of Lucknow (1921), and University of Delhi (1952) which were used to train, conduct research and develop theories (Patel, 2011).

The University of Bombay became the first academic center of sociology under the leadership of Ghurye. His attention to Indological and literary approaches influenced many generations of students. At the same time, the University of Lucknow with a multidisciplinary vision developed a sociological curriculum that was a combination of economics, philosophy, and ethics, under the leadership of Mukerjee. This department at the Delhi University led by Srinivas was the model of empirical sociology because of its emphasis on thorough fieldwork and participant observation.

These universities also held seminars, published books and made affiliations with foreign bodies. With time, new institutions like the JNU, TISS and the Hyderabad Central University have expanded the disciplinary paradigm to include Marxist, feminist and postcolonial criticism. As a result, Indian universities were not only educational establishments, but also exciting places of developing regionally based, socially relevant, and methodologically diverse sociological paradigms.

## 3. Lucknow School of Sociology: Principles and Philosophy.

### 3.1 Foundational Figures

Lucknow School of Sociology evolved into a very advanced regional culture in Indian sociology with the classic influence of Radhakamal Mukerjee and D.P. Mukerji. These scientists formed

the Department of Sociology in the University of Lucknow and formulated a vision of sociology, which was greatly rooted in the Indian civilizational philosophy and the traditions of global humanists.

Radhakamal Mukerjee (1889-1968), a polymath, taught at first in economics and philosophy, but followed an interdisciplinary approach to sociology. In 1921 he became the first Head of the Department of Economics and Sociology, at the University of Lucknow. His work was also marked with an intense interest in ethics, ecology, and values and he is known to have advanced a value-oriented sociology which involved normative questions of social analysis (Mukerjee, 1949). His books such as *The Social Structure of Values* and *The Philosophy of Social Science* can demonstrate his interest in understanding the society through moral and ecological lens (Dasgupta, 1968).

Another figure that played a very significant role in the Lucknow School was Dhurjati Prasad Mukerji (1894-1961), also known as D.P. Mukerji. One of the brightest educators and social thinkers was D.P. Mukerjee who was a student of Radhakamal Mukerjee. Indian philosophical traditions, the Marxist ideology and the nationalist struggle had a dramatic influence on him. Through his works, namely, *Modern Indian Culture and Diversities*, it is seen that his preoccupation was the changing aspect of tradition and modernity in Indian culture (Mukerji, 1958). D.P. Mukerji stressed the importance of culture, collective consciousness, and ethos in shaping the Indian social life, developing a historically based and culture sensitive sociology (Nagla, 2010).

Mukerjee and Mukerji put in place the foundations of a sociological tradition that rejected the blind application of Western models and sought to formulate concepts based on the intellectual heritage of India.

### 3.2 Basic Philosophical Orientation.

The Lucknow School is defined by its attempt to integrate Indian philosophical traditions and sociological analysis based on intellectual nature of the school. The Lucknow School, unlike the current positivism paradigm in the Western sociology, focused on holism, ethical engagement, and civilization knowledge. Teleological and normative elements Radhakamal Mukerjee developed a conception of sociology that was not grounded in empirical observation and was informed by ancient Indian principles of dharma, purushartha and lokasamgraha (Mukerjee, 1951). He argued that both Eastern and Western knowledge systems should be integrated in sociology because it needs to include the ethical and spiritual dimensions of human nature.

This idea was elaborated upon further by D.P. Mukerji who noted the tension on the issues of tradition versus modernity. He argued that modernization in India had to be understood within the frame of the native values and institutions as opposed to the imitation of a Western paradigm. He especially criticized the sociology that ignored historical particularity and cultural ethos. His view about the role of the Indian sociologist was both analytical and reflexive and a moral duty to maintain cultural identity and criticize colonial modernity (Mukerji, 1958; Uberoi, 2002).

The Lucknow School encouraged a value-based sociology, according to which sociological studies were informed by the devotion to continuity of the civilizational order, moral reflection and socio-cultural relevance. In opposition to the functionalism of M.N. Srinivas or the Indological approach of G.S. Ghurye, of the Lucknow School, put in place a synthetic paradigm synthesizing philosophy, history, and social science, thereby giving rise to a specific Indian sociological imagination (Patel, 2011).

## 4. Theoretical Additions of the Lucknow School.

### 4.1 Radhakamal Mukerjee

Radhakamal Mukerjee was a pioneering thinker in that he connected deeply the tradition of Indian philosophy to the modern sociological thinking. His social ecology, value theory and integral humanism—a theoretical approach that tries to unify science, ethics and spirituality in the analysis of society are his main contributions to the world of theory.

Mukerjee developed a massive system of social ecology, emphasizing the relationship between people and their natural environment. Before the emergence of the ecological sociology in the Western world he claimed that the progress of society must be in accordance with the ecological balance. His ecological approach was based on Indian philosophical ideas such as rta (cosmic order) and dharma (moral obligation), advocating the developmental approach of the society towards sustainability and balance (Mukerjee, 1946; Dasgupta, 1968).

His theory of value also focused on how the ideals of ethics impacted the shaping of social structures, institutions and relationships. He denounced the positivist division of values and facts and proposed a sociology that was normative and factual. He argued that the social behavior cannot be understood only through materialistic or deterministic approaches without the value systems that constitute the actions of human beings (Mukerjee, 1951).

Mukerjee had based his sociological vision on integral humanism, in which he saw the individual as a moral and spiritual being, who lived in the society. His idea was a cosmopolitan and ethical social science, where the ultimate goal of sociology was not only the acquisition of knowledge but also the ethical redemption of the society. This sociological point of view was not only in line with the ideals of the Indian civilisation, but also covered global issues such as human rights and international peace (Mukerjee, 1949; Uberoi, 2002).

### 4.2 D.P. Mukerji

D.P. Mukerji improved the Indian sociology by developing middle-range theories based on Indian socio-cultural environments. As opposed to working with general meta-theories, he focused on analyzing specific institutions, practices and historical processes that shaped the Indian society. His approach was both comparative and historically informed and culturally advanced.

One of the main themes in the idea of D.P. Mukerji was the dialectical connection of tradition and modernity. He refuted the two-sided outlook of viewing tradition as retrogressive and modernity as progressive. His argument was that tradition will be discussed and reinterpreted to produce Indian modernism, and not repudiated. Mukerji considered that samaj (society) was a dynamic process, which was constantly being interacted through the interaction of ethos, customs and norms with changing material situations (Mukerji, 1958; Nagla, 2010).

Mukerji emphasised the importance of culture, ethos, and community awareness in the evolution of the Indian society. He applied Durkheimian sociology and Indian philosophy to argue that social cohesion in India was not based on a mechanical homogeneity but shared symbolic and ethical frames. His concept of ethos as the socially constructed common sense over time turned out to be one of the most important analysis tools to understand the Indian social organization (Mukerji, 1951; Patel, 2011).

D.P. Mukerji underlined the need of the Indian environment to sociological approach. He was among the pioneers of Indianization of sociology who advised scientists against blindly borrowing Western thoughts and concepts. He championed methods that were sensitive to the historical, linguistic and religious diversity of India, and the role of the sociologist, he

believed, was as a cultural translator, and also as an intellectual of the country (Mukerji, 1958; Srinivas, 1966).

The concerted efforts of Radhakamal Mukerjee and D.P. Mukerji created a platform of an indigenous, morally devoted and intellectually autonomous Indian sociology—a legacy that continues to play an important role in the contemporary environment.

## 5. Engagements with Existence and Cognitive engagements

### 5.1 Experiential Realities and Nationalist Ideology

The emergence of Indian sociology especially the Lucknow School happened when the country was going through a period of great political turmoil. Indian liberation movement had a great impact on the social awareness of the intellectuals like Radhakamal Mukerjee and D.P. Mukerji in which the discipline was not viewed as an abstract inquiry, but a necessary engagement with the life of the nation (Patel, 2011).

To these thinkers, sociology was tightly associated with the nation-building activity. The spiritual and cultural revival associated with the anti-colonial movement resulted in the criticism of Western materialism and a study of native social organization. The views of Radhakamal Mukerjee on value-oriented social science and rejuvenation of civilizations were framed on the vision to salvage the moral and philosophical foundations of India in opposition to the colonial epistemic hegemony (Mukerjee, 1951).

Instead, D.P. Mukerji developed an advanced understanding of the dialectics of tradition and modernity by demonstrating how nationalist aspirations could coexist with a critical approach to colonial modernity (Mukerji, 1958). The points he made on the issue of living tradition showed that he had a deep comprehension of the heterogeneity of India and that social reform ought to be an organic product of the cultural environment of the people (Nagla, 2010).

Their experienced lives were marked by colonial oppression, nationalism and the desire to have an independent and self-reliant India; and this made sociology a tool of civilizational broodings and national renewal.

### 5.2 Intellectual Influences

The Lucknow School was highly diverse in terms of the intellectual sphere, with its orientation to both Eastern and Western philosophical schools. They were influenced heavily by Indian thinkers like Rabindranath Tagore, Mahatma Gandhi, and Sri Aurobindo, European humanism and Marxism.

The universalism of Tagore with which he emphasized on the harmony of the individual, society, and nature touched deeply on the social ecology and integral humanism of Radhakamal Mukerjee (Tagore, 1917; Mukerjee, 1949). According to Tagore, nationalism was possibly parochial and materialistic, which, perhaps, was very close to the global sociological outlook of Mukerjee.

The ideologies of swaraj (self-governance) and trusteeship put forward by Gandhi greatly influenced both scholars. The idea of an ethical and simplistic society was formed by the advocacy of Gandhi in regards to moral economy, self-sufficiency and communal living, which are key tenets to the value theory of Mukerjee and the cultural analysis offered by D.P. Mukerji (Parekh, 1997).

The views on spiritual development, the concept of nation-soul by Sri Aurobindo can be traced in the discussion of civilization and the future of the human race provided by Mukerjee (Heehs, 2008). Their philosophy was influenced greatly by the European tradition of Enlightenment, and particularly Kantian ethics, Durkheimian sociology and the dialectics of Hegel, including regarding methodology and moral inquiry (Uberoi, 2002).

Besides, Marxist tendencies were evident in the work of D.P. Mukerji who was engaged in the activities of the classes, ideology and historical materialism. Instead, he brought the Marxist theory to the Indian context, recognizing the caste, religion, and culture as key mediating variables in the Indian social framework (Mukerji, 1958; Omvedt, 2006). The shared intellectual heritage enabled the Lucknow School to evolve a distinct sociological approach, which was moral, critical and with a strong sense of its civilizational roots.

### 5.3 Policy Involvement and Public Intellectualism

Both Radhakamal and D.P. Mukerji were scholars and at the same time they were active public intellectuals with their own say to the pressing policy issues of their time. Their sociological studies were closely associated with the problems of national planning, education and social reform.

When the United Nations Social Welfare Planning Board was formed, Radhakamal Mukerjee was on the board, and he took part in deliberations about the world peace, reforms in the education system, and ecological development (Dasgupta, 1968). He stated that sociology was supposed to influence policy and enable the deployment of a moral society. His work in international organizations showed that he believed in the civilizational mission of India in a post-war international system (Mukerjee, 1949).

D.P. Mukerji contributed immensely to the governmental reports, academic reforms and planning commissions. He considered sociology as a social science, which must provide information on developmental issues and guide the state policy on issues like rural development, education, and industrialization (Mukerji, 1958; Deshpande, 2004).

They got involved in policy-making with a good grasp of the contradictions within modernization. They did not completely accept the Western model of development but promoted context-sensitive and culturally-based approaches to development that focus on community participation, moral economy, and gender equality.

The Lucknow School was characterized by a paradigm of engaged scholarship that combined the academic ideas with social action, the paradigm that remains to play an important role in the current discourse about knowledge production and social justice.

## 6. Reconciling Tradition and Modernity.

### 6.1 Repudiation of Indian Civilization in the Modern Sociological Discourse.

It was one of the core contributions of the Lucknow School, particularly the works of Radhakamal Mukerjee and D.P. Mukerji always worked to strengthen the civilizational spirit of India in the context of changing paradigms of the modern sociological discourse. This reaffirmation was not an idealistic and nostalgic re-creation of the past but rather a critical re-construction of an attempt to connect ancient knowledge with contemporary issues (Mukerjee, 1949; Mukerji, 1958).

Radhakamal Mukerjee accentuated the continuity of the Indian society in terms of its civilizational characteristics, philosophical pluralism, ethical roots and spiritual orientation. He also drew heavily on the Upanishadic principles, Buddhist humanism and Gandhian ethics in his sociological view which advanced the idea of a framework of interdependence, harmony and social welfare (Mukerjee, 1951). He argued that values of the civilization such as dharma (obligation), satya (truth) and ahimsa (non-violence) would offer much-needed countermeasures to the materialistic tendencies of Western modernity (Nagla, 2010).

This was developed by D.P. Mukerji who asserted that indigenous categories rather than foreign Western abstractions must be of Indian origin. His idea of the living tradition was founded on the belief that modern Indian society cannot be interpreted without the understanding of its history and culture

(Mukerji, 1958). By doing this, the Lucknow School challenged the dichotomy between tradition and modernity and supported the dialogical engagement between the two.

## 6.2. The combination of past perspectives and current matters.

One of the famous features of the Lucknow School was that it could synthesize ancient Indian intellectual tradition with contemporary social concerns especially with religion, family, caste, and the society. These themes played a fundamental role in the Indian social life and gave insights about the civilizational nature of India.

The work of family and community by Radhakamal Mukerjee proved his belief in its ethical and spiritual sides. He saw the Indian joint family, not just as a sociological structure but as a moral code supported by the service and reciprocity (Mukerjee, 1955). His ecological vision saw village community as a microcosm of harmonious coexistence of human beings and nature (Deshpande, 2004).

D.P. Mukerji, however, presented an insightful criticism of caste and religion by an Indian who was an insider. Instead of looking at caste as hierarchical, he examined caste as a changing social institution that depends on historical and ideological influences. His study of bhakti movements and religious reform took into consideration the very existence of diversity and reformative spirit of Indian tradition (Omvedt, 2006).

The two philosophers did not subscribe to the naive tradition of idealizing the tradition. They encouraged a critical engagement with the tradition with regard to its ability to renew itself internally in the face of modernization. What is noteworthy about their work is its contextual approach, that presents the concept of modernity as something imported by the West; and tradition as a dead thing of the past.

### The contribution to Indianisation of Sociology.

The academic contribution of the Lucknow School that has stood the test of time was its impact on Indianising sociology. This has been achieved by a critical evaluation of the Western paradigms and the development of indigenous social paradigms based on Indian experiences, categories, and values.

The Mukerjees observed some kind of skepticism towards value-neutral sociology especially in its application in the western academic tradition. The works of Radhakamal Mukerjee have regularly emphasized the ethical and civilizational goals of sociology in that they advocated a value based social science that would align with the needs and the reality of the Indian society (Mukerjee, 1949). His approach disputed the universalistic assumptions of Western positivism and functionalism, promoting normative and civilizational analysis in its place.

D.P. Mukerji denounced the atomistic individualism and mechanistic evolutionism of the Western theories of social life. He argued that the Indian society was to be studied in terms of culturally relevant concepts of dharma, karma, sanskara, lokniti (people politics) that reflected the social imagination of Indian communities (Mukerji, 1958; Patel, 2011).

Their joint effort formed the foundation of postcolonial sociology in India which later influenced the intellectuals such as Andre Beteelle, T.N. Madan and Yogendra Singh. The Indianisation project also aided in discussions to come in the future in terms of decolonization of knowledge production and the pursuit of epistemic justice in the Global South (Nandy, 2004; Santos, 2007).

The Lucknow School also played a major role in adapting sociology to Indian reality through the emphasis on Indian categories and civilizational experiences instead of following Western scholastic inclinations.

## 7. Comparative Reflections and Contemporary Relevance

### 7.1 Lucknow School vs. other Indian Sociological Traditions

This is a special location of the Lucknow School of Sociology led by Radhakamal Mukerjee and D.P. Mukerji among other schools in the country, including the Bombay School, Delhi School, and Calcutta School. The intellectual orientations, institutional influences, and historical contexts of each school were unique and therefore they added different contributions to the greater social context of Indian society.

G.S. Ghurye and the Bombay School took a more empirical approach, more ethnographic, and more Indological. The studies of Ghurye were based on caste, tribes, kinship, and cultural patterns with the help of the Sanskrit literature and structural-functional analysis (Ghurye, 1950). Lucknow school on the other hand was more philosophical and normative in that they wanted to explain the society in terms of civilizational ideals, ethics and integral humanism (Mukerjee, 1949).

The Delhi School, led by M.N. Srinivas developed the theory of Sanskritization and dominant caste through massive fieldwork and grounded theory to examine social change. Srinivas was more focused on the processes of movement and social stratification whereas D.P. Mukerji emphasized the dialectic of tradition and modernity and advocated a culturally specific, interpretive approach (Srinivas, 1966; Mukerji, 1958).

Unlike the Calcutta School, which was informed by Marxist ideology and political economy, especially in the writings of A.R. Desai, the Lucknow School focused on an Indian discourse between the Indian spiritual and the modern sociological problem, thereby formulating a distinctive civilizational perspective.

This contrastive study highlights the pluralism of Indian sociological thinking, where the Lucknow School with its values, ethos, and normative structures are a contrast to the empiricist or structuralist approaches of other schools.

### 7.2 Meaning in the Contemporary Development, Identity, and Modernity Discourse

The Lucknow School with its philosophical foundations and theoretical contributions continue to offer a lot of insights into contemporary sociological discourse especially on the topic of development, identity politics and modernity.

The concept of social ecology and integral humanism by Radhakamal Mukerjee has a fresh meaning in the current times of developmental crises, which is characterized by environmental degradation, social inequality and the loss of values. His idea of sustainable development, which is based on an ethical relationship with nature and society, anticipates modern challenges of a changing climate and ecology justice (Mukerjee, 1951; Guha, 1999).

The analysis of collective consciousness, tradition-modernity dialectic and middle-range theories presented by D.P. Mukerji provides an insightful approach to such analysis in terms of cultural identity, communitarian ethics, and grassroots democracy in the context of growing individualism and consumerism (Mukerji, 1958; Madan, 2002). His idea provokes the scholars to go beyond the tradition and modernity dichotomy and emphasize the mutual relationship of these two concepts.

Within the paradigm of globalization, in which identity assertion based on religion, caste, race, and language has re-emerged, the Lucknow School promotes a civilizational pluralism that appreciates diversity and at the same time encourages unity. It requires the reassessment of modernity in Indian sight not as the imposition of the west, but as the process that is based on the local structures and values (Nandy, 2004; Patel, 2011).

### 7.3 Indian Sociological Heritage Obstacles and Resurgence.

Despite the deep-rooted tradition, the Lucknow School and other similar local traditions in Indian sociology have met over

the years institutional marginalization. This has often disadvantaged the contributions of the early Indian philosophers due to the pre-eminence of western theoretical viewpoints with the effects of the global scholarly trends and disciplinary gatekeeping (Uberoi, 2002; Connell, 2007).

The major challenge remains because of lack of curricular integration and essential interaction with such intellectuals as Radhakamal Mukerjee and D.P. Mukerji in the conventional sociology curricula. Most universities continue to overly rely on Euro-American concepts, overlooking contextual, civilizational and value-based approaches.

Indian sociology requires a revisioning of education, critical history and decolonization of knowledge to revive the Indian sociological heritage. It also involves new translations, textual perspectives, and intellectual involvement among people to make traditional Indian sociologists follow the modern discourse.

Indian knowledge systems are now being revisited, especially given the recent discourse about decolonizing academia, plural knowledge, and local agency in knowledge production. Mukerjee and Mukerji contributions have intellectual resources as well as practical guidelines to making Indian sociology more ethical, culturally based and informed about the context (Santos, 2007; Patel, 2011).

## 8. Conclusion: Reasserting and Redefining Indian Sociology.

### 8.1 Overview of Contributions

This study will analyze the intellectual and philosophical works of Lucknow School of Sociology with particular reference to the works of Radhakamal Mukerjee and D.P. Mukerji. These scholars had a distinct sociological vision that synthesized traditions of Indian thought, value-focused reasoning, and civilizational consciousness to the modern sociological paradigms. Their work is unique in that they examined the cultural specificity of the Indian society, which they depicted with the help of normative theory, middle-range theorization, and emphasis on the dialectical connection between tradition and modernity.

The paper has placed the Lucknow School in the broader context of Indian sociology and compared it with other regional schools including Delhi, Bombay and Calcutta and has emphasized on its current relevance in the contemporary sociological discourse. The ethical investigation, civilizational self-consciousness, and Indianization of sociological methodology make the school a critical place of re-examination of the Indian sociological heritage.

### 8.2 Heritage and Importance of the Indian Sociology.

The heritage of the Lucknow School lies not only in its theoretical achievements but also in its philosophical boldness to defy the Western universalism and insist on the validity of Indian categories, morality and social organisms in the understanding of society. Integrated humanism and social ecology advanced by Radhakamal Mukerjee predicted modern challenges of sustainable development, human dignity, and planetary ethics (Mukerjee, 1951; Guha, 1999). The focus of D.P. Mukerji on understanding the Indian ethos and collective consciousness still continues to influence investigations into the identity, continuity of culture and social progress in postcolonial India (Madan, 2002).

Other aspects that make the school significant are its institution-building efforts particularly in the University of Lucknow where a group of intellectuals was trained to rise above imported paradigms. Its application of multidisciplinary method, which includes philosophy, history, culture, and literature, features a solid framework of contemporary sociological studies. Despite these achievements, the Lucknow School has not received the unremitting academic appreciation that it deserves. These variables include supremacy of Western paradigms, changing

academic agendas, and inadequate textual dispersion and institutional stability.

### 8.3 Suggestions in Future Studies.

In order to renew the heritage of the Lucknow School and re-establish the richness of Indian sociological thought, there are several directions of research which are proposed:

**Reinventing Classical Indian Sociologists:** There exists an immediate need to reassess, re-translate, and reinterpret the works of classical Indian thinkers like Radhakamal Mukerjee, D.P. Mukerji, G.S. Ghurye and others. This demands the radical historiography of Indian sociology which lays emphasis on vernacular categories, civilizational argument, and various epistemologies (Uberoi, 2002; Nandy, 2004).

**Bringing Sociology to Policy and Practice: The Future** The role of scholarship in policy making, grass-root organizations and the role of intellectuals as a citizen needs to be taken in the future as well as being a subject of academic argument. Related to the environment, the development ethics, educational reforms, gender equity, environment sustainability can be improved with the help of the insights of the Lucknow School when recontextualized (Santos, 2007; Patel, 2011).

**Coming up with Indigenous Structures to Current Problems:** Climate change, digital modernity, community identities, city transformation, and other challenges require culturally grounded and thoughtful ethically oriented structures which are the hallmarks of the Lucknow tradition.

Recalling the Lucknow School, we are not only reclaiming a lost intellectual tradition, but also redeeming Indian sociology as a discipline that is both contextually conscious and ethically rooted, as well as a discipline that is engaged in the world.

### References

- Connell, R. (2007). *Southern Theory: The Global Dynamics of Knowledge in Social Science*. Cambridge: Polity Press.
- Dasgupta, J. (1968). Radhakamal Mukerjee: A Biographical Sketch. *Indian Journal of Social Work*, 29(3), 229–240.
- Desai, A. R. (2005). *Social Background of Indian Nationalism* (6th ed.). Mumbai: Popular Prakashan.
- Deshpande, S. (2004). *Contemporary India: A Sociological View*. New Delhi: Penguin.
- Ghurye, G. S. (1950). *Caste and Race in India* (2nd ed.). Bombay: Popular Book Depot.
- Guha, R. (1999). *Environmentalism: A Global History*. New Delhi: Oxford University Press.
- Guha, R. (1999). *Environmentalism: A Global History*. New Delhi: Oxford University Press.
- Heehs, P. (2008). *The Lives of Sri Aurobindo*. New York: Columbia University Press.
- Karve, I. (1961). *Hindu Society—An Interpretation*. Poona: Deccan College.
- Madan, T. N. (2002). *Pathways: Approaches to the Study of Society in India*. New Delhi: Oxford University Press.
- Mukerjee, R. (1946). Regional Sociology and Social Ecology. *Social Forces*, 25(2), 147–153.
- Mukerjee, R. (1949). *The Social Structure of Values*. London: Macmillan.
- Mukerjee, R. (1951). *The Philosophy of Social Science*. Allahabad: Kitab Mahal.
- Mukerjee, R. (1955). *The Dynamics of Morals*. Bombay: Hind Kitabs.
- Mukerji, D. P. (1951). *Modern Indian Culture*. Bombay: Popular Book Depot.
- Mukerji, D. P. (1958). *Diversities: Essays in Economics, Sociology and Other Social Problems*. People's Publishing House.
- Nagla, B. K. (2010). *Indian Sociological Thought*. Jaipur: Rawat Publications.
- Nandy, A. (2004). *Bonfire of Creeds: The Essential Ashis Nandy*. New Delhi: Oxford University Press.

- Omvedt, G. (2006). *Dalit Visions: The Anti-Caste Movement and the Construction of an Indian Identity*. Hyderabad: Orient BlackSwan.
- Parekh, B. (1997). *Gandhi: A Very Short Introduction*. Oxford: Oxford University Press.
- Patel, S. (2011). *Doing Sociology in India: Genealogies, Locations, and Practices*. Oxford University Press.
- Rao, M. S. A. (1979). *Social Movements in India*. Manohar.
- Santos, B. d. S. (2007). *Cognitive Justice in a Global World: Prudent Knowledges for a Decent Life*. Lanham: Rowman & Littlefield.
- Singh, Y. (1986). *Indian Sociology: Social Conditioning and Emerging Concerns*. Vistaar Publications.
- Srinivas, M. N. (1952). *Religion and Society among the Coorgs of South India*. Oxford University Press.
- Srinivas, M. N. (1966). *Social Change in Modern India*. Berkeley: University of California Press.
- Tagore, R. (1917). *Nationalism*. London: Macmillan.
- Uberoi, J. P. S. (2002). *The European Modernity: Science, Truth and Method*. New Delhi: Oxford University Press.
- Uberoi, P. (2002). The European modernity debate and the 'Indian tradition'. *Economic and Political Weekly*, 37(15), 1435-1441.
- Uberoi, P. (2002). The Family in India: Beyond the Nuclear Versus Joint Debate. In P. Uberoi (Ed.), *Family, Kinship and Marriage in India* (pp. 54-81). New Delhi: Oxford University Press.