

Rise and Development of Sociology in India

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ABSTRACT

In India sociology and social anthropology can be traced to the days when the British officials realized its need for smooth administration. The aftermath of 1857 new science had to come to understand the roots of Indian society. It was with the rise of ethnography, anthropology, and sociology which began to provide empirical data of the colonial rule. According to the history Herbat Risely was the pioneer of ethnographic studies in India. By the second half of the 19th century, Indian sociologists have made a prominent contribution to the development of indigenous studies of Indian society. Certain trends of development of sociology may be identified in the pre independence period. But strong scientific empirical tradition had not emerged before independence. Sociology was considered a mixed bag without a proper identity of its own (Rao, 1982). Sociology established its identity as discipline by separating itself from psychology, anthropology and social philosophy in post independence period. Many scholars who richly contributed to the promotion of sociological studies and research in the country. G. S. Ghurye, N. A. Toothi, D. N.Majmudar, B. N. Seal, K. M. Kapadia, Iravati Karve, S. V. Karanadikar, M. N. Srinivas, A. R. Desai, I. P. Desai, M. S. Gore and Y. B. Damle are some of the outstanding scholars who shaped the destiny of the discipline. And helped in the establishment of the development of sociology in India.

Keywords: development ,Pre-Independence ,post-Independence.

INTRODUCTION

An attempt is made in this paper to trace the development of two closely linked and overlapping social sciences, viz., sociology and social anthropology in India and in that process to try to explicate the relationship between development and the cultural milieu in which it has occurred. That milieu has changed much and radically during the last six decades or so when both the disciplines developed to their present stage. Sociology is a relatively young discipline. Although its roots go back to about three or four centuries, it was only in the nineteenth century that it started assuming its present role of the science of society in the sense of the systematic study of all societies in space and time. Broadly, the intellectual climate in western Europe, which itself was closely linked with the political, economic and other forces of the day, favoured the development of two disciplines. The popularity of sociology in U.S.A was due to the many problems which a vast, rich and rapidly developing country had to face such as urbanisation, immigration, ethnicity, crime and prostitutions. These scattered remarks on the development of social sciences in the Western world are not only intended to serve as background to our discussion of the development of sociology and social anthropology in India.

Sociology, as a discipline, came much after the contributions made by social thinkers, philosophers, administrators who worked at understanding the Indian society, in general, as well as studying some specific aspects of Indian society, such as law, family, religion, caste system and so on. It is the contributions made by the Indologists such as Henry Maine, Alfred Lyelt, etc. which helped the development of sociology in India. They emphasised the need to preserve the indigenous social institutions found in Indian society rather than destroying them and imposing an alien way of life on her people. They recognised the past glory of Indian cultural and literary tradition. Besides the Indologists there were the British administrators who made extensive study of Indian people, their races and cultures. Most of these studies helped to generate a body of knowledge, preserved in the Census Reports, Imperial Gazetteers, District Gazetteers, etc. as well as in books and monographs which are referred by social anthropologists and sociologists even today.

Along with Sociology, Anthropology was also developing in Indian universities. In the Indian context, it is just not possible to distinguish between Sociology and Anthropology except in terms of methodology. Generally, Sociology has studied urban-industrial groups, while Anthropology has focused on tribes, caste, tribes and communities. But the sociologists have also been anthropologists and vice versa. In fact, it is better to use the term "Ethno-sociologists" to describe those writings in the fields of sociology and anthropology. Ethno-sociologists combine documentary and literary data with oral traditions and field data. Thus, in the Indian academic studies, tribe, caste and region have been linked with each other in a variety of ways. Both Sociology and Anthropology in India have one thing in common. They are mainly based on empirical data. Both of them deal with aggregates of people in a number of locales, village, town and city.

During British rule, a number of ethnographic works were written by J.H. Hutton, Edward Theurston, and H. Risley and others. There were also the writings of Sir Henry Maine and W.H. Baden Powell on the village community in India. It may be observed that there was a difference between western and Indian intellectual developments. In the west, modern intellectuals strove to 'secularise' the thought. They were reacting to the hegemony of church in doing so. But, in India, the religion did not place a bar on free thinking. The stimulus to creative work in the Indian sciences came from interaction with the west.

OBJECTIVES

Objectives are variously referred to as purposes, missions, goal or targets. Objectives must be identified in such a way that ultimate success can determine. Here selecting certain objectives for this paper, those are as follows:

1. Development of Sociology in Pre- Independence India
2. Development of Sociology in Post – Independence India
3. Sociological Research in India
4. Teaching of Sociology in India
5. Sociological Discourses

DEVELOPMENT OF SOCIOLOGY IN INDIA

Sociology, as a discipline, came much after the contributions made by social thinkers, philosophers, administrators who worked at understanding the Indian society, in general, as well as studying some specific aspects of Indian society, such as law, family, religion, caste system. It is the contributions made by the Ideologists, such as, Henry Maine, Alfred Lyell give contribution to the development of Sociology in India. They emphasized the need to preserve the indigenous social institutions found in Indian society rather than destroying them and imposing an alien way of life on her people. They recognized the past beauty of Indian cultural and literary tradition. Besides ideologists, there were British administrators who made wide-ranging study of Indian people, their races and cultures. Most of these studies helped generate a body of knowledge, preserved in such as Census Reports, Imperial Gazetteers, and District Gazetteers and as well as in books and monographs, which are referred by social anthropologists and sociologists even today. Sociology was better established on the continent such as European countries like France, Germany and England.

The origins of sociology in India go back to the days when British officials discovered that knowledge of Indian culture and social life was indispensable to the smooth functioning of government. Since then many British officials and missionaries had made efforts to collect and record information regarding the life and culture of their Indian subjects. And it is in context of the development of sociology in India. Indian sociologist had made a prominent contribution to the development of indigenous studies of Indian society. It is difficult to understand the origin and development of sociology in India without reference to its imposing history. Herbat Risely was the pioneer of ethnographic studies in India. Thus, the ethnographic studies came into prominence under the influence of Risely. This period of 19th century gave rise to ethnographic studies, i.e., studies of caste, religion, rituals, customs which provided a foundation to colonial rule for establishing dominance over India.

Sociology developed in India in the colonial interests and intellectual curiosity of the western scholars on the one hand, and the reactions of the Indian scholars on the other. British officials had to require the knowledge of customs, manners and institutions in Indian society for better administrations. Thus they acquire the knowledge of this subject and also Christian missionaries interested in understanding local language, culture and manners. These overlapping interests led to a series of tribal, caste, village and religious community studies in India. Another source of interest in Indian society was more intellectual. While some western scholars were interested in Sanskrit, Vedic and Aryan civilization, others were attracted by the nature of its ancient political economy, law, religion and institutions. From the begging William Jones, Max Muller interested in growth of indological studies, Karl Marx and Frederic were interested in the nature of oriental disposition in India to build their theory of evolution of capitalism, similarly at that time Henry Marine was attracted by Hindu legal system and village communities and Max Weber got interested in Hinduism and other oriental religions. Thus, Indian society and culture became the ground of various theories and field to study such problems as growth of town, poverty, religion, village social organization and other social institutions.

According to M. N. Srinivasan and M. Panini (1973 : 181), the growth of the two disciplines in India falls into three phases: the first, covering the period between 1773-1900 AD, when their foundations were laid; the second; 1901-1950 AD, when they become professionalized; and finally, the post-independence years. Lakshmana also (1974: 1) tries to trace the development of Sociology in three distinctive phases. The first phase corresponds to the period 1917 – 1946, while the second and third to 1947 – 1966 and 1967 onwards respectively.

SOCIOLOGY IN THE PRE INDEPENDENCE PERIOD

The Early Indian Thinkers phase was essentially a phase of multi-level fusion. It is not without significance that the twin disciplines of Sociology and social Anthropology had their beginnings in the two cities of Bombay and Calcutta, which typically represented colonialism. These beginnings were more or less simultaneous in the second decade of the last century.

Certain trends of expansion of Sociology may be identified in the pre – independence period. In pre- independence period Sociology taught along with Economics in Bombay and Lucknow, in Calcutta, taught along with Anthropology and in Mysore Sociology was part of Social Philosophy. Strong scientific empirical traditions had not emerged before independence. Sociology was considered a mixed bag without a proper identity of its own (Rao, 1982).

In India Sociology had its formal beginning in 1917 at Calcutta University owing to the active interest and efforts by B. N. Seal. After that the subject was handled by Radhakamal Mukharjee and B. N. Sarkar. But unfortunately Sociology could not make any development in its birthplace at Calcutta and Anthropology flourished in Calcutta with the establishment of department and later on the Anthropological Survey of India (ASI). Thus, Sociology sketched a blank in the eastern parts of India. On the other hand, story had been different in Western India. Bombay University started Sociology by a grant of Government of India in 1914. And in Bombay University the Department of Sociology was established in 1919 with Patrick Geddes at the helm of affair. Patrick was joined by G. S. Ghurye and N. A. Toothi. This was indeed a tangible step in the growth of Sociology in India. However, in 1921 another centre of influence in Sociological theory and research was at Lucknow that it introduced Sociology in the Department of Economics and Sociology with Radhakamal Mukharjee as its head. Later, Radhakamal Mukherjee was ably assisted by D. P. Mukerji and D. N. Majumdar. In South India, Sociology made its appearance in 1928 at Mysore University by the efforts of B. N. Seal and A. F. Wadia. And in the same year Sociology was introduced in Osmania University at the undergraduate level. In 1930 Pune had started teaching of Sociology and Anthropology under the head of Irawati Karve. The development of the Sociology was uneven and not encouraging during 1917 and 1946. During this period, only Bombay was the main centre of activity in Sociology. Bombay attempted a synthesis between the Indological and Ethnological trends and thus initiated a distinctive line of departments. During this period, many scholars who richly contributed to the promotion of Sociological studies and research in India were produced by Bombay University. K. M. Kapadia, Irawati Karve, S. V. Karandikar, M. N. Srinivas, A. R. Desai, I. P. Desai, M. S. Gore and Y. B. Damle are some of

the outstanding scholars who shaped the destiny of the discipline. And this helped in the establishment of the department of Sociology.

SOCIOLOGY IN THE POST – INDEPENDENCE PERIOD

The second stage, as mentioned by Lakshmana (1974: 45), in the development of Sociology, the post – independence period. Towards the end of this period, Central Government promote the Social Science research through a formal organisation. In Bombay, Indian Sociological Society was established and Sociological Bulletin was issued as the official organ of the society. This helped to a large extent in constructing a forum for publication of Sociological literature. On the other hand, All India Sociological Conference for professional interaction started by Lucknow School. Lakshmana (1974: 5) identifies that the research efforts mainly progress on university. Second, the growing needs of the planners and administrators on the one hand and the realization for research project. Third, during this post – independence period, the growing importance of Social Sciences research also resulted in the establishment of research institutes.

After independence, there was another important change in the teaching of Sociology, has been in regard to the external intellectual influences. Not wholly, but before independence the teaching of Sociology and Anthropology was influenced by the theoretical concerns in Great Britain. It was already mentioned the influence of diffusionism and functionalism (of Malinowski). Post – independence, however, American Sociological tradition had a major impact on the teaching of Sociology in India. Besides the American, the French, the German and Marxian intellectual influences also had an impact. In the centre of such diverse intellectual stimuli, Indian Sociologists began to criticize, modify and develop diverse sociological approaches in the study of Indian Society and culture, and these are reflected in the course of study of different universities (Rao, 1982).

This post – independence period also noticed considerable vertical and horizontal mobility in the profession, because, in this period also increase the number of universities and colleges. According to Rao (1982), this post – independence period reflected three things. First, Sociology achieved greater academic status.

Second, Sociology established its identity as discipline by separating itself from Psychology, Anthropology, Social Philosophy, and Social Work. But still in some universities Social Pathology and Social Psychology are taught as a part of Sociology. In many others, a highly diversified curriculum structure in proper Sociology exists including such specialization as rural and urban sociology, sociology of kinship, sociology of religion, sociology of education, sociology of stratification, social demography, and sociology of economic development. Thirdly, diversification followed the lines of extension of sociological approach to different areas of Social life. It was related to the growing needs of development in independent India. Sociologist soon becomes sensitive to problems of development in the context of tribal, rural and urban situations. And Sociologists started conducting empirical research with a view to understand the structure, dynamics and problems of development. All these concerns had a feedback on the teaching of sociology at various levels.

DEVELOPMENTS IN THE SEVENTIES

The seventies of the century saw a further continued diversification of interests and specialization in substantive area of research and teaching in the sixties. In earlier period, village community studies dominated researches, but the interests in the areas of agrarian relations, land reforms, agricultural labourers and scheduled castes and tribes began to attract greater attention of sociologists and anthropologists in the seventies. And these problems of rural society were formulated in the Marxian framework of analysis emphasizing conflicts and contradictions. Industrial Sociology, Urban Sociology and Social stratification also interested areas of study in seventies. Secondly, Sociology of Profession, Sociology of Organization, Medical Sociology, Social Demography, Studies on Women, and Hindu – Muslim relation these six areas also interested in the seventies. Thirdly, it is significant to note that the seventies saw a new approaches and foci in the large area of research and teaching such as caste, kinship, religion, politics and tribal studies.

Since earlier times till 1970s and onwards, have been a few reviews of developments in Sociology and Social Anthropology (for example, the collection of essays in Unnithan, singh et al., 1965; ICSSR, 1971, 1974, 1985; Rao, 1974; Mukharjee, 1977; Mukharjee, 1979:

Singh, 1986; UGC, 1978, 1979, 1982; Lele, 1981; Oommen and Mukharjee, 1986; Dhanagare, 1993; Singhi, 1996). In these Ram Krishan Mukherjee's review has been more exhaustive and substantial for the discipline as a whole. The ICSSR trend reports covered in detail the developments in each of specialization. Rao (1982: 16-23) reviewed the developments in the seventies under the three heads:

- (i) Areas of the interests and specialization which got crystallized;
- (ii) Areas of the interest which have developed but not got crystallized;
- (iii) Emergence of new approaches in the established areas.

PERSPECTIVES IN THE EIGHTIES

In the eighties of the century, no doubt, gained strength in many of the areas of specialization mentioned in the foregoing account. Some areas of enquiry, such as social demography and medical sociology were crystallized. Some of other areas of investigation opened up and more research in the development areas was undertaken on new lines. A few of the new areas

have been introduced like; sociology of knowledge, sociology of science and technology, sociology of deviance, and historical sociology. Rao (1982) anticipated these areas for research in the eighties. There was an indication that interest in sociology of science and technology might get more widespread (Uberoi, 1978; Vishwanathan, 1977). The growing interest in historical sociology was reflected in Fox (1977). Damle (1982: 57-58) anticipated the task of sociology for the eighties in India, which was to analyse (1) the transformation of Indian society (2) the limits of such transformation and (3) the impact of these limits to such transformation, which was reflected either in the frustrations of the efforts to surmount the obstacles. New ideologies and protest movements acquired a special significance in this context and also in many of the newly developing branches of sociology.

IMPERATIVES IN THE NINETIES

Research should be promoted in the nineties in the areas of sociology of planning and development, dimensions of poverty, law, social change, organisations etc. During the nineties of the last century the country passing through radical political, economical and socio-cultural changes as a result of which the scope and focus of Indian Sociology has expanded. The Indian government adored the policy of mixed economy from the independence and cherished the ideal of welfarism proceeded to allow the market oriented policy to prevail under the influence of such development. For achieving this goal, the government adopted new policy of economic reforms in the year 1991 with a view to globalize its economy (Singh, 1997). Liberalization policies, including the freedom accorded to the foreign companies and capital to enter into Indian market are the two major steps of the government in this direction. The impact of globalization on Indian culture heritage and general life of the people of the country has generated new areas that deserve the attention of Indian sociologists who do seem to be attentive to such relevant areas as civic society (Gupta, 1997), crisis and resilience in the process of social change (Singh, 1993) and secularism and national integration (Joshi, 1997) but specific social implication of the new economic policy is yet to be analysed. In some of the universities recently introduced on global themes. They are: action sociology, human resource development, issues of human rights, sociology of management, ecology and society, media and society etc. also need to start some more new courses like sociology of peace, security and development, public orders, security management and information technology etc. These courses are not only important for teaching but also for research in the construction of society and useful for the modern occupation and profession.

SOCIOLOGICAL RESEARCH IN INDIA

Since independence, research in sociology got a significant boost in the country. Also with the rapid development of the universities and colleges, and increase in the number of research studies on different aspects of sociology. Many previous surveys of the establishment of sociology in India present the process in different phases and trends, notably those by Backer and Barnes (1961), Saran (1958), Bottomore (1962), Clinard and Elder (1965), Vidhyarthi

(1972), and the Indian Council of Social Sciences Research (ICSSR) (1972). Several studies directed by sociologists were financed, sponsored and supported by several agencies. By the UGC Review Committee on Sociology (1960) also emphasized another welcome trend in the introduction of the courses on methods of social research as part of the MA syllabus. In the field of doctoral research, the progress in sociology has been notable. There are facilities of doing research seen at the university department level and it does not exist at the college level. The ICSSR and the UGC have suitable schemes for providing these facilities. The ICSSR, which is the main agency for promoting research in sociology and social anthropology, has laid down priorities in keeping with social goals.

In fact those almost till the middle of the fifties, a much less number of recognised supervisors were available for the guidance of the doctoral research students in the department of the universities. Moreover these limitations, sociology and other allied fields granted as many as 438 doctoral degrees up to 1970 and economics and political science exceeded these figures. Still personnel position in sociology on the lower side. Sociology is behind only from economics, political science, and commerce. Also on college level the position is same. In spite of limitations of personnel, very large number of research projects (50), constituting the highest share (25.5%) of the ICSSR grants, were undertaken by scholars of sociology. If we add social anthropology in it then position is still brighter. In fact, the acceptance of the largest number of projects (above 20%) in sociology was a matter of satisfaction because the formulations of the problems were realistic and sound (Lakshmana, 1974: 10-11).

In this period seen the publications in EPW of a number of articles discussing and criticizing the current state of research and teaching in sociology (see Das, 1993; Deshpande, 1994; and the latest of these by Rege, 1994; and Beteille, 1996). In Western India, they support the view that sociology in India has become a rather dreary discipline, its leading concepts presented through outdated mass market American texts, and remarkably devoid of engagement with the social world outside the class room.

In the 1990s have seen engaged debate on the crisis in the discipline. In this debate saw a series of responses from the scholars in the field assessing the “Tiredness of the discipline”(Deshpande, 1995), the possibilities of a “community of discourse”(Giri, 1993), the dangers of “uncritical metropolitanism”(Murthy, 1993) and the relevance of gender and feminist pedagogues as strategies to confront the crises (Rege, 1994; Uberoi, 1994). The discussion has been made on the construction of sociological discipline (Thappan, 1991; Hegde, 1992) and teaching of sociology in Indian Universities (Uberoi, 1989-90; Deb, 1997). In the recent years, a new dimension has been reflected in the debate taking the issue of gender studies (Dube, 1986, 1996, 1997; Bhagwat and Rege, 1991; Patel, 1994; Uberoi, 1994) and women’s movement (Niranjana, 1992; John, 1996).

According to Veena Das (1993), the crisis in sociological research in India in three institutional structures – the universities, the UGC and the professional bodies such as the Indian Sociological Society. First, at the level of the universities, the proliferation of the subject has simply not been matched by the will to ensure competence in teaching and research. Second, if the universities are to take a share of the blame for the falling standards for research, the UGC cannot escape its major responsibility either. The decision making bodies in the UGC seem to have completely misguided notions about the state of social science research in the country. Finally third, professional bodies have one little to salvage the situations. The interests of the profession lie not only in producing greater number of jobs for sociologists but in ensuring that ethical practices in the discipline are maintained.

TEACHING OF SOCIOLOGY IN INDIA

Sociology is very popular subject in the universities and colleges of India today. Now a day, out of 133 universities, approx. 85 universities have department of sociology. The origin of Sociology in India traced to the period of 1920s. Firstly, teaching of Sociology started in Bombay University as early as 1914 but the birth of academic sociology took place only with the development of departments of Sociology in Bombay and Lucknow. Pre – independence scholars have contributed to the foundation of sociology by providing a tradition in which Sociology in India could grow and evolve (Unnithan et al., 1967).

However, their contributions began to make an impact after independence, through the number of universities increased from 1920 to 1945. According to Unnithan (1982), the number of sociology departments remained just two and of these, only one was concerned for independent degree in Sociology. As per Parvathamma (1978), “The undergraduate syllabi in sociology as framed by Wadia continued almost for a quarter of a century. Only in the late 1950’s, it was changed. The percentage of universities, having sociology department had been falling during 1920-1950. But it began to show a trend towards increase after 1950. From 1960, 23.8 per cent of universities had sociology department in India and after that in 1965 it rose to 29.6 per cent. Now from 95 universities, 54 per cent accommodate department of Sociology. In these universities only 32 have separate departments, whereas 14 conduct undergraduate and post graduate programmes including PhD. In 16 universities, where Sociology is combined with other Social Science departments but an independent degree is awarded; in three departments no degree is awarded through the subject is taught (Unnithan, 1982:64). In 1973, according to the universities Handbook of India, the 16th Agricultural Universities, the 5 All India Institutes of Technology, the 3 Institutes of Technology, the 3 Institutes of Management, the Indian Statistical Institute, Kolkata, the Tata Institute of Social Sciences, Mumbai and the Gujarat Vidhyapith, Ahmedabad also offered Sociology as a subject of study and research.

Sociology has established itself as a major importance, attracting the largest number of students next only to economics, history and political science. Sociology is being taught at all levels in the universities from graduate to M.Phil or PhD level. In India, Principles of sociology, Indian Social Institutions and Social Changes offered at both graduate and post graduate level in most of universities while Research Methods, Rural and Urban Sociology, Social Anthropology and Social Psychology are among the other subjects included in the post graduate level.

It seems that from national point of view, there is a wider choice of optional subjects for the student of Sociology than the other discipline's student. At present, lack of integration of syllabi at all levels that could ensure a standard of minimal knowledge in Sociology along with possibilities for specialization and advance training in sociology. Hardly any more effort is noticed to introduce new courses on the basis of rationale social considerations. And till largely, the old course continue. The contents of the courses are often irrelevant to the students of Sociology in India as instruction is based mostly on books written by foreign scholars for students elsewhere. All these points reflected to the overall underdeveloped nature of sociology in India (Unnithan, 1982:68). Overall, the quantitative expansion of sociology is increasing but the quality aspect of the establishment of sociology as an academic discipline in universities is appalling. Except a few prestigious universities, the status of sociology in most of the other universities in India is really degraded. Singh (1997) writes: "Professional anxiety, achievement, motivation, entrepreneurial aspiration and changing mode of consumption have immensely affected the standard of sociology."

POSSIBLE SOCIOLOGICAL DISCOURSES

To develop sociology in India, need to distillate on some of the fundamentals of sociological discourses.

- 1) According to Nadarajah (1996), the construction of sociological knowledge can be qualitatively changed with a sociological curriculum helping the multi-faceted contestation of western sociological knowledge. There is a need to consider not only the content of social science education in our universities but also the methodology used in the production of such knowledge.
- 2) While giving attention to research priorities the needs of individual scholars chasing a promising but out of the way enquiry should not be neglected. Research efforts involving interdisciplinary approach should, on principle, be encouraged. The ICSSR standing committee has also suggested these suggestions in the eighties.

- 3) The development of sociology in India may be viewed in terms of the historicity of social conditions that have shaped the sociological perspective from time to time. As per Singh (1986), theoretical and cognitive systems of sociology are socially conditioned. And according to Nadarajah (1996), it is to be hoped that thinking in this direction will result in the concentration of contested themes and in the recovery of key Indian socio-cultural realities and textual traditions, traditions that have remained or continue to remain as an excluded part of hegemonic sociology or its margin. Feasibly this is the right time to recommence the ‘Indian Sociology’ by recognizing context and culture of the society and to overcome from the identification of sociology as solely a western.
- 4) Institutionalization of research requires a proper fit between the growing needs of theory and the increasing demands of society. Generally, public funds are made available by the government, UGC, ICSSR and other research agencies in terms of the criteria set out for priorities. The question of significances has to be answered in the context of the relevance of research.

CONCLUSION

Today, Indian sociologists are becoming more aware of the ruthless inequalities operating at national and international levels. But in the history of the development of sociology has not been much soothing. The discipline of sociology was partly responsible for the survival of colonialism and feudalism in princely states. The medieval mentality of Indian people is thus due to sociology, anthropology and ethnology. Must be said that this discipline has not been worth its salt in India. Many challenges that Sociology is facing in India, like pertaining to the quality of students, concerned to the paucity of faculties and Funding because of neglect and failure on the part of state governments. Indian Sociological Society is making every possible effort to make stronger the reach and extent of Sociology in India.

The fast growing NGO sector is also contributing significantly to the growth and development of applied and action Sociology in India. This sector is also trying hard to grapple with and bringing to light the problems of the backward and the marginalized groups in the country. While academic Sociology in India is losing ground in terms of providing jobs, the NGO sector has emerged in a big way to help the young Sociology entrants since they are considered well equipped and trained in field research and research methodologies. Contemporary young sociologists are working to understand the new trends like social exclusion, Ethnicity, culture in the broader context of social justice. The problems of language, publication and funding continue to continue. Sociologists are either working in regional languages and suffer from scantiness of vernacular journals or even if they are writing their reports in English there is very little chance of getting them published, particularly in limited English language journals. As a result what is being done hardly ever comes to the knowledge of the international community and good works may never see the light of day. To rescue from this situation the Indian Sociological Society has taken concrete steps to support regional associations by organizing special symposia on regional issues. There are several problems for the country such as multi ethnic, multi caste, multi religion, multi region, and multi linguistic. Economic problems coupled with unemployment are disasters. And it is expected of sociology to analyse the social ills and bring out some solutions.

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