

## **Historical developments, rise and developmental aspects of sociology in Indian context**

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**Abstract:** Sociology and social anthropology in India date back to the time when British officials recognized the country's need for efficient administration. After 1857, new science had to develop an understanding of the foundations of Indian society. The development of ethnography, anthropology, and sociology was when concrete evidence of colonial rule first became available. History claims that Herbat Risely was the first to conduct ethnographic research in India. Indian sociologists made a significant contribution to the growth of indigenous studies of Indian society by the second half of the 19th century. It is possible to pinpoint some sociological development trends from before independence. But prior to independence, a solid scientific empirical tradition had not yet developed. Sociology lacked a clear identity of its own and was seen as a mixed bag (Rao, 1982). In the years following independence, sociology developed its distinct identity as a discipline by severing ties with psychology, anthropology, and social philosophy. Numerous academics that made significant contributions to the development of sociological research and studies in the nation. G. A. R. Desai, I. P. Desai, M. S. Gore, S. Ghurye, N. A. Toothi, D. N. Majmudar, B. N. Seal, K. M. Kapadia, Iravati Karve, S. V. Karanadikar, M. N. Srinivas, and Y. B. Damle are a few of the distinguished academics who helped determine the direction of the field and contributed to the establishment and growth of sociology in India. This essay has made an effort to comprehend the beginnings and growth of sociology in India. The 19th century is when sociology first became a recognized academic discipline in the west. However, the "political philosophy" and "philosophy of history" of the field of sociology have a long history. As a result, the social philosophers who helped establish and advance sociology have placed more emphasis on "social history" throughout time. It may be possible to pinpoint the origins of sociology in India after 1857, the year of the country's first war of independence against the British. However, reformist movements in medieval India were of a sociological nature. Later, they received more attention in sociology writings. This essay offers two critical assessments. In order to comprehend the history of sociology in India, first and to discuss the advancement of academic and research endeavors in India, second. It offers a critical assessment of the various difficulties India's sociology is currently facing.

**Keywords:** Sociology, Origin, Development, Research, Teaching, critical assessments, indigenous studies

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### **Introduction:**

In order to better understand the relationship between development and the cultural context in which it has taken place, this paper attempts to trace the history of two closely related and overlapping social sciences in India: sociology and social anthropology. During the last 60 years or so, as both disciplines reached their current stage of development, that environment has undergone significant and radical change. The field of sociology is still relatively new. Despite having origins that date back three to four centuries, it wasn't until the nineteenth century that it began to play the role it currently plays as the science of society—that is, the systematic study of all societies across space and time. In general, the development of two disciplines was encouraged by the intellectual climate in Western Europe, which was itself closely connected to the political, economic, and other forces of the time. The widespread use of the rise of sociology in the United States was a result of the numerous issues that a large, wealthy, and developing nation like that faced, including urbanization, immigration, ethnicity, crime, and prostitution. These sporadic observations on the growth of social sciences in the West are meant to provide context for our discussion of how sociology and social anthropology have developed in India. Social thinkers, philosophers, and administrators who worked to understand Indian society generally as well as study some particular facets of Indian society, such as law, family, religion, caste system, and other topics, contributed much earlier than the discipline of sociology. Indologists like Henry Maine, Alfred Lyell, and others made contributions that aided in the growth of sociology in India. They emphasized the importance of maintaining the native social structures that are present in Indian society rather than eradicating them and imposing a foreign way of life on her people. They were aware of the literary and cultural traditions of India's

past glory. The British administrators were present in addition to the Indologists who conducted in-depth research on Indians, their races, and their cultures. Along with sociology, anthropology was also developing in Indian universities. The majority of these studies contributed to the creation of a body of knowledge that has been preserved in Census Reports, Imperial Gazetteers, District Gazetteers, etc. as well as in books and monographs that social anthropologists and sociologists still refer to today. Simply put, outside of methodology, it is impossible to distinguish between sociology and anthropology in a given context. Typically, Anthropology has focused on tribes, caste, tribes, and communities, while Sociology has studied urban, industrial groups. However, anthropologists have also studied sociology, and vice versa. In fact, it is preferable to refer to those authors as "Ethnosociologists" when referring to their writings in the anthropology and sociology fields. Oral histories, literary sources, field data, and documentary data are all combined by ethnosociologists. Tribe, caste, and region have thus been connected in a number of ways in Indian academic studies. In India, sociology and anthropology share a similar trait. They are based primarily on empirical evidence. Both of them work with large groups of people in towns, cities, and rural areas. J.H. wrote several ethnographic works while the country was ruled by the British. Edward Theurston, Hutton, and H. Risley and others additionally, there were Sir Henry Maine's and W.H. Baden Powell on the Indian village society. Indian and Western intellectual developments differ from one another. Modern thinkers in the west tried to "secularize" the idea. They did so as a response to the dominance of the church. But in India, there was no restriction on free thought due to religion. Interaction with the west provided the impetus for innovative work in Indian sciences. The first social thinker was Saint Simon (1760–1825), who tries to comprehend social and natural phenomena. The "scientific methods" and "scientific investigation" had a big impact on him. Consequently, his method was to use the same natural science approach to comprehend social phenomena. Later, a French philosopher and social theorist named Auguste Comte (1798–1857) contributed to the discipline's beginnings and growth. Due to his significant contributions to the field of positive sociology, Comte is regarded as the father of sociology. The way Simon looked at social phenomena had a big impact on Comte. Due to their close relationships, Comte learned a lot from Saint Simon while serving as his secretary. The father of Comte wanted him to become a politician or engineer, but the French culture had an impact on his thinking including the Industrial Revolution. The two revolutions in question are regarded as the biggest in human history. Comte therefore made the choice to work to recognize the true reason for the impact that these two revolutions have had on society at large and the human mind. The pivotal work of Comte is "Course de Philosophie" written between 1830 and 1842, "Positive" or "Positive Philosophy" has been published in 6 volumes. He created the concept of the law of three in this work stages, during which he defined the term "positive society." Comte's main objective was to use the model of natural science to comprehend the social phenomena. The way that natural sciences approach objects had a big impact on him. Karl Marx, Max Weber, Herbert Spencer, and Auguste Comte came after them and these works played a significant role in the founding and advancement of western sociology. However, in India, the history of colonialism may have played a role in the origin and development of. When the 1857 revolt broke out, Britishers were baffled by the complexity of Indian society and shocked to witness the harmony between Hindus and Muslims. The British were unable to determine the potential causes of this uprising. The British government was investigating the true causes of this harmony in the enormously diverse Indian society at the time. The British government made the decision to learn about Indian society's religion and culture in this way. As a result, these events paved the way for the development of ethnographic studies as well as sociology and anthropology in India. There are two reasons why sociology originated in India and developed similarly to how it did in the west. One is to comprehend how colonial rule affected Indian society, and the other is to examine the writings of various British academics on India. Most academics, both in India and the West, became interested in indological studies.

As a result, sociology in India may have developed and grown for the same reasons as in the west. The development of sociology in India, according to Srinivas and Paine (1971: 181), falls into three categories/phases: the first from 1773 to 1900 AD, when their foundations were laid; the second from 1901 to 1950 AD, when they became professionalized; and lastly, the post-independence years, when a variety of factors, such as the government's planned development initiatives, the increased exposure of Indian scholars to the work of their foreign counterparts, and the availability of funds, led to the development of the field. There is a lot of research going on (Nagla, 2008:11). The first Indian sociologist to systematically develop the field of sociology in India was Govind Sadashiv Ghurye (1893–1984). In India, Ghurye is regarded as the father of sociology. Due to the promotion of more theoretical than applied research after globalization, the nature and scope of the discipline have decreased. Sociological research has not made a significant impact on public policy in India. The majority of public policy organizations place a higher value on economics, political science, history, etc. than sociology. Although the other social science disciplines may use the sociology-acquired knowledge, the discipline's subject matter has not received much attention in applied research. The development of sociological research in India appears to be most difficult in this area. Sociology provides in-depth analyses

of the social and human world. It conducts a scientific study of society. It researches how people interact with one another as well as human organizations, communities, groups, societies, attitudes, and other behaviors. In essence, it investigates how social institutions and phenomena affect both the individual and the larger society. As a result, sociological research should be promoted more in India's social science research.

### **Objectives of the study:**

Various names for objectives include goals, missions, purposes, and targets. In order to determine whether an objective will ultimately succeed, it must be clearly defined. Here, choosing specific goals. These are the ones that apply to this research paper:

1. Sociology's evolution in India before independence
2. Sociology's Evolution in Post-Independence India
3. Indian Sociological Research
4. Sociology is taught in India
5. Social-scientific discourses

### **Development of sociological perspective in Indian context:**

Sociology as a field of study emerged much later than the contributions made by social philosophers, administrators, and thinkers who sought to understand Indian society in general as well as some of its more specific facets, including law, family, religion, and caste system. The development of sociology in India is largely due to the ideologists' contributions, such as those of Henry Maine and Alfred Lyell. They emphasized the necessity of preserving rather than eradicating the indigenous social institutions present in Indian society. They were aware of the literary and cultural traditions of India's past beauty. In addition to ideologues, British administrators conducted extensive research on Indians, their races, and their cultures. The majority of these studies contributed to the creation of a body of knowledge that is still used by social anthropologists and sociologists today. This knowledge is preserved in sources like Census Reports, Imperial Gazetteers, and District Gazetteers, as well as in books and monographs. On the continent, particularly in European nations like France, Germany, and England, sociology was better developed. Indian sociology dates back to the time when British officials realized that understanding Indian culture and social life was essential to the efficient operation of government. Since then, a lot of British government representatives and missionaries have worked to collect and keep records of details about the daily lives and cultural practices of their Indian subjects in the context of the growth of sociology in India. The growth of indigenous studies of Indian society had been significantly aided by Indian sociologists. It is challenging to understand the beginnings and progression of sociology in India without taking into account its oppressive history. In India, Herbat Risely was a pioneer of ethnographic research. Thus, Risely's influence led to an increase in the popularity of ethnographic studies. Ethnographic studies, or examinations of caste, religion, rituals, and customs, became popular during this era of the 19th century, laying the groundwork for colonial rule in India.

The colonial interests and intellectual curiosities of western scholars on the one hand, and the responses of Indian scholars on the other, led to the development of sociology in India. British officials were required to have knowledge of Indian society's traditions, manners, and institutions. As a result, they learn about this topic, along with Christian missionaries who are curious about the local language, culture, and manners. A number of tribal, caste, village, and religious community studies were produced as a result of these intersecting interests in India. More intellectual sources of interest in Indian society also existed. Others were drawn to the ancient political economy, law, religion, and institutions of Sanskrit, Vedic, and Aryan civilization because of their similarities to modern political economy, law, and religion. Karl Marx and Frederic were interested in the nature of oriental disposition in India to build their theory of the evolution of capitalism, just as Henry Marine was attracted to Hindu legal theory at the time, as were William Jones, Max Muller, and Frederick. Max Weber became interested in Hinduism and other eastern religions, as well as village communities and the social system. Thus, Indian society and culture served as the foundation for numerous theories and as a field of study for issues like urbanization, poverty, and village social organization. Apparently, M. Srinivasan, N., and M. The development of the two disciplines in India can be divided into three stages, according to Panini (1973: 181). The first phase spans the years between 1773 and 1900 AD. The period between 1901 and 1950 AD, when they became professionally organized the second, and finally the post-independence years. Additionally, Lakshmana (1974: 1) attempts to trace the evolution of sociology through three distinct stages. The first covers the years 1917 to 1946, while the second and third, 1947 to 1966 and 1967, respectively.

### **Sociology in the pre independence period:**

In essence, the phase of the Early Indian Thinkers was a multi-level fusion. The fact that Bombay and Calcutta, two cities that are typically associated with colonialism, were the birthplaces of the twin disciplines of

sociology and social anthropology is not without significance. These beginnings occurred roughly simultaneously in the second decade of the 20th century, and there were some trends in the development of sociology during the period before independence. Prior to India's independence, sociology was taught alongside economics in Mumbai and Lucknow, alongside anthropology in Calcutta, and with social philosophy in Mysore. Strong empirical scientific traditions had not yet developed prior to independence. Sociology lacked a clear identity of its own and was seen as a mixed bag (Rao, 1982). Due to B's active interest and efforts, sociology in India officially began in 1917 at Calcutta University. N. Seal, Radhakamal Mukharjee and B then handled the situation. Unfortunately, Anthropology flourished in Calcutta with the creation of the department and later the Anthropological Survey of India, while Sociology was unable to advance in the city where it was born (ASI). As a result, Sociology drew a blank regarding the eastern regions of India. The situation in Western India, however, had been entirely different. In 1914, Bombay University established Sociology with funding from the Indian government. In addition, the Department of Sociology at Bombay University was founded in 1919 with Patrick Geddes in charge. G also joined Patrick. N. and S. Ghurye Toothi, A. This was a significant development for sociology in India. But in 1921, another center Radhakamal Mukharjee, the Department of Economics and Sociology's head, introduced sociology there, having a significant impact on sociological theory and research. Later, D provided competent assistance to Radhakamal Mukherjee. Mukerji, P., and D. Majumdar, N. Sociology first appeared in South India in 1928 at Mysore University thanks to B. Seal, N., and A. A. F. Wadia the undergraduate study of sociology was also started at Osmania University in the same year. Under the direction of Irawati Karve, Pune began offering sociology and anthropology courses in 1930. Between 1917 and 1946, the development of sociology was uneven and uninspiring. Only Bombay was the primary hub of sociological activity during this time. Bombay started a unique line of departments in an effort to combine the indological and ethnological trends. Bombay University produced many academics during this time that made significant contributions to the advancement of sociological research and studies in India. A. R. Desai, I. P. Desai, M. S. Gore, K. M. Kapadia, Irawati Karve, S. V. Karandikar, M. N. Srinivas, A. R. Desai, and Y. B. Damle are a few of the distinguished academics who helped determine the direction of the field. And this contributed to the creation of the sociology department.

### **Sociology in the post – independence period:**

According to Lakshmana (1974: 45), the post-independence era was the second stage in the development of sociology. By way of a structured organization, the Central Government promoted social science research at the conclusion of this time. Indian Sociological Society, Bombay. The Sociological Bulletin was published as the organization's official journal after the Society was founded. This was extremely helpful in creating a platform for the publication of sociological material. On the other hand, Lucknow School created the All India Sociological Conference to promote professional engagement. According to Lakshmana (1974: 5), university campuses are where most research efforts are made progress. Second, the realization of research projects and the expanding demands of administrators and planners. Third, research institutes were established during this post-independence period as a result of the increased significance of social sciences research. Another significant alteration in the sociology curriculum after independence concerned the outside intellectual influences. Though not completely, the theoretical concerns in Great Britain had an impact on the teaching of sociology and anthropology prior to independence. The impact of functionalism and diffusionism was already highlighted (of Malinowski). The American sociological tradition, however, had a significant influence on Indian sociology education after independence. Along with American intellectual ideas, there was also influence from the French, German, and Marxist movements. Indian sociologists started to critique, alter, and create many sociological theories in response to such a wide range of intellectual impulses. Sociological methods are used to examine Indian society and culture, and these methods are represented in the academic programs at various universities (Rao, 1982). Due to the rise in the number of universities and colleges at this time, there was also significant vertical and horizontal mobility in the profession. Rao (1982) claimed that this time period following independence reflected three factors. First, Sociology gained more respect in academia.

Second, by setting itself apart from Psychology, Anthropology, Social Philosophy, and Social Work, Sociology developed its identity as a discipline. However, Sociology is still taught alongside Social Pathology and Social Psychology in several universities. In many others, there is a widely varied curricular framework for proper sociology that includes specializations in rural and urban sociology, familial sociology, religion sociology, education sociology, stratification sociology, social demography, and economic development sociology. Thirdly, diversification continued along the lines of the sociological approach's expansion into other spheres of social life. It had to do with the expanding requirements of expansion in an independent India. Sociologists quickly develop sensitivity to development issues in the context of tribal, rural, and urban settings. And sociologists began doing empirical research in an effort to comprehend the dynamics, structure, and issues associated with development. All of these issues had an impact on sociology instruction at various levels.

### **Developments in the seventies:**

In-depth areas of research and instruction in the 1960s continued to become more specialized in the 1970s, significantly diversifying interests. Village community studies predominated study in earlier times, but in the 1970s, sociologists and anthropologists started paying more attention to issues relating to agrarian relations, land reform, agricultural laborers, and scheduled castes and tribes. Additionally, the Marxian framework of analysis was used to define these issues in rural life, highlighting inconsistencies and tensions. In the 1970s, social stratification, urban sociology, and industrial sociology were also popular study fields. Second, studies on women, social demography, medical sociology, organizational sociology, and Hindu-related sociology. The seventies saw attention in Muslim relations in these six sectors. Thirdly, it is important to highlight that the 1970s witnessed new focuses and methodologies in a number of important fields of study, including caste, kinship, religion, politics, and tribal studies. There have been a few evaluations of advancements in sociology and social anthropology from early times till the 1970s and beyond (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). These reviews by Ram Krishan Mukherjee have been more detailed comprehensive and important for the field as a whole.

### **Perspectives in the eighties:**

Undoubtedly, many of the fields of specialty indicated in the aforementioned narrative saw growth in the 1980s. Some research topics, such as social demography and medical sociology, came into focus. More study in the growth areas was done on new lines, and some other topics of investigation became available. Several of the new regions have been introduced, including historical sociology, science and technology sociology, deviant sociology, and sociology of knowledge. Rao (1982) predicted that these topics would be researched in the 1980s. There was a sign that sociology of science and technology would attract a larger audience (Uberoi, 1978; Vishwanathan, 1977). Fox mirrored the expanding interest in historical sociology (1977). Damle (1982: 57–58) foresaw the sociological task for the 1980s in India, which was to analyze (1) the transformation of Indian society, (2) the limits of such transformation, and (3) the impact of these limits on such transformation, which was reflected either in the failures of the attempts to overcome the limits. In this setting, as well as in many of the newly emerging fields of sociology, new ideologies and protest movements took on a special relevance.

### **Imperatives in the nineties:**

In the 1990s, research in fields like sociology of planning and development, dimensions of poverty, law, social change, organizations, etc., should be encouraged. The breadth and focus of Indian Sociology have expanded as a result of the nation going through major political, economic, and sociocultural transformations in the 1990s. Since embracing the ideology of welfare capitalism upon gaining independence, the Indian government has allowed the market-oriented under the effect of such a development, policy should prevail. In order to do this, the government implemented new economic reform policies in 1991 with the intention of globalizing its economy (Singh, 1997). The two main steps of the liberalization process are the policies that allow foreign enterprises and money to freely enter the Indian market. Indian sociologists need to pay more attention to new areas that have been created by globalization's effects on Indian culture, heritage, and everyday life. These sociologists already appear to be focused on civic society (Gupta, 1997), crisis and resilience in the process of social change (Singh, 1993), secularism, and other pertinent topics. National integration (Joshi, 1997), although the new economic policy's precise social implications have not yet been examined. Global themes have recently been adopted in various universities. They include action sociology, human resource development, human rights concerns, sociology of management, ecological and society, media and society, among others. Additional new courses, such as sociology of peace, security, and development, public order, and security, need to be started as well. These programs are crucial for study into how societies are built, as well as for the advancement of modern careers and occupations.

### **Sociological research in India:**

Since the country's independence, sociological research has seen a tremendous increase. In addition, the number of research papers on many facets of sociology has increased along with the rapid development of universities and colleges. Numerous earlier studies on the development of sociology in India, including 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), describe the process in various phases and patterns (1972). Numerous organizations funded, sponsored, and supported a number of studies that sociologists were in charge of conducting. Another positive development highlighted by the UGC Review Committee on Sociology in 1960 was the addition of modules on social research methodologies to the MA curriculum. The advancement

of sociology in the area of doctoral study has been significant. Research facilities are available at the departmental level of universities but not at the college level. Both the ICSSR and the UGC have appropriate plans for offering these amenities. Priorities have been established by the ICSSR, the primary organization encouraging sociology and social anthropological research, in line with these objectives.

### **Teaching of sociology in India:**

Today, sociology is a widely popular topic in Indian institutions and colleges. Out of 133 universities today, approximately. There are sociology departments in 85 universities. The 1920s are when sociology first emerged in India. First off, sociology classes were taught at Bombay University as early as 1914, but it wasn't until Bombay and Lucknow developed sociology departments that academic sociology truly began before independence. By creating a tradition within which sociology in India could develop, academics have contributed to the discipline's foundation (Unnithan et al., 1967). But after independence, their contributions started to be felt because there were more universities between 1920 and 1945. Only one of the two sociology departments was concerned in offering an independent degree in sociology, according to Unnithan (1982). Wadia's framework for sociology persisted for about 25 years. It wasn't altered until the late 1950s. In the years between 1920 and 1950, fewer universities have sociology departments. But after 1950, it started to exhibit an upward tendency. In India, the percentage of universities with sociology departments increased from 23.8% in 1960 to 29.6% in 1965. Currently, 54% of the 95 institutions have a department of sociology. Only 32 of these universities have independent departments, whereas 14 hold research programs at the undergraduate and graduate levels, including a PhD. Sociology is merged with other social science departments in 16 universities, although an independent degree is granted in three departments, where the topic is taught (Unnithan, 1982:64). The Universities Handbook of India states that the 16th Agricultural Sociology was a topic that was offered in universities, the 5 All India Institutes of Technology, the 3 Institutes of Technology, the 3 Institutes of Management, the Indian Statistical Institute in Kolkata, the Tata Institute of Social Sciences in Mumbai, and the Gujarat Vidhyapith in Ahmedabad.

### **Possible sociological discourses:**

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

- Nadarajah (1996) asserts that a sociological curriculum can influence the qualitative nature of how sociological knowledge is constructed. Western social expertise is being contested. Not only must the subject matter of social science education in our colleges, but also the research methods be taken into account.
- While focusing on research goals, it's important to remember that some scientists may be doing intriguing but off-the-beaten-path study. On the whole, interdisciplinary research initiatives ought to be supported. These recommendations were also made in the 1980s by the ICSSR standing committee.
- The historical social circumstances that have occasionally impacted the sociological perspective can be used to analyze how sociology has developed in India. According to Singh (1986), sociology's theoretical and cognitive systems are socially conditioned. Nadarajah (1996) asserts that it is to be hoped that thinking in this direction will lead to the concentration of contentious themes and the recovery of important 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. Perhaps now is the ideal time to restart "Indian Sociology," taking into account the context and culture of the society, and to get past the idea that sociology is simply a western discipline.
- The correct fit between the expanding needs of theory and the expanding demands of society is necessary for the institutionalization of research. In general, public funding are provided by the government, UGC, ICSSR, and other research organizations in accordance with the standards established for priorities. The relevance of the research must be considered while responding to the significances inquiry.

### **Conclusion:**

Indian sociologists are becoming increasingly conscious of the brutal injustices present on both a national and global scale. However, there hasn't been much comfort in the progress of sociology over time. The persistence of colonialism and feudalism in princely realms was partially caused by the sociological field. This means that sociology, anthropology, and ethnology are to blame for the medieval mindset of Indians. It must be acknowledged that India has not treated this discipline with respect. Numerous difficulties are faced by sociology in India, such as those relating to the caliber of students, the lack of faculty, and funding as a result of neglect and failure on the part of state governments. The Indian Sociological Society is doing all in its power to increase the influence and scope of sociology in India. The rapidly expanding NGO sector has also made a substantial contribution to the expansion and improvement of applied and action sociology in India. This

industry is also making a concerted effort to address and highlight the issues facing the underprivileged and disadvantaged communities. While academic sociology in India is struggling to find employment, the NGO sector has developed in a large way to support the young sociologists who are entering the profession since they are thought to be well-equipped and trained in field research and research methodology. In the broader framework of social justice, young sociologists of today are attempting to comprehend new trends including social exclusion, ethnicity, and culture. Language, publication, and financial issues are still present. Even if they write their findings in English, they have very little chance of having them published, especially in the few vernacular magazines that exist for their regional languages. As a result, the international society hardly ever learns about what is being done, and good deeds might never be carried out. The Indian Sociological Society has organized special symposia on regional concerns in an effort to rescue from this position and support regional groups. The country faces a number of issues, including multi-ethnic, multi-caste, multi-religious, multi-regional, and multi-linguistic. Unemployment and economic issues are tragedies. Furthermore, it is expected of sociology to examine social issues and suggest some remedies. This essay explores the work of various sociological theorists while debating the growth of the field in India. Additionally, this essay includes suggestions for the government, research institutions, and academic institutions to promote the field. Due to its diversity, Indian society is more complex than other societies. We can better grasp that complicated society thanks to sociological studies. Both organized and unorganized facets of society are studied in sociology. Its main objective is to continue learning new things. The welfare of the individual as well as the welfare of society may therefore benefit more from such a thorough grasp of social phenomena.

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