# Significant insights, value orientation, origin, rise and development of sociology in India- A critical inquiry

# Y.I.Chawan

Assistant Professor of Sociology

## Government first Grade College

Haliyal – 581329, Uttara Kannada District

Karnataka State

# Abstract

This research paper 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. But solid scientific empirical tradition had not formed before independence. Sociology was deemed a muddled bag without a proper identity of its own (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 study in the nation. Some of the prominent researchers who helped determine the course of the field include 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 and contributed to the founding and growth of sociology in India. As a result, the social philosophers who helped establish and advance sociology have placed increased emphasis on "social history" across time. It may be possible to pinpoint the origins of sociology in India after 1857, the year of the country's first struggle of independence against the British. However, reformist efforts in medieval India were of a sociological nature. Later, they received more attention in sociological writings. The current study work conducts a critical assessment of two things. In order to comprehend the history of sociology in India, first, and to debate the advancement of academic and research endeavors in India, second. It offers a critical assessment of the different difficulties India's sociology is currently confronting.

Keywords: Sociology, Origin, Development, Research, Teaching, Critical, India, social philosophers

#### Introduction:

Beginning in the first half of the 19th century, sociology became a systematic field of study. The development of sociology in the west was aided by numerous social and intellectual reasons. The first person to attempt to explain both natural and social processes was Saint Simon (1760–1825). The "scientific methods" and "scientific investigation" had a big impact on him. As a result, his strategy involved using the same natural scientific methods to comprehend social issues. Later, the French philosopher and social thinker Auguste Comte (1798–1857) contributed to the establishment and growth of the discipline. 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 French and Industrial revolutions had an impact on Comte's thinking, despite his father's wishes for him to pursue a career in engineering or politics. The two revolutions in question are regarded as the largest in human history. Comte made the decision to investigate the true reason for this influence of the twin revolutions on society at large and the human psyche. The six volumes of Comte's primary book, "Course de Philosophie Positive," also known as "Positive Philosophy," were published between 1830 and 1842. He created the law of three stages in

this essay, in which he also defined the term "positive society." The main objective of Comte was to use the natural science model to comprehend social phenomena. The method that natural sciences approach objects had a big impact on him. Following Auguste Comte, Karl Marx, Herbert Spencer, and Max Weber all made substantial contributions to the founding and growth of western sociology. In order to better understand the relationship between development and the cultural context in which it has taken place, this dissertation attempts to trace the history of two closely related and overlapping social sciences in India: sociology and social anthropology. During the previous 60 years or more, when both fields reached their current degree 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 function it currently does as the science of society-that is, the systematic study of all cultures throughout space and time. In general, the development of two disciplines was supported by the intellectual climate in western Europe, which was itself strongly connected to the political, economic, and other forces of the time. Due to the numerous issues that an enormous, wealthy, and rising nation like the United States had to deal with, including urbanization, immigration, ethnicity, crime, and prostitution, sociology became quite prominent in the country. These sporadic observations on the growth of social sciences in the West are meant to provide context for our examination of how sociology and social anthropology have developed in India. Social thinkers, philosophers, and administrators who attempted to comprehend Indian society generally as well as research some particular facets of Indian society, such as law, family, religion, caste system, and other topics, contributed much earlier than the subject of sociology. Indologists like Henry Maine, Alfred Lyelt, and others contributed 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 forcing a foreign way of life on her people. They were aware of the literary and cultural traditions of India's previous splendor. Along with the Indologists, the British administrators also conducted in -depth research into Indians, their races, and their customs.

However, in India, the history of colonialism may have played a role in the origin and growth of. When the 1857 uprising broke out, Britishers were baffled by the intricacy 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 administration 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, got interested in indological research. 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 can be divided into three stages, according to Srinivas and Paini (1971: 181): the first, which spans the years 1773-1900 AD, when their foundations were laid; the second, which occurs between 1901–1950 AD, when they become professionalized; and lastly, the post-independence years, when a number of factors, such as the government's planned development initiatives, the increased exposure of Indian scholars to the work of their foreign counterparts. The first Indian sociologist to methodically develop the field of sociology in India was Govind Sadashiv Ghurve (1893-1984). In India, Ghurve is regarded as the father of sociology. Due to the promotion of more theoretical than applied research after globalization, the character and scope of the discipline have decreased. Sociological study 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 information, the discipline's subject matter has not received much attention in applied research. The development of sociological research in India appears to be particularly 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 structures and phenomena affect both the individual and the larger society. As a result, sociological study should be promoted more in India's social science research.

In Indian universities, Anthropology was growing along with Sociology. Simply put, outside of methodology, it is impossible to distinguish between sociology and anthropology in the Indian context. Typically, Anthropology has focused on tribes, caste, tribes, and communities, while Sociology has investigated urban, industrial groupings. However, anthropologists have also studied sociology, and vice versa. In fact, it is preferable to refer to those authors as "Ethno-sociologists" when referring to their writings in the anthropology and sociology domains. Oral

histories, literary sources, and field data are all combined by ethno-sociologists. Tribe, caste, and area have thus been connected in a number of ways in Indian academic studies. In India, sociology and anthropology have a similar trait. They mostly rest on empirical evidence. Both of them work with large groups of people in towns, cities, and rural areas. Numerous ethnographic books were written under British administration by J.H. Hutton, Edward Theurston, H. Risley, and others. There were also Sir Henry Maine and W.H. Baden Powell's essays on the Indian village society. It is possible to see that the intellectual developments in the west and India were different. Modern thinkers in the west tried to "secularize" the idea. They did it 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.

## **Review of Literature:**

**R.K.Mukherjee** (1979) in his research article focused on the study of Indian culture, civilization, art, and architecture. His conception of sociology is firmly entrenched in Indian culture. Mukherjee contends that through examining Indian philosophy, art, culture, and tradition, one can develop a framework to comprehend Indian civilization.

**G.S. Ghurye** (1932), whose influence on sociological literature is significant. Because of his intense interest in comprehending Indian culture and civilization, he has essentially regarded himself as an indologist. His 1932 paper, "Caste and Race in India," became a sociology discipline exemplar. He describes the functioning of the Indian caste system in this work. Later, Ghurye authored another book, "Culture and Society," which explores the social structure of India. It was released in 1947. However, the majority of sociology academics have rejected Ghurye's work on caste because they believe it is not sufficiently critical or applicable. Despite this, Ghurye's contributions to sociology are still used today in both study and education.

Louis Dumont's (1966) study on Indian society was important to the field of sociology. He was French and a sociologist and expert on India. He learned Sanskrit so he could understand the old Hindu texts. His main goal was to learn about India's caste system. He has used indology, structural analysis, dialectical analysis, structuralism, and ethnography to learn more about how caste works in India. He says that hierarchy goes against the idea that everyone should be treated the same. In his book, The Homo Hierarchicus: The Caste and Its Implications, he talks about what it means to be pure and what it means to be impure. But most Indian social thinkers have criticized Dumont's work on caste because he had a narrow view of the world and didn't show a universal truth.

The structural-functional approach was used by M.N. Srinivas to describe Indian society in 1952 and 1966. His book "Religion and Society among the Coorgs of South India," which came out in 1952, was a big hit and is still studied in sociology today. In his other book, "Social Change in Modern India," which came out in 1966, he wrote about the ideas of Brahminization, Sanskritization, Westernization, and Secularization. He became well-known for bringing the idea of "Sanskritization" to the field of sociology. By "Sanskritization," he meant taking on the ideas, beliefs, and rituals of the higher caste. But as time goes on, the idea of Sanskritization seems less useful in the caste system because it was based on temporary things.

**A.R.Desai** (1966/1981) one of the people who helped starts and grow sociology in India was a Marxist scholar. He liked to learn about peasants, social movements, the Indian national movement, and other things like that. He has taken a close look at how Indian society has changed and the social background of Indian nationalism. He has used the historical-dialectical materialist method of Karl Marx. His main goal was to look at Indian society from a Marxist point of view.

**Yogendra Singh** (1973/2000) the author has put a lot of attention on Indian culture and traditions. So, his analysis of different sociological writings has given him a deep understanding of culture. In 1973, he wrote his first book, called "Modernization of Indian Tradition." In it, he talked about how social change and modernization work. His book "Cultural Change in India," which came out in 2000, is thought to be one of the best sociology books ever written. In this book, he talks about how India's culture has changed and what role globalization and modernization have played. His main ways of understanding Indian society were structuralist, structural-historical, structural-functionalist, and Marxist.

**N.K.Bose** (1985) in his research paper, he looked at sociology from a civilizational point of view. He used historical, inductive, textual, and functional methods to figure out how Indian society works. He had been Gandhi's

secretary. He writes about nationalism, civilization, national integration, and the Indian society because of these ideas. His works still help sociologists learn about the Indian national movement.

#### Background of the research paper:

This paper tries to figure out where Indian sociology came from. Sociology in India has deep roots in the social, political, and intellectual worlds, just like it does in the West. Most sociology studies have paid more attention to how sociology has changed in the West than how it has changed in India. The possible reason why the discipline began in the west has been given. But in India, most sociologists start with the writings of G.S.Ghurye, who is a well-known Indian sociologist. They don't look back at the different social, political, and cultural historical periods to see how sociology has changed philosophically and historically. This paper has pointed out some problems that sociologists in India haven't talked about in their writings.

## Methodology adopted for the research paper:

This paper was written by looking at what different sociologists have done for the field of sociology. It has also tried to figure out who the most important social thinkers were by going back to the ancient and medieval times. It has used every secondary source that could be found. It looked at the sources from a historical and comparative point of view. The term "historical method" refers to the historical accounts of how sociology began and grew in India. Comparative method means comparing the east and the west, as well as different sociologists in India.

## **Objectives of the study:**

Goals, missions, purposes, and targets are all names for objectives. Goals must be set up in a way that shows how successful they will be in the end. Here, we'll choose a few goals for this paper. Here are those goals:

- 1. To study development of sociology in pre-independent India
- 2. To study the development of sociology in post-Independent India
- 3. To highlight the importance of sociological research in India
- 4. To understand the nuances of teaching of sociology in India and sociological discourses

#### Development, history and origin or sociology in India:

Sociology started in India at the start of the 20th century. It could be thought of as a new field in the social and human sciences. But it has been around for a long time. In ancient India, Kautilya is known as a great thinker about how society works. During the 13th and 14th centuries, Mira, Chaitanya, Kabir, Nanak, and others were seen as great social reformers, and their writings are still thought to be important today. Later, in 1875, the Brahmo Samaj movement started by Raja Mohan Roy and the Arya Samaj movement started by Swami Dayanand Saraswati had a big impact on society as a whole. In sociological writing, Gandhi's ideas are seen as important. In history, G.S.Churye was the first person in India to think about society and come up with the idea of sociology. Ghurye wrote about India's most important social problems from an indology point of view. Sociology as a field didn't start until a long time after the work of social thinkers, philosophers, and administrators who tried to understand Indian society as a whole and also looked at specific parts of it, like the law, family, religion, and caste system. Ideologists like Henry Maine and Alfred Lyell have made important contributions to the growth of sociology in India. They stressed how important it was to keep the Indian social institutions that had been there for a long time instead of destroying them and forcing a new way of life on the Indian people. They saw how beautiful Indian culture and literature had been in the past. There were also British administrators who studied the Indian people, their races, and cultures in a wide range of ways. Most of these studies added to a body of knowledge that is still used by social anthropologists and sociologists today. This knowledge is kept in Census Reports, Imperial Gazetteers, and District Gazetteers, as well as in books and monographs. Sociology was better known in European countries like France, Germany, and England, where it had been around longer. Sociology started in India when British officials realized that they needed to know about Indian culture and social life in order for the government to work well. Since then, many British officials and missionaries have tried to learn about the life and culture of their Indian subjects and write it down. And it has to do with how sociology has grown in India. Indian sociologists have made important contributions to the study of Indian society from an Indian perspective. It is hard to understand where sociology came from and how it grew in India without looking at the country's impressive history. Herbat Risely was the first person in India to study people from other cultures. So, Risely made ethnographic studies more popular, which

shows how important they are. Ethnographic studies, which looked at caste, religion, rituals, and customs, began during this time in the 19th century. These studies helped colonial rule take control of India.

Sociology grew out of the colonial interests and intellectual curiosity of western scholars, on the one hand, and the responses of Indian scholars, on the other. British officials had to learn about Indian customs, manners, and institutions in order to do their jobs well. So, they learn about this subject and so do Christian missionaries who want to learn the local language, culture, and ways of doing things. These shared interests led to a number of studies in India about tribal, caste, village, and religious communities. Another thing about Indian culture that was interesting was its intellectual side. Some western scholars were interested in the Sanskrit, Vedic, and Aryan civilizations, while others were drawn to the political economy, law, religion, and institutions of that time. From the beginning, William Jones and Max Muller were interested in the growth of indological studies. Karl Marx and Frederic were interested in the nature of oriental disposition in India to build their theory of the evolution of capitalism. At the same time, Henry Marine was interested in the Hindu legal system and village communities, and Max Weber became interested in Hinduism and other eastern religions. So, Indian society and culture became the basis for many theories and fields of study about things like the growth of cities, poverty, religion, social organization in villages, and other social institutions. M. N. Srinivasan and M. Panini (1973: 181) say that the development of these two fields in India happened in three stages: the first, from 1773 to 1900 AD, was when their foundations were laid; the second, from 1901 to 1950 AD, was when they became professionalized; and the third, the years after India gained independence. Lakshmanna (1974:1) also tries to show how Sociology grew and changed in three distinct stages. The first phase covers the years 1917 to 1946. The second and third phases cover the years 1947 to 1966 and 1967 and later.

## Sociology in the pre-independence period:

The Early Indian Thinkers phase was mostly a time when ideas from different levels came together. Sociology and social anthropology were both started in Bombay and Calcutta, two cities that are usually associated with colonialism. This is not a coincidence. In the second decade of the last century, these things all started around the same time. During the time before independence, there were some signs of Sociology's growth. Before India got its independence, sociology was taught with economics in Bombay and Lucknow. It was taught with anthropology in Calcutta, and it was part of social philosophy in Mysore. Before independence, there weren't any strong traditions in science that were based on facts. Sociology was seen as a mixed bag that didn't have a clear name. Sociology got its start in India in 1917 at Calcutta University, thanks to B. N. Seal's interest and hard work. After that, Radhakamal Mukharjee and B. N. Sarkar took care of the subject. But Sociology didn't get anywhere in Calcutta, where it was born. On the other hand, Anthropology did well there after a department and then the Anthropological Survey of India were set up. So, Sociology left the eastern parts of India blank. On the other hand, in Western India, things were different. In 1914, the Indian government gave a grant to Bombay University to start a program called Sociology. And the Department of Sociology at Bombay University was set up in 1919, with Patrick Geddes in charge. G. S. Ghurye and N. A. Toothi joined Patrick. This was a real step in the right direction for Sociology in India. But in 1921, Lucknow was another place where sociological theory and research were important. Sociology was added to the Department of Economics and Sociology, and Radhakamal Mukherjee was put in charge of it. Later on, D. P. Mukerji and D. N. Majumdar helped Radhakamal Mukherjee in a good way. Sociology was first taught in South India at Mysore University in 1928. This was thanks to the work of B. N. Seal and A. F. Wadia. Sociology was also taught at Osmania University for the first time in the same year. Sociology and anthropology classes began in Pune in 1930. Irawati Karve was in charge of the classes. Between 1917 and 1946, the growth of sociology was uneven and not very hopeful. During this time, only Bombay was the main place where Sociology was done. Bombay tried to combine the Indological and Ethnological trends and started a new line of departments because of it. During this time, Bombay University turned out a lot of scholars who did a lot to advance Sociological studies and research in India. Some of the most influential people in the field were K. M. Kapadia, Irawati Karve, S. V. Karandikar, M. N. Srinivas, A. R. Desai, I. P. Desai, M. S. Gore, and Y. B. Damle. And this helped get the department of sociology started.

#### Sociology in the post-independent period:

Lakshmanna (1974:45) says that the second stage in the growth of sociology was the time after independence. At the end of this time, the Central Government used a formal organization to support research in the social sciences. Indian Sociological Society was founded in Bombay, and Sociological Bulletin became the society's official publication. This helped a lot in making a place where Sociological literature could be published. On the other hand, Lucknow School started the All India Sociological Conference so that professionals could talk with each other.

Lakshmanna (1974, p. 5) points out that most research is done at universities. Second, the growing needs of planners and managers on the one hand and the completion of research projects on the other. Third, during this time after independence, research institutes were set up because Social Sciences research was becoming more important. After independence, there was another important change in how Sociology was taught, and it had to do with the intellectual influences from outside the country. Before India got its independence, the way Sociology and Anthropology were taught was influenced by the theories that were important in Great Britain. It has already been said how diffusionism and functionalism have an effect. But after India got its independence, the American sociological tradition had a big effect on the way Sociology was taught in India. The intellectual influences of the French, the Germans, and Karl Marx were also important. In response to all of these different ideas, Indian sociologists began to criticize, change, and create new ways to study Indian society and culture. These changes can be seen in the courses of study at different universities. During this time after independence, there was also a lot of vertical and horizontal mobility in the workplace. This is because the number of universities and colleges grew during this time. Rao (1982) said that this time after independence showed three things. First, Sociology got more respect in the academic world. Second, Sociology set itself apart from Psychology, Anthropology, Social Philosophy, and Social Work to become its own field. But Social Pathology and Social Psychology are still taught as part of Sociology at some universities. In many other places, there are many different types of sociology courses, such as rural and urban sociology, sociology of kinship, sociology of religion, sociology of education, sociology of stratification, social demography, and sociology of economic development. Third, diversification was based on the idea that sociology could be applied to more areas of social life. It had to do with the growing needs of development in India after it got its independence. Sociologists quickly learn to understand the problems of development in tribal, rural, and urban settings. And sociologists started doing real-world research to learn more about development's structure, dynamics, and problems. All of these worries had an effect on how sociology was taught at different levels.

# **Development** in the seventies:

In the seventies of the 20th century, people's interests and areas of research and teaching became even more different than they were in the sixties. In the past, village community studies were the main focus of research. However, in the 1970s, sociologists and anthropologists became more interested in agrarian relations, land reforms, agricultural laborers, and scheduled castes and tribes. And these problems of rural society were put into words using Marx's method of analysis, which focuses on differences and conflicts. In the 1970s, people also liked to study Industrial Sociology, Urban Sociology, and Social Stratification. Second, Sociology of Profession, Sociology of Organization, Medical Sociology, Social Demography, Studies on Women, and Hindu-Muslim Relations were also areas of interest in the 1970s. Third, it's important to remember that research and teaching in a wide range of fields, such as caste, kinship, religion, politics, and tribal studies, changed in the 1970s. There have been a few reviews of changes in sociology and social anthropology from the past until the 1970s and after. In these ways, Ram Krishan Mukherjee's review has been more thorough and important for the whole field.

# Perspectives in the eighties:

In the 1980s, many of the areas of expertise listed above became stronger. Some fields of study became clearer, like social demography and medical sociology. Some new areas of research opened up, and more research was done on new lines in the development areas. Some of the new areas are the sociology of knowledge, the sociology of science and technology, the sociology of deviance, and the sociology of history. Rao (1982) thought that research would be done in these areas in the 1980s. There were signs that more people might be interested in the sociology of science and technology. Fox was a sign of the growing interest in historical sociology. Damle predicted in 1982 (pages 57 and 58) that the job of sociology in India in the 1980s would be to study (1) the changes in Indian society, (2) the limits of these changes, and (3) the effects of these limits, which could be seen in how hard people tried to get around the problems. In this situation, as well as in many of the new areas of sociology, new ideas and protest movements took on a special meaning.

#### Imperatives in the nineties:

In the 1990s, research should be encouraged in areas like sociology of planning and development, the different aspects of poverty, law, social change, organizations, etc. During the 1990s, the country went through major political, economic, and social-cultural changes. As a result, Indian Sociology has grown in both its scope and its focus. As soon as India got its independence, the government liked the mixed economy policy and liked the idea of

welfare. However, as things changed, the government let the market-based policy take over. In 1991, the government started a new set of economic reforms in order to reach this goal and open up its economy to the rest of the world. The two biggest steps the government has taken in this direction are liberalization policies and letting foreign companies and capital enter the Indian market freely. The effects of globalization on Indian culture, history, and everyday life have opened up new areas for Indian sociologists to study. They seem to be paying attention to areas like civic society (Gupta, 1997), crisis and resilience in the process of social change (Singh, 1993), and secularism and national integration (Joshi, 1997), but the specific social effects of the new economic policy haven't been looked at yet. Some universities have just started to teach about global themes. They are: action sociology, human resource development, issues of human rights, sociology of management, ecology and society, media and society, and so on. Also, we need to start some more new classes, like sociology of peace, security and development, public order, security management, information technology, etc. These classes are important not only for teaching, but also for researching how society is put together. They are also useful for modern jobs and professions.

## Sociological research in Indian context:

Sociology research in the country has grown a lot since it became independent. Also, universities and colleges are growing quickly, and more and more research studies are being done on different parts of sociology. There have been many studies of how sociology came to be in India, including ones by Backer and Barnes (1961), Saran (1958), Bottomore (1962), Clinard and Elder (1965), Vidhyarthi (1972), and the Indian Council for Social Sciences Research (ICSSR). Several organizations paid for, sponsored, and helped sociologists with a number of studies. The UGC Review Committee on Sociology in 1960 also pointed out that it was a good thing that courses on how to do social research were being added to the MA curriculum. Sociology has made a lot of progress in the area of doctoral research. At the university department level, there are places to do research. This is not the case at the college level. Both the ICSSR and the UGC have good plans for giving these services. The ICSSR, which is the main organization that supports sociology and social anthropology research, has set priorities that are in line with social goals.

In fact, until almost the middle of the 1950s, there were far fewer recognized supervisors available to help doctoral research students in university departments. Even with these restrictions, sociology and related fields gave out as many as 438 doctoral degrees by 1970, and economics and political science gave out even more. Still a low personto-person position in sociology. Only economics, political science, and business are farther ahead than sociology. The same is true at the college level. Even though sociology scholars didn't have a lot of people to help them, they did a lot of research (50 projects), which is why they got the most ICSSR grants (25.5%). If we include social anthropology, the situation gets even better. In fact, the fact that sociology accepted the most projects (over 20%) was a matter of satisfaction because the problems were well thought out. During this time, EPW published a number of articles that talked about and criticized the state of research and teaching in sociology. In Western India, they agree with the idea that sociology in India has become a rather boring subject, with the most important ideas being taught through out-of-date American mass-market books and very little interaction with the social world outside of the classroom. In the 1990s, there was a lot of discussion about the crisis in the field. In this debate, scholars weighed in on 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 importance of gender and feminist pedagogues as ways to deal with the crises. People have talked about how sociology became a discipline (Thappan, 1991; Hegde, 1992) and how sociology is taught in Indian universities. In the past few years, the debate about gender studies (Dube, 1986, 1996, 1997; Bhagwat and Rege, 1991; Patel, 1994; Uberoi, 1994) and the women's movement has taken on a new form. Veena Das wrote in 1993 that the crisis in sociological research in India can be found in three types of institutions: universities, the UGC, and professional groups like the Indian Sociological Society. First, the growth of the subject in universities has not been matched by a desire to make sure that teaching and research are done well. Second, if universities are partly to blame for research standards going down, the UGC can't get out of its main responsibility either. The people who make decisions at the UGC seem to have very wrong ideas about how social science research is going in the country. Third, professional groups can only do one small thing to make things better. Not only does the profession want to create more jobs for sociologists, but it also wants to make sure that ethical practices are kept up in the field.

#### Teaching of sociology in India:

Sociology is a very popular subject in India's colleges and universities right now. About 85 of the 133 universities in the United States have sociology departments today. Sociology in India can be traced back to the 1920s. First of all, Sociology was taught at Bombay University as early as 1914, but academic sociology didn't start until Sociology

departments were set up in Bombay and Lucknow. Sociology was built on the work of scholars before India's independence. They set up a tradition that sociology in India could build on and grow from. But their contributions started to make a difference after independence, when the number of universities started to grow. This happened between 1920 and 1945. According to Unnithan (1982), there were still only two sociology departments, and only one of them was interested in giving a separate degree in sociology. According to Parvathamma (1978), "Wadia's undergraduate sociology courses were taught for almost a quarter of a century." It wasn't changed until the late 1950s. From 1920 to 1950, the number of universities with sociology departments went down. But after 1950, there were signs that it was going up. In India, 23.8% of universities had sociology departments in 1960, and that number went up to 29.6% in 1965. Now, Sociology is taught in 54 percent of the 95 universities that offer it. Only 32 of these universities have separate departments, while 14 offer undergraduate, graduate, and PhD programs. Sociology is taught in 16 universities with other social science departments, but it has its own degree. In three departments, the subject is taught but no degree is given. The universities Handbook of India says that Sociology was a subject that could be studied and researched in 1973 at 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 in Kolkata, the Tata Institute of Social Sciences in Mumbai, and the Gujarat Vidhyapith in Ahmedabad. Sociology has become a very important subject, and only economics, history, and political science have more students than sociology. Sociology is taught in universities at every level, from the graduate level to the M.Phil or PhD level. In India, most universities offer Principles of Sociology, Indian Social Institutions, and Social Changes at both the graduate and post-graduate levels. At the post-graduate level, you can also study Research Methods, Rural and Urban Sociology, Social Anthropology, and Social Psychology, among other things.

## Sociology in academics, research and public policy

Since India got its independence, the teaching of sociology has grown. But if you look at compare and contrast in relation to the other social science fields, the situation is bad. Scholars like Veena Das, Deshpande, Rege, and Beteille have all written about the problems with teaching and researching sociology in India. Scholars have also brought up the fact that sociology still teaches about old social thinkers. Second, compared to western sociologists, Indian sociologists have not made any contributions to the theory and methods of sociology. Few Indian sociologists, such as G.S.Ghurye, M..Srinivas, S.C.Dube, D.P.Mukherjee, A.R.Desai, N.K.Bose, Surajit Sinha, Yogendra Singh, Andre Beteille, Dipanker Gupta, etc., have made important contributions to sociological literature. But Indian sociological research still finds that Eurocentric theories are more common than theories with an indigenous origin. Third, sociology's topics may have grown, but applied sociology research is still focused on caste and religion for a number of reasons. Compared to other areas of study, more sociological research has been done on caste and religion. Sociologists haven't done much research on things other than caste and religion. Two, people who are from a certain caste, class, or religion seem to be more interested in studying the same area and continue to do so in the future. So, the nature of sociological research shows that research is split up based on different ideologies. Fourth, the Indian Sociological Association, which says it represents sociology's issues and problems, only holds one conference a year and puts out a few publications each year. Because of problems and issues like these in sociology, the future of most newly trained sociologists is in danger. Sociology can only be used in academics, and most universities, colleges, and other schools across the country have trouble making the subject grow. For example, sociology is taught in 12–13 of the 77 colleges at Delhi University, which is seen as a model for other schools. But history and political science can be found in almost all of Delhi University's colleges. Fifth, scholars with backgrounds in sociology have not been given as much thought in public policy institutions as scholars with backgrounds in political science, economics, and history. From a national point of view, it looks like Sociology students have a wider range of electives to choose from than students in other fields. At the moment, there is no integration of curricula at all levels that would guarantee a minimum standard of knowledge in sociology and allow for specialization and advanced training in sociology. Fewer and fewer efforts are made to add new courses that make sense from a social point of view. And for the most part, the old path will keep going. Sociology courses in India are mostly based on books written by foreign scholars for students in other countries. This means that a lot of what is taught isn't relevant to Indian students. All of these things show how underdeveloped sociology is in India as a whole. Overall, the number of people studying sociology is growing, but the quality of sociology as an academic subject in universities is terrible. Except for a few very well-known universities, sociology has a very low status in most of India's universities. Singh wrote in 1997, "Professional anxiety, success, motivation, the desire to be an entrepreneur, and changing ways of consuming has had a huge effect on the quality of sociology."

## Conclusion:

Sociologists in India are becoming more aware of how unfair things are at the national and international levels. But the history of how sociology has grown has not been a lot of comfort. Sociology was partly to blame for the fact that colonialism and feudalism kept going in princely states. So, sociology, anthropology, and ethnology are to blame for the medieval way of thinking of the Indian people. Must be said that this discipline hasn't been worth its salt in India, Sociology has a lot of problems in India, including problems with the quality of students, a lack of teachers, and a lack of money because state governments haven't done their jobs. The Indian Sociological Society is doing everything it can to make Sociology in India stronger and more widespread. The fast-growing NGO sector is also a big part of how applied and action sociology is growing and developing in India. This sector is also working hard to deal with and bring attention to the problems of the country's poor and excluded groups. Even though academic sociology in India isn't providing as many jobs as it used to, the NGO sector has grown in a big way to help young sociology students get jobs. This is because NGOs are thought to be well-trained and equipped in field research and research methods. Young sociologists today are trying to figure out how social exclusion, ethnicity, and culture fit into the bigger picture of social justice. The problems with language, publishing, and money are still going on. Sociologists either work in regional languages or have trouble finding journals in those languages, or they write their reports in English and have almost no chance of getting them published, especially in the few English language journals that are out there. Because of this, what is being done is rarely known by the rest of the world, and good deeds may never see the light of day. To help get out of this situation, the Indian Sociological Society has taken concrete steps to support regional associations by holding special symposia on regional issues. There are many problems for the country, such as the fact that it is made up of people from different races, castes, religions, regions, and languages. The combination of economic problems and unemployment is a disaster. Sociology is supposed to look at the problems in society and come up with ways to fix them.

## **References:**

- 1. Atal, Yogesh (1976), "Sociology in the Indian Campus", in Giri Raj Gupta (ed), Main cuttents in Indian Sociology (Vol. 1), New Delhi; Vikas pp.117-31
- 2. Becker and Barnes (1961), Social thought from Lore to Science (Vo. III), New York: Dover Publications Inc.
- 3. Bottomore, T.B (1962), "Sociology in India", the British Journal of Sociology, 13 (2): 98-106
- 4. Clinard, M. B. and Elder J. W. (1965), "Sociology in India: A Study in the Sociology of Knowledge", American Sociological Review, 30 (4): 581-57.
- 5. Damle, Y. B. (1974), "Sociology in India: Its Teaching and Status", International Social Science Journal, 26 (2): 343-48
- 6. Das, Veena (1993), "Sociological Research in India: The State of Crisis", Economic and Political Weekly, XXVIII (23), June: 1159-61
- 7. Deshpande, Satish (1994), "Crisis in Sociology: A Tired Discipline?" Economic and Political Weekly, XXIX (10), March 5: 575-76
- 8. Dhanagare, D. (1993), "Sociology: Teaching and Research in University in Maharashtra and Goa" (A Regional Profile Status Report submitted to UGC)
- 9. Dube, Leela (1986), "Introduction" in Leela Dube, Eleanor Lea Cock and Shirley Ardener (Eds), Essays on Women in Society and Development, Delhi: Oxford University Press.
- 10. Dube, S. C. (1962), "Social Anthropology in India", in T. N. Madan and Gopal Saran (Eds), Indian Anthropology: Essays in Memory of D. N. Majumdar, Bombay: Asia Publishing House, pp. 237-53.
- 11. Ghurye, G. S. (1968), "The Teaching of Sociology, Social Psychology and Social Anthropology", in The Teaching of Social Sciences in India Delhi; Universal, pp. 152-64, seminar organised UNESCO in 1954.
- 12. ICSSR (1971), Report on social Sciences in India: Retrospective and Perspective (Volume 1 & 2), Indian Council of Social Science Research, New Delhi.
- 13. Lakshmanna, C. (1974), "Teaching and Research in Sociology in India", Sociological bulletin, 23(1): 1-13.
- 14. Madan, T. N. (1974), "The Teaching of Sociology in India: Some Comments", Sociological Bulltein, 23(1): 113-18
- 15. Majumdar, D. N. (1968), "Special Report on the Teaching of Social Anthropology" in The Teaching of Social Sciences in India, Delhi, Delhi: Universal Seminar Organized by UNESCO in 1954.
- 16. Momin, A. R. (1997), "Sociology in Post Independence India: A Self Assessment". Paper presented in All India Sociological Conference held on 22-24 December at Osmania University, Hyderabad.

- 17. Mukharjee, P. N. (1977), "Social Movement and Social Change: Towards a Conceptual Clarification and Theoretical Framework", Sociological Bulletin 26(1): 38-59
- Mukharjee, R. K. (1973), "Indian Sociology: Historical Development and Present Problems", Sociological Bulletin, 22(1): 29-58
- 19. Mukharjee, Ramakrishna (1979), "Sociology of Indian Sociology, Bombay: allied Publications.
- 20. Nadarajah, M. (1996), Notes on the Teaching of Sociology", Sociological Bulletin, 45(2), September: 233-253
- Rege, Sharmila (1994), "If this is, Tuesday... it must be Social Roles: Sociology and the challenges of Gender Studies", Economic and Political Weekly, XXIX (19), May 7: 1155-56. And (1997), "Sociological in Post – Independent India", paper presented in All India Sociological Conference held on 22-24 December at Osmania University, Hyderabad.
- 22. Singh, Yogendra (1967), "The Scope and Method of Sociology in India", in T. K. N. Unnithan and Indra Deva (eds.), Sociology for India, New Delhi.
- 23. Srinivas, M. N. and M. N. Panini (1973), "The Development of Sociology and Social Anthropology in India", Sociological Bulletin, 22(2): 179-215.
- 24. UGC (1978), Report on the Status of Teaching of Sociology and Social Anthropology, Part I: Summary and Recommendations, (1979), Part II: Regional Reports, (1982), Status Report on the Teaching of Sociology and Social Anthropology, New Delhi: University Grants Commission.
- 25. Uberoi, J. P. S. (1974), "New Outlines of Structural Sociology 194-1970", Contribution to Indian Sociology, (N. S.) 8.
- 26. Uberoi, Patricia (1989 & 1990), "Some Reflections on Teaching the Sociology of Gender", samya Shakti, III and IV: 279-89. And (1994), "Sociology, Gender, Family Studies: Regressive Incorporation", Economic and Political Weekly, XXIX (27), July 2: 1686-87
- 27. Unnithan, T. K. N. (1982), "A New Sociology for India: Review of Sociology in the 1970's and Perspectives in the 1980's", in P. K. B. Nayar (ed.) op. cit.
- 28. Unnithan, T. K. N. (1967), "Sociology for India", New Delhi: Prentice- Hall of India.
- 29. Unnithan, T. K. N., Indra Deva and Yogendra Singh (eds.) (1965), "Towards a Sociology of Culture in India", New Delhi: Prentice- Hall of India.
- 30. Vidhyarathi, L. P. (1972), "Tribal Ethnography in India", A Survey of Researchers in Social Anthropology and Sociology, New Delhi: ICSSR