

## SOCIAL SCIENCE GAZETTEER

16 &amp; 17 (1&amp;2) January – December 2021 &amp; 2022

October 2023; pp 67 - 106

©Author

## Article History

Received: 01 – 09 – 2023

Revised: xxxxxxxx

Accepted: 24 – 10 – 2023

## Growth and Development of Sociology in Uttarakhand: Retrospection and Futuristic Perspectives

Bhagwan S Bisht

**Abstract:** *The history of Sociology in Uttarakhand can be viewed chronologically in three timeframes; (i) before the establishment of the universities of Kumaun and Garhwal respectively in Kumaun and Garhwal region of Uttarakhand in the year 1973 (ii) after the establishment of the universities and before the creation of the new State of Uttarakhand in Nov 09.,2000, and (iii) after the creation of the new State of Uttarakhand.*

*In fact, the journey of Sociology in Uttarakhand starts from the University of Agra, Uttar Pradesh (UP) with the establishment of the Department of Sociology in its affiliated D. A. V. College, Dehradun in 1949 at undergraduate level under the supervision of Dr. R. N. Saxena followed with the Post Graduate Classes in Sociology from 1951-52. In the State of Uttar Pradesh this was the first ever post graduate department of Sociology at college level having affiliation for post graduate classes in Sociology from Agra University, Agra. Even, this was the first ever Department of Sociology to have an opportunity to host the first Conference of Indian Sociological Society in 1955 at Dehradun.*

*The next step of the journey of sociology starts when two regional Universities namely, the Kumaun University and the Garhwal University were established simultaneously in Uttarakhand region vide Govt. Notification, 1973 of UP Government. The Kumaun University was established by taking over Thakur Dev Singh Bisht Government Degree College, Nainital, and Almora Degree College, Almora as its constituent colleges with its head office at Nainital. And the Hemvati Nandan Bahuguna University, Garhwal was established by taking over Birla College, Srinagar, Swami Ram Teerth College, Tehari and Dr. B Gopala Reddy Degree College, Paurhi with its Administrative Head Office in Srinagar. Most of the affiliated colleges of both the Universities started the sociology programme at undergraduate and post-graduate level. But the University Departments of Sociology at post graduate level could be started in the year 1976 and 1977 in the university of Kumaun and Garhwal respectively. During this period the teaching faculties were appointed in the newly established universities and thus, a new chapter of the journey of sociology opened up institutionally in Uttarakhand with teaching and research programme in different discipline including sociology.*

*But the phenomenal growth and development have been recorded in the field of sociological discipline after the creation of new state of Uttarakhand in November 09,2000. Teaching of different branches of sociology and research in respective fields have been initiated in last two decades. Presently, almost all the universities and degree colleges run the sociology programme throughout the state and is liked and opted as a popular programme by most of the students for career and capacity building.*

*The region of Uttarakhand, known for its diversified geo-climatic and socio-economic, cultural and ethnic diversity has ever been the centre of attraction for the sociologists,*

*anthropologists, historians and even for the nature lovers and the natural scientists of different disciplines. The scholars out of the state and the faculties / researchers worked over here in Universities and Colleges have tremendously conducted quality research, written the research-based books, research articles and monographs and also disseminate the research-based knowledge through publications and National and International Seminars and workshops. A plethora of sociological literature is available in different forms. Many researchers are continuously pursuing the field-based studies for unearthing the hidden facts and also contributing their part for unveiling, preserving and promoting the sociological knowledge by different means and methods. But the proper documentation of the sociologists and their contributions, sociological knowledge, research findings etc. could not be done so far. Hence, this is of prime concern for assessing the trends and development of sociology in the state. Even there are social scientists pursuing relentlessly the research, but their works and contributions are almost in dormancy. This needs to be categorically unveiled, preserved and documented for the understanding of the posterity to come.*

*In this backdrop the paper seeks to (i) Make documentation of the historical growth and development of Sociology as a discipline taught in the colleges of Uttarakhand region (affiliated to the university of Agra and Meerut) before the creation of the Universities of Kumaun & Garhwal (ii) Prepare chronologically a detailed account of the faculties, researchers and the scholars who contributed their part to the cause of the sociology discipline as a teacher, researcher and the scholar and also their scholarly empirical studies conducted about the land and people of Uttarakhand before the creation of the Universities of Kumaun & Garhwal. (iii) Assess objectively the trends and development of sociology discipline (in the field of teaching, research & extension) after the creation of the Universities of Kumaun and Garhwal in*

*1973 till the creation of new state of Uttarakhand in November 09, 2000. (iv) Evaluate the present status of sociology discipline in the state of Uttarakhand in the context of teaching, research and extension activities and also to find out the research works conducted by the researchers and the areas covered by them so far (v) Find out the areas of concerns for the sociology discipline lagged behind from scholarly sight of the researchers and remained untouched from the study so that the sociological studies could be initiated to bridge up the gap of the knowledge and (vi) Analyse the strengths, weaknesses, opportunities, threats/challenges of sociology discipline and to propose new perspectives, paradigms and pedagogic changes attuned to the need of planning and sustainable development.*

**Keywords:** History, Growth, Development,

There are ample references which confirm this fact that, prior to the formal teaching and research of sociology as a separate discipline in universities and college campuses the study of social structure and organization of Uttarakhand, and the habitat, society, economy and culture of the autochthonous and indigenous people of this region was started as early as the writings about the land and the people of Uttarakhand was started. The reflections of it one can experience in the narrations of the early writings of the scholars and also in public records, inscriptions, and in different cave paintings. In this context there are some outstanding works/ writings of some of our predecessors, though not educated or trained with sociology discipline as such, deserve to be referred for explaining the phenomenal growth and development of sociological knowledge and also the institutional growth and development of sociology discipline in Uttarakhand. It is so because there are the references which provide us baseline information for sociological interpretation of the contemporary social structure and organization of the 'Uttarakhandi Samaj' in its historical perspectives.

In this backdrop, the compilation work of E.T. Atkinson (1882) in the form of Himalayan Gazetteer in three volumes with two parts of each volume can be considered as an outstanding contribution and the source of baseline information of contemporary Himalayas; its land and people, flora and fauna, history and religion, and the statistical account of the Himalayan districts of the north-western provinces. Atkinson (1982:1-462) presents a detailed account on the Himalayan districts of the north-western provinces of India which includes the British districts of Kumaun, Garhwal, Tarai, Dehradun and Jaunsar-Bawar and the independent state of Tehri or foreign Garhwal, physical geography of the Himalaya, geology of the Himalaya, meteorology, economic mineralogy, scientific botany (Vol. I, Part one; 1-462). The vol-I, Part II of the Himalayan Gazetteer presents the material about the scientific botany that deal about the plants found in Kumaun/ Garhwal and the adjoining parts of Tibet, the economic botany which deals with the food of the people, analysis of food grains, cultivated food grains, cereals, pulses, cultivated vegetables, fruits cultivated, wild uncultivated products used as food, drugs, narcotics, and spirits, oil seeds, dyes and tans, gums and gum resins, fibres and wood. Besides this the economic botany also presents the information about the forest history, grazing tax, boundary disputes, government forests, different forest divisions of Kumaun/ Garhwal region and Jaunsar forest division (vol I, Part II, 403-936). The vol II, Part I (1- 442) explains about the zoology (vertebrata) of the mammals like domestic cattle, Tibetan fauna, birds, reptiles and fishes also about the zoology (invertebrate) consisting of the land and freshwater shells, Arachnids, Insects, Coleoptera, Orthoptera, Hemiptera, Neoptera, Lepidoptera, Hymenoptera, Diptera, Myriapoda. More so, the history regarding to the races inhabiting the Himalaya between the tons and the Sharda river, ancient geography, history, ethnography to the tract including Kumaun Himalaya, religion and beliefs to the great mass of population of Kumaun and Garhwal, their feelings and prejudices, domestic rituals, daily worship etc. are narrated in a comprehensive manner. Thus, the 'Himalayan Gazetteer' presents the historical,

geographical and statistical account of the Himalayan districts of the north-western provinces, having direct or indirect concerns with the communities living over there in accordance with the instructions conveyed in the Government resolutions, north-western provinces, No. 724 A., dated 21<sup>st</sup> April 1875 (Atkinson Feb. 19, 1886: Preface vol. III, part I and II).

Besides this, Nesfield (1885), William Crooke (1896), Nevil (1904), Sherring (1906/1916/1974), Walton (1911), Parmar (1915), L. D. Joshi (1929), P. K. Chattopadhyay (1934), S D Pant (1935), B D Pandey (1937), Panna Lal (1919/1942), D N Majumdar (1942), Rahul Sankrityana (1958), Datar (1961), S. P. Dabral (1965), R. S. Rayapa (1974), Ramjeet Shukla (1974), Amir Hassan (1979), George William Trail (1980), G. Garbyal (1987), B. B. Chatterjee (1992), and many more scholars, though not educated or trained with sociological discipline, but lucidly dealt with the social issues of the contemporary society, culture, economy and the polity with great academic concerns.

In this context the history, and the growth and development of Uttarakhand sociology in the form of its subject matter is as old as the scholarly writings of the respective scholars available and preserved in the form of the public and private documents and books and other writings.

Charles A. Sherring in his book, 'Western Tibet and British Borderland' (1906) discusses at length all the important tribes inhabiting the area of western Tibet and British Borderland, their religion, superstitions, marriage, customs, death ceremonies, etc and the traditional trade routes to Tibet under the administration of Western Tibet. According to the information, the book was originally published under the title, 'Western Tibet and British Borderland' from London in 1916, but its first Indian edition was published under the title, 'Western Tibet and the Indian Borderland- the sacred country of Hindus and Buddhists' with an account of the Government, religion and customs of its people, in 1974, by Cosmo publications, Daryaganj, Delhi-110006. It is true that C. A. Sherring

was from I. C. S. and the then Deputy Commissioner of Almora, and not a sociologist, but his work/writings on the land and people of Tibet- borderland provide a data base to understand the indigenous communities in their socio-cultural and historical context. Even many of the anthropologists and sociologists have referred his work to substantiate their work and the findings.

S.D. Pant conducted a study on the different aspects of the socio-economic life of the Himalayans. This preliminary work was presented and approved as a thesis for the Degree of Master of Arts of Lucknow University in 1928. Later on, with the addition of sufficient first-hand material about the Bhotiya's agriculture, livestock, handicrafts, trades, transport, marketing, nomadism, social and religious life, etc. it was published in 1935 with the title 'The social economy of the Himalayans' and was considered, as R. Swarup stated in the 'Prefatory introduction to the new addition'(May 25, 1988:2) of this book that, 'This work of Pant is monumental and was a very welcome addition to our knowledge after the work of Atkinson particularly because till then no serious and systematic investigation and treatment of this important and interesting subject had been attempted'.

The contribution of D. N. Majumdar in the field of anthropological studies of the races and cultures of India in general and Himalayan region; both trans- Himalayan and cis- Himalayan in particular was outstanding. The writings of Majumdar (1940, 1942, 1944, 1962, 1963, 1965 etc) embodied his work, contribution and concerns. This reflects in a course of lectures of Majumdar to I.C.S. probationers and the minor chiefs who received their training at Dehradun. He expressed his thoughts and stated that, 'A knowledge of the races and cultures of the country should be regarded as the indispensable prerequisite for an efficient administrative system such recognition has already proved of immense benefit in countries with a large aboriginal or primitive population' (1944: iv). This ideology and understanding of Majumdar led to the empirical studies even of the races, tribes and castes of Uttarakhand like Khasas of JaunsarBawar, Tharus of Nainital Tarai plains and Rajis, Bhotiyas and Naiks of Kumaun. The

anthropological studies of Majumdar were pioneering and provide baseline information to the scholars interested to initiate and take up further studies and the reviews in the context of the new evidences and the changes occurring with the pace of time. The work of Majumdar on the polyandrous people of JaunsarBawar may be termed as the 'all embracing' fact-based interpretative understandings of JaunsarBawar and irreplaceable contribution. This delineates almost all aspects of the polyandrous people- the past and the present of JaunsarBawar, social stratification and caste hierarchy among Khasas, kinship structure and its dynamic functions, village organization and leadership in JaunsarBawar, economic activities and occupational specializations, family economy, education and training, religion and cultural change in the context of community development programmes and the sponsored changes and community response. Majumdar (1963:vi) referring the work and findings of '*Ujfalvy who made a measurement in 1881 and provided the earliest systematic record of physical anthropology of the north western Himalayan region, Sir Aurel Stein, who measured a large number of tribes including Red Kaffirs, Khos and HunzaBurushos, Ronald Dixon measured a large number of Burushos and de Filipi made a detailed study of the somatology of six major racial groups of the upper Indus Valley and B. S. Guha carried out an anthropometric survey of the races living there*' stated that, 'I had the opportunity of measuring 300 adults, 100 each from the Brahmins, the Rajputs and the artisan castes including the Koltas- the three important social groups of JaunsarBawar in Dehradun district. The result showed that the first two castes had similar physical traits and could not be distinguished from each other on the basis of somatic traits, while the artisan and the Koltas, who are the traditional 'hewers of wood and drawers of water' and live by serving the two higher castes, showed marked differences from the latter' (1963: vi).

Himalayan Polyandry- structure, functioning and cultural changes- A field study of JaunsarBawar by D. N. Majumdar (1962) is a lively expression of the polyandrous people of JaunsarBawar of Dehradun district, based on the field studies conducted by Majumdar for about

four years and eleven months (1962: ix). How Majumdar got motivation from his teacher- Professor Bronislaw Malinowski is exemplary. It implied in his statement, when he narrates that, 'It was in 1937 that I got interested in the Khasas of JaunsarBawar. In an informal discussion, my teacher Professor Bronislaw Malinowski, discussed polyandry in the Himalayas, and refer to JaunsarBawar. Although I had joined the Lucknow University in 1928, I did not know of the existence of polyandrous people in Dehradun district and felt ashamed of my ignorance. I promised Professor Malinowski that I would visit these people and plan a major field assignment there' (1962: viii-ix). This was an instance of the motivation Majumdar got from his teacher and also his concerns and commitment which manifested in a series of articles written by him on the polyandrous life of the people in different journals. This phenomenal work motivated many anthropologists to take interest and to initiate further researches and field assignment on the polyandrous people of JaunsarBawar in Dehradun district.

R. N. Saksena (1955) who was the founder Head Department of Sociology, DAV (P. G.) College, Dehradun, later became the principal of the same college worked on the 'social economy of a polyandrous people' which is recognized as a significant background information about the Khasas of JaunsarBawar. Referring the importance of Saksena's work, Majumdar stated that, 'A stay of one or two weeks in Chakrata is not enough to enable anyone to understand the intricate social structure of an ancient people; living in a quaint life and practicing a curious mixture of monogamy, polyandry and polygyny. R. N. Saksena, the then principal of the DAV College, Dehradun, had opportunity of studying the people of JaunsarBawar. He visited the area with his students. His book on polyandrous people of JaunsarBawar was published by the Agra University (1955). This is the significant background information in the context of our research, the result of which I am presenting in the present volumes (1963: x). Stating like this, Majumdar not only substantiate his study and the results but it also reflects the adherence

of the ethical values of the scholars of that time who had great honour towards their predecessor and also about their contribution.

S. K. Srivastava conducted a study on the Tharu Tribe of Nainital Tarai during his research career from 1948-1950. The study presents the detailed account of the social structure and organization of Tharus their origin, family patterns, marriage system, social status of women, social stratification and other aspects of Tharu social organization. In the preface of his book (1958), he states that, 'on the basis of the field study, I submitted a doctoral dissertation, 'The dysfunctional cultural change in Nainital Tarai of Uttar Pradesh' in Lucknow University. The manuscript submitted for the Ph.D. degree has been considerably changed both in its factual as well as literary presentation. Therefore, the present title 'The Tharus- A study in culture dynamics' has been carefully chosen to denote the scope and the nature of the study. Srivastava further states that, 'Various accounts of the Tharus and their culture have been written by the Government officials and the anthropologists such as J. C. Nesfield (1885), W. Crooke (1896), H. R. Risely (1869), E. T. Atkinson (1882), H. R. Nevill (1904), A. C. Turner (1931), H. D. Pradhan (1938) and D. N. Majumdar (1963). But most of these writers have not made any intensive study of Tharu culture as a dynamic process. Though their work has been helpful in an analysis of the historic past of the Tharus. It is the first time that a comprehensive ethnographic study of the Tharus of the Nainital Tarai has been presented in this book. Prior to this publication, Srivastava extensively written on Tharu culture. For example, 'Spring festival among the Tharus' (1948), 'Some problems of cultural contact among Tharus' (1949), 'Diwali festival among the Tharus' (1949), and 'Directed cultural change among the Tharus' (1956) are some of the articles written and published by him.

R.P. Srivastava (1962) made a study on the 'Tribe-caste mobility in India with special reference to the KumaunBhotiyas'. The study presents the vivid picture of the Bhotiyas and the pattern of change and mobility occurring in their socio-economic life.

Gauri Shankar Bhatt, formerly the Head Department of Sociology, DAV (PG) College, Dehradun, though educated from Lucknow University, but rendered his services in Dehradun (Uttarakhand) as a teacher of sociology and also as a researcher. He basically conducted his field work on the Chamars of Dehradun in the year 1957-58 and published three research papers. Further he performed his field work on the polyandrous people of Garhwal as research assistant of Professor D. N. Majumdar who did his field work in two villages of JaunsarBawar, district Dehradun in the year 1953-54. He supervised and co-authored a report on changing status of women in a polyandrous society of JaunsarBawar (1973). This assignment was commissioned by the National Committee on the status of women in India in 1974 through the office of Indian Council of Social Science Research, New Delhi. Further he completed a project on the women's status in polyandry in Rawain, District Uttarakashi, and Jaunpur, District Tehri in Garhwal region of Uttarakhand (1978). More so, Bhatt extensively authored a number of research papers on the Chamars (scheduled castes) of Dehradun (1961) and also about the polyandrous people of Garhwal in different perspectives and with different dimensions. For instance, Occupational status of Chamars, urban impact and the changing status of the Chamars of Dehradun, status mobility among the Chamars, trends of inter-caste solidarity among the Chamars were some of the writings which reflect the academic concerns of Bhatt and the concerns towards the socially deprived section of society. His writings on the various aspects of the Polyandrous community of Garhwal- Uttarakhand like; Romance in Jaunsari folk songs (1958), male-female adjustment in the social economy of Polyandrous people (1978), from caste structure to tribe- A case of JaunsarBawar (1978), women's relation with their habitat in the polyandrous tracts of U. P. Himalayas (1980), polyandry in western Himalayas- some notes and observations (1981) etc. Women polyandry in Rawain-Jaunpur (1991) and Cult, Religion and Society with special reference to the polyandrous people of western Himalayas (2010) are some of the writings of Bhatt which bridge up

the gap of knowledge about the society and culture of Uttarakhand and also pave the way for further studies.

Berriman (1972) conducted a study on the Hindus of the Himalaya and presented a vivid picture of ethnography and changes taking place among the Hindus of Himalayas.

Chatterjee (1975), in his study on the Bhotiyas of Indo-Tibetan border of Uttarakhand has extensively narrated about the Indological convictions, customs and mores and social behaviour and attitude of the tribal people. A detailed account of the tribe, their ancestral history, places of original settlements, ethnographic characteristics, patterns of social interaction, pervaded rituals, religious beliefs and practices and also the economic status and the means of subsistence etc have presented in a descriptive manner.

The study of Sanwal (1976) focuses on the social stratification of rural Kumaun based on the caste system exists as such among the *Kumanis*. Sanwal opines that the caste system may be viewed from a number of different angles and here we shall study it mainly as a system of stratification. In this context his writing deals with the analytical description of how the caste as a constant variable affects the distribution of power, economic system, political change and the changes on the basis of caste itself. Sanwal concludes that, 'Democratization of political power and its dissociation from economic power, which has progressively become commercialized, gives the numerically large but usually low status castes an advantage over the numerically small castes whose lead in the control of power has gradually been reduced' (1976: 197).

Hassan (1979) is known for his field study on the Buxas of Nainital Tarai. Hassan selected eight villages of the Buxas for a comprehensive socio-economic survey with the help of pre-tested interview schedule. He states that, 'I toured the Buxa area extensively and visited at least 50 more villages in addition to the selected villages, when I verified the materials gathered from eight villages and collected additional facts using techniques of observations, interviews, case studies and group discussions. I also tapped

secondary sources of information by studying records maintained by Block Development Officer. The study has led to production of two books: 'The folklore of Buxas' and 'the Buxas of the Tarai' A study of their socio-economic disintegration. For Hassan, the two publications based on his field study present a complete picture of the Buxa people such as their origin, social structure, inter-ethnic relations, social organization and leadership, political consciousness, economic structure, indebtedness, land alienation, traditional lore, culture, social organization, etc.'

Vaishnav (1983) has presented an account of the western Himalayas and its different aspects- historical, social, religious, and political system of Kumaun and Garhwal. The tourism and the places of tourist interest having direct and indirect impact on the socio- economic and cultural life of the indigenous communities have also been discussed in a descriptive manner and thus, pave the way for further research and investigation.

R. S. Tolia (1994, 1996) a known administrative-academician has aided, rather bridged-up the gap of knowledge with his writings on the administrative history of the non-regulation hill province of British Kumaon and Garhwal respectively during the Gardner and Traill Years, and Gowan, Lushinton & Batten Ad. 1836-1856.

Vineeta Hoon (1996) formerly the Project Director of the Centre for Research on sustainable Agriculture and sustainable development, M. S. Swaminathan Research Foundation, Madras conducted a study on the 'Bhotiyas of the Kumaon Himalaya'. In the study she illustrated very lucidly about the profile of Bhotiyas' habitat, transhumance and nomadism, history, mythology and trade, development issues of Bhotiyas after 1959, time-space structure of resource use, time budget in the Bhotiya's society, energy basis for the Bhotiya community, self-identity, status of women and perspectives on development. She concludes that the Bhotiya could not imagine an economy sans trade. The harsh mountain terrain of the Bhotiya habitat forced them to pursue an occupation other than agriculture over the course of many generations they have devised and refined a set of economic strategies

and developed a system of mountain resource management, attuned to the opportunities of their high mountain ecosystem. They are the storehouse of knowledge on high altitude plants. They have skill of cultivating high altitude crops like two varieties of buck wheat, Himalayan wheat, beard barley, and high-altitude potatoes, etc. Discussing about the development issues in the 1990's she states that the Bhotiyas are no longer in living in seclusion, they have access to modern technology, aware of many more opportunities and options meant for them, they are assertive and willing to fight for their tribal rights. Change, and adaptation to change are the only constant things in their life and the Bhotiyas keep rising to every challenge. Finally, she talks about the issues brought about changes in the life of Bhotiyas and also suggest some measures for their sustainable development.

The known economist P C Joshi, formerly the Professor and Director of Institute of Economic Growth, New Delhi, apart from his important writings, wrote on Uttarakhand and raised very fundamental questions on the obstructed development of Uttarakhand and the Hill state, hill awakening and new education, a dream of a hilly educationist, regional dimensions of national development, hill development, a quest for alternative new vision, and new agenda beyond the state. Uttarakhand movement- why and for whom? Parochializing and the changing cultural perspectives, whither Uttarakhand: Breakage of dream or the new dreams, etc. These were the fundamental questions and the possible answers and the solutions available in the writings of Joshi '*Uttarakhand ke Aaine Mein Hamara Samay*' (our time in the mirror of Uttarakhand), (2003).

A new chapter of the growth and development of sociology in Uttarakhand annexed with the creation of two regional universities namely; Kumaun University, Nainital and the HNB Garhwal University, Srinagar in Uttarakhand in December 1973. The Government Degree Colleges respectively, Thakur Dev Singh Bisht Govt. Post Graduate Degree College, Nainital and the Soban Singh Jina Govt. College, Almora converted into the constituent colleges of Kumaun University. In Garhwal region, the Birla College, Srinagar,

Dr. B. Gopala Reddy, Degree College Paurhi and Swami Ram Teerth P.G. College, Tehri were converted as the constituent colleges of Hemwati Nandan Bahuguna University, Garhwal. Sociology, till the newly created regional universities and their constituent colleges, used to be taught only at undergraduate level under the headship of Ms. Prema Tiwari in Thakur Dev Singh Bisht, College, Nainital and D. P. S. Khanna in Biral College, Srinagar. But soon Ms. Prema Tiwari was transferred to another Degree College and G. K. Agrawal was appointed in 1976 against the post of lecturer in Kumaun University and headed the Department till the appointment of Satyendra Tripathi as a Professor of sociology in November 1979. In the meanwhile, Anil Kumar Srivastava and Bhagwan Singh Bisht were appointed through proper channel as the lecturer and joined the Sociology department, DSB constituent college, Nainital in April 1978. In Nov. 1979, Satyendra Tripathi became the first Professor and Head of Sociology Department of Kumaun University. During only two years tenure/ stay in Kumaun University, Tripathi organized a 'refresher course (Nov. 17- Dec. 07, 1980)' and a conference of U.P. Sociological Association in Nainital (Nov. 5-6, 1981). These academic events gave a new academic recognition to sociology in the hilly region of Uttarakhand and proved to be a contribution in dissemination of sociology discipline. Credit goes to Professor S. Tripathi for supervising the students for their Ph.D. work in the University. Before it, there was no approved guide available in any constituent and the affiliated colleges of Kumaun University, except Dr. G. K. Agrawal. The appointment of Professor Tripathi was proved to be a blessing for the aspirants for doing Ph.D. work. Tripathi, during his two years tenure guided six Ph.D. scholars who completed their work within the time duration as per guidelines of the University. He became the Dean Faculty of Arts, K. U. Nainital. S. Tripathi left Kumaun University in the year 1981 and joined as the Director, Integrated Rural Development, Department of Sociology, Banaras Hindu University, Varanasi. He also completed a ICSSR sponsored research project on Tharu tribe of Nainital. This had a deep impression on the mind of the students of sociology, teachers,

and the locals who had opportunity to have exposure of the research, academic events like refresher course and the conference and also of the research projects with the association of Tripathi. After that G. K. Agrawal became the Reader Head of the Dept. of sociology followed by V. K. Pant, who was appointed as Professor against the vacant post of the Professor and headed the Department of sociology from 1987 till his retirement in the year 2001.

G. K. Agrawal used to be known as the textbook writer of sociology. During his stay in the Department of sociology he wrote extensively the books on sociology for undergraduate students and produced number of Ph.Ds. under his supervision and guidance. V. K. Pant also produced a number of Ph.Ds. during his stay in the department as Prof. Head for about 14 years and also hold the position of Dean Faculty of Arts. During his 14 years of stay he directed a national seminar on Backward communities in 1996, and also organised a national seminar on, 'Some Cultural Aspects of Urban Decay' in 1999. After his retirement, S.S. Pandey, Reader Department of Sociology became the head and continued for about four years.

It was December 05, 2005, when Bhagwan Singh Bisht joined against the Cadre post of Professor and became the third Professor Head of the Department of Sociology, Kumaun University, Nainital. Bhagwan Singh Bisht, who was one of the two lecturers who joined the Department of sociology, Kumaun University, Nainital through direct selection in April 14, 1978. But, after nineteen months service he left the department and joined the post graduate Dept. of sociology in Moti Ram Babu Ram Postgraduate College, Haldwani. He served the department at Haldwani for about 24 years. In the meanwhile, he got selected from Uttar Pradesh Public Service Commission and subsequently became Reader in the year 1992-93. Bisht was appointed against the Cadre post of Professor of Rural sociology, Pandit Govind Ballabh Pant University of Agriculture and Technology, Pantnagar and joined in its College of Agribusiness Management on Feb 10, 2004 and hold the position of Head Department of Human Resource and Personal Management. He was also assigned the administrative responsibilities of the Estate officer



and the CRO of the university and also nominated as a member of Apex Disciplinary Committee of the University. But the longing to contribute services to the cause of the alma-mater, Bisht resigned GBPUAT, Pantnagar and joined the Department of sociology, Kumaun University in December 05, 2005.

Bhagwan S Bisht is known for the studies of the tribes and the marginalized section of society. The academic contribution of Bhagwan Singh Bisht reflects in his research related to the tribal communities, backward classes, minorities, nomadic tribes, unorganised sector workers, Hydro Power Project affected villages and the rural communities. For instance, the empirical studies conducted by him respectively on the 'Social Structure and Organization of Raji Tribe of Kumaun' in 1978-81, is considered as pioneering sociological research on Raji- the nomadic tribe of Kumaun, Uttarakhand. This work was published with the title 'Raji-A tribe of Indo-Nepal Border of Uttarakhand' in (1992), 'The Process of Cultural Transformation Among the Scheduled Tribal Communities of Uttarakhand' (1987-91) which later on published with the title, 'Tribes of India, Nepal, and Tibet Borderland'(1994), 'Problem of Socio-Economic Development of Raji Tribe of Kumaun (1984), 'Society and Culture of the Eloped Pairs- A Case Study of the Anwal Community of Indo-Tibetan Border of Uttarakhand'(1997), which later on published with the title 'Ethnography of a Tribe-A Study of Anwals of Uttarakhand Himalaya' (2001), 'Education, Health, Hygiene and Nutrition Among the Tribes of Uttaranchal, which was published with the title 'Tribes of Uttaranchal: a study of education, health, hygiene and nutrition'(2006), Socio-economic survey for Loharinag-Pala, Hydropower Project (LPHPP), Bhatwari, Uttarkashi (Uttarakhand) (2005-6), 'Unorganized Sector Workers in Uttarakhand- A Sociological Study (2007-8), 'Minority in Plural Society: A Socio-Economic Study of the Muslims of Kumaun Himalayas in Uttarakhand'(2007-9), Socio-Economic Survey for Township for Loharinag-Pala Hydropower Project (LPHPP), Bhatwari, Uttarkashi(2009-10). Besides this, his writings and the compilation work on the rural communities, backward classes and the

tribal communities (*in Hindi*) presents a very lucid account of rural Uttarakhand and its people (1997). A monograph on '*Uttarakhand ki BhotiyaJanjati*' (1992) written by Bisht explains how the culture and economy of Bhotiya tribe has undergone the influence of the emerging waves of modernization and at the same time how they have been striving to maintain their status-quo along with their ages old traditions.

Besides this, Bhagwan S Bisht was awarded Senior Fellowship by Indian Council of Social Science Research (ICSSR), New Delhi in the year, December 11,2014 for the study of National Rural Health Mission and the Health Status of Scheduled Caste of Mountainous Region of Uttarakhand India. He was also awarded a Sponsored Research Project by ICSSR, New Delhi in the year 2016 for the study of the 'Socio-economic Status of De-notified and Nomadic Tribes in India- with special reference to Jammu and Kashmir, Himachal Pradesh, Uttarakhand and Uttar Pradesh. The detailed report (in four volumes) on the project was submitted to the sponsoring agency in the year' (2018).

Bisht has also guided the studies particularly on the aspects of the *Uttarakhandi samaj and Sanskriti*, which were virtually lagged behind from his own empirical studies so that almost all the aspects could be covered and bring forth for the understanding and further studies of the aspirant scholars. These include the studies on indigenous backward communities like; the Giri community of Almora (2004), Kothaliya Bora of Gangolihat in Kumaun region (2012), The Sah Community, of Kumaon- Uttarakhand (2012), Nayak community of Pithoragarh in Kumaun region(1997), the nomads like; Van- Gujjars of Kumaun(2013), the migrant Oraon tribe in Kumaun(2005), Socio-cultural Dimensions of Health and Nutrition among the Tharu Tribe of U.S. Nagar Ditriect of Kumaun-Uttarakhand (2002) Christian Minorities of Kumaun region(2013), the Shauka : A Tribe of Western Nepal (2002)l, Nepali Workers in Kumaun Uttarakhand(2013), Naga Students in Uttarakhand(2013), 'Livelihood Patterns of Buffer Zone People of Nanda Devi Biosphere Reserve, District Chamoli, Garhwal, Uttarakhand' (2013), and also made

impact assessment studies of 'National policy for Family Welfare on the tribal women'(1993), 'Integrated Rural Development Programmes and Tribal Development'(1999), 'Impact of continuing Education Programme in Uttarakhand',(2009), 'Impact of Community Health Programme on the Elderly people of Rural Kumaun',(20003), 'Domestic Violence Against Women-with special reference to hilly women of Almora, Uttarakhand' (2012), 'Role of Community Based Organization in Poverty Reduction-with reference to self-help groups in Bhilangana Valley of District-Tehri Garhwal- Uttarakhand'(2013), 'Drug Abuse and Alcoholism in Uttarakhand' 2016), 'Urbanization and Environment Interface-A Sociological Intervention'(2010), 'Rural Power Structure in Rural Kumaun'(1995), 'Education and Social Mobility in Rural Kumaun'(2002).etc.

Apart from forty-three years active involvement in teaching and research, Bhagwan Bisht also contributed his academic services for the dissemination of sociological knowledge about the contemporary social issues with their sociological perspectives by organizing seminars, conferences, workshops and training courses at national level. For example; Backward communities: Identity, Development and Transformation (15-77 Nov. 1996), Himalayan Research and Development (Jan 15, 1997), Globalisation and Tribal Folk, Art and Culture (June 21-22, 1997), Human Rights and the State of Education, Health, Hygiene and Nutrition in India: with special reference to Uttarakhand (Nov 16-17, 1998), Poverty Alleviation Programme and Development of SC, ST, and OBCs in India with special reference to Uttarakhand (Nov. 5-6, 2000), Gender Equality Through women's participation: Myths and Realities (June 3-4, 2003), Panchayati Raj Institutions in Uttaranchal: Retrospect and Prospects (Nov. 2005), constitutional Provisions and the Development of weaker section in India: Perspective, Problem and Prospects (March 10-11, 2007), 21<sup>st</sup> century sociology, social Development and marginalization: Perspectives and concerns- India/ Uttarakhand context, (Oct. 18-19, 2008), Globalisation and the Down Trodden Section of Indian society; Developmental Perspective: Status, Problems and Future Prospects (Nov. 6-7, 2011), Tourism

Development and Environment Interface: Quest for Sustainable-Tourism Development: A Discourse on Policy Intervention (Nov. 9-10, 2014), Migration Pattern and the Emerging Trends of Migration in Mountainous Region of the Himalayan States of India, (December 11-12, 2016) and also the workshops on; Dissemination of census Data, 2001 Results (Dec 5, 2005), Training course on 'Research Methodology and Computer Applications in Social Science Research (July 19-28, 2010), Research Methodology course for Research Students (ST/SC/OBC category) of Uttarakhand under special component plan, ICSSR, New Delhi (October. 18-27, 2013) are some of the reflections of the institutional efforts made by Bhagwan Bisht. Even, his participation and paper presentation in regional, national and international seminars and conferences manifest his sincere academic concerns towards the marginalized section of society and the contemporary regional and national issues. Participation in the ISA conference in Beijing, China-2009 and paper presentation on 'Religious Tourism in Uttarakhand-India: A source of Eternal Peace, Spiritual Happiness and Social Solidarity (2010:192-198), Leisure, Tourism Development and Environment Interface: Reflection from Uttarakhand Tourism (ISA conference 2011, Yakohama, Japan) (2017:134-152), Globalisation and minorities in India: A case study of Muslim Minorities of Mountain region of Kumaun, Uttarakhand (2015:264-278). Tribal women in Post-Colonial Period, Status, and Role Performance- Some Experiences from Uttarakhand Tribes (2015:146-163), Perception of Health, Hygiene and Nutrition and the Health seeking Behaviour among the Tribes of Uttarakhand in India (July 2015:22-34), State, Political Parties and the Social Development of the Marginalized: A case of the Tribal Uttarakhand(2009), Nature, Types and Causes of Violence Against Women in the Hills of Uttarakhand Himalaya (1997:43), are some of the sincere efforts and contribution in the field of sociology made by Bisht to bring the regional issues of Uttarakhand at international forum. Besides this, a successful initiative taken by Bhagwan Bisht for the establishment of 'Sociological Association, Uttarakhand (SAUK) in the year 2007, along with some sociological fraternity of Uttarakhand like; Late Dr.

Pan Singh Rawat, Dehradun, Dr. V. K. Sisodiya, Dehradun, Prof. Rukma Rawat, Badshaithaul, Tehri, Dr. B.D. Dani, Ramnagar and under the Patronage of Prof. Yogendra Singh (Delhi) and with the Advisory Board, consists of Prof. Noor Mohammed, AMU, Aligarh, Prof. I. S. Modi, Jaipur, Prof. Anand Kumar, Delhi, Prof. S.B. Singh, Gorakhpur, Dr. G.S. Saun, ICSSR, New Delhi. This was the milestone and can be considered as the most important contribution in the history of growth and development of sociology in Uttarakhand. It received very encouraging reactions about newly established regional association of sociology. For instance, Prof Yogendra Singh stated that, 'I am delighted to learn that the sociological profession in Uttarakhand has setup the 'Sociology Association of Uttarakhand'. A separate Sociological association for Uttarakhand, a relatively nascent state with its own specific socio-cultural and ecological features and needs for development justifies the growth of a regional sociology to understand the challenges and opportunities that the state offers towards formulation of policies. Its growth through empirical studies and research projects is bound to promote the course of its development. It would also reinforce the profession of sociology not only in the state but also at the national and international level through access empirical data, 'Theoretical insights and methodological innovations which are bound to evolve through time. I once again congratulate the sociological professionals of the state for their farsighted decision to setup the sociological association of Uttarakhand and keenly look forward to its proceedings' (2014: 7). Prof. Ishwar Modi, then Secretary, Indian Sociological Society highlighting the importance of an academic forum like 'Sociology Association, Uttarakhand' congratulates the sociology professionals of Uttarakhand for taking initiative to form the regional sociological association of Uttarakhand (2014:7), Prof. Anand Kumar, a known sociologist and former President / General secretary Indian Sociological Society stated that, 'I am very happy to know about the formation of sociological association of Uttarakhand. It is an appropriate step in the direction of making sociology and sociologists significant for the policy makers and people of Uttarakhand. It is

good news for the sociologists in other parts of our country and the Indian Sociological Society also' (2014:7). Prof. C.P. Barthawal, the then vice-chancellor, Kumaun University expressed his feelings and said, "The initiative taken by the sociological faculty at Uttarakhand to establish Sociology Association is commendable and called it a historical event (2014: 7), Prof. Laxman Singh Bisht 'Batrohi', Director Maha Devi SrijanPeeth, Kumaun University, an eminent litterateur expressed his feelings and stated that, " *Yeh Jaankarmujhekhushi hui hai ki Uttarakhand mein Samaj shastra parishaddh ki sthapana ki gayihai, yeh visheshullekhniyahai ki aapkeprayaso se Uttarakhand samajshastra parishad ki sthapana is kshetrameinbauddhikjagat ka vistaarkaregi*" (2014:7). Besides this, B.S. Bisht, the then vice-chancellor, G.B. Pant University of Agriculture and Technology, Pantnagar, SukhadevThorat, the then chairman, University Grants Commission, New Delhi, T.C.A. Anant, member secretary, ICSSR, New Delhi, K.S. Valdiya (FNA, FASE, FTWAS) INSA Golden Jubilee Research Professor, Geodynamics Unit Jawaharlal Nehru Centre for Advanced Scientific Research, Jakkur Campus, Bangalore, Ravi S. Srivastava, member, Govt. of India, National, commission for enterprises in the unorganized sector, New Delhi also extended their good wishes and also appreciation for newly established Association of sociology professionals in Uttarakhand (2014:7).

It is worth mentioning that with the motivation of the Sociology Association of Uttarakhand almost all the teaching faculties/ research scholars posted/ pursuing their research work in different department of sociology of the University campuses and the affiliated colleges took the life membership and also expressed their willingness to organize conferences under the auspices of SAUK. So far, nine national seminars have been organized under the auspices of SAUK on the social issues of regional/national concerns. The Department of Sociology, DSB Campus, Nainital, DAV (PG) College, Dehradun, Govt. P.G. College, Ramnagar, Chandrawati Tewari, Girls P.G. College, Kashipur, M.B. Govt. P.G. College, Haldwani, Govt. College, GanaiGangoli, Pithoragarh, Govt. Degree College,

Kotabagh, Nainital etc could have access the opportunity to organize National Conferences under the banner of SAUK.

The SAUK has also started its newsletter in the year 2014. The editorial board consisting of Bhagwan Singh Bisht, the chief editor, P.S. Rawat, V. K. Sisodiya, S.S. Pandey, B.D. Dani, Ajay Kumar, Ila Bisht (all members) took the responsibility and performed it efficiently. The objective of the newsletter was to disseminate the updated academic activities of the Sociology fraternity of Uttarakhand and to motivate the people to get them involved in academic and literary works. Prof. Anand Kumar lauded this effort and stated that, 'It (the publication of 'SAUK' newsletter) will be a valuable link between the SAUK and the large world of sociological associations and their enlarging world of multiple activities' (2014:7). Prof. Sheobahal Singh termed it 'commendable effort' and opined that 'the SAUK is one of the most competently functioning state level association duly acknowledged by Indian Sociological Society' (2014:7). Prof. Noor Mohammed shared his views and stated that, 'This (publication of 'SAUK newsletter) shall create an intellectually vibrant environment in Sociology not only within the state of Uttarakhand but also in the entire country' (2014:02).

Besides this Bhagwan Bisht also started M.S.W. Programme, the applied branch of Sociology in 2014-15, so that the students of the Hill region could access the MSW, a known job oriented professional course within their reach in all respect. Thus, the initiatives taken by Bhagwan Bisht in teaching, research and extension activities reflect his vision and academic concerns and commitment not only to the discipline of sociology but also to the indigenous society and culture of Uttarakhand region.

Even the teaching faculties in university campuses and also in affiliated colleges of Uttarakhand contributed a lot to the teaching and research in sociology discipline. For example, the studies related to gender and society, tribal and primitive communities, gerontology, alcoholism and drug abuse, backward and minority communities, rural and urban society have extensively been conducted by the

researchers under the guidance of the learned teaching faculties. This is really amazing that it was time when the number of approved research guides in the state of Uttarakhand and its regional Universities was very meagre during seventies of the twentieth century. For instance, in 1978 there was only one approved research guide in Kumaun University, but today the number of the research guides has gone up more than 100.

According to the information collected from the Directorate of Higher Education, Uttarakhand presently, apart from the University campuses, out of total 106 Govt. Degree (UG/PG) Colleges, 91 (85.84%) Colleges impart education on Sociology. Out of 91 Colleges only 23 (25.27%) Colleges run sociology teaching at post-graduate level. Besides this, almost all the Government aided degree (UG/PG) Colleges impart education in Sociology. This growing trend in sociology education reflects its popularity and its importance based on the market demand of the subject in public and private sectors. It is observed that during last decades the demand of social scientists apart from public sector had increased in corporate sector to manage the concept of Corporate Social Responsibility (CSR). This has given a boost to the students to opt for Sociology and the allied courses like MSW in Universities and Colleges as a job-oriented programme.

In this context, it is worth mentioning here that the youths in Uttarakhand mainly coming from the rural background are the clientele and being educated and trained in sociology discipline as a skilled human resource. They are also getting employment in public and private sectors. Even a considerable number of graduates with sociology education have started their own organizations of social services and thus contributing their part in social development and simultaneously earning their livelihood and generating employment for other unemployed youths too.

The human resource thus developed is the strength and also a motivation for youths to build their career through sociology education. But the quality education, research and training of sociology discipline in the state have ever been the vulnerable aspect

of its proper growth and development. At the same time the absence of infrastructural facilities, skilled and trained personnel/ faculties in the Universities and college Campuses, which are essentially needed for imparting the advanced quality education, research and training of sociology education have hampered the smooth growth and development of sociology education in the state. S. Chandrashekar (1976: ix) has rightly stated that, 'Our resources of funds and personnel are limited and therefore we cannot afford the luxury of sociological research for its own sake'. Besides this, a general notion and mindset of the academicians and administrators having no exposure of the nature, curriculum, approach, perspectives, and importance of sociology disciplines in the whole spectrum of social sciences and policy planning is another impediment on the way of the quality teaching, research and training of sociology in University Campuses and Colleges of the state. S. Chandrashekar (1976: viii) further stated that, '... the need for sociological research to assist and guide the various developmental programme of an underdeveloped but forward-looking nation must have obvious. But Indian academicians and administrators obviously did not feel that way'.

The introduction of computer education and the use of computer technique in teaching, learning and research, even in sociology discipline has broaden its scope of study and made accessible the multidisciplinary knowledge bank to the users merely through a single click for better understanding of the subject matter and also for further innovative teaching and research. But at the same time, it has also opened up a passage to inculcate manipulative skill among the professionals and led them follow the short-cut path and gulp down the material cooked by others through hard toil. The empiricism and fundamental attributes of sociological theories and the conceptual framework have gradually been diminishing in research practices. One can experience this while evaluating the dissertations submitted by the researchers for their Ph. D. Degrees and project reports submitted with the sponsoring agencies. Manipulative malpractices and tricky plagiarism have developed a kind of academic anomie in the discipline. This is a big challenge before the qualitative growth

and development of sociology. The sense of professionalism and a kind of professional attitude inculcated among the sociology professionals and the general notion of the budding sociologists about sociology, its pedagogy, nature, scope and importance have utmost altered the fundamental implications of sociology, its nature and perspectives in a manner well suited to meet out their self-interests. Today the commitment of sociology professionals and even of the budding ones have shrunk up to getting jobs particularly in higher education. But the motive of imparting interpretive sociological understanding to the cause of 'social order and progress' which the founding father of sociology, 'Auguste Comte' (1838) has conceptualized and dreamt while conceiving for sociology in the context of the changing social structure and organization of European society on account of the industrial revolution occurred during the latter half of the eighteenth-century Europe has shifted to margin. The sociological concepts and theories corresponding to the diversified nature of Indian society in general and the parochial society like *Uttarakhandi samaj* in particular is still needed to be developed. No doubt the pioneering Indian sociologists like; G. S Ghurye, Irawati Karve, P.H. Prabhu, Radhakamal Mukerji, D P Mukerji, I P Desai, M N Srinivas, Yogendra Singh, A R Desai, D, N Majumdar, etc. have addressed various components of diversified Indian society and culture which reflect its socio-cultural identity on the one hand, and functionally constitute its social structure and organization on the other by sustaining its viability and relevance for centuries. But the contemporary trend developed to portray the diversified nature of Indian society and culture in a manner contrary to its form and functions in different sociological forums raised within and outside the country by neo-emerged section of radicalized sociology professionals is one of the major challenges. The aura being created by the neo-emerged sociological fraternity who long for overnight name, fame and material affluence by cutting across the boundaries of classical and modern perspectives of sociological theories is too complicated to address in a meaningful manner. Even the derivations made casually by some of the 'specialized others' who are educated,

trained and empowered differently away from the sociological understanding have posed another type of debate for the sociology and its objective nature of analysis. Today, we need a type of sociological understanding free from the 'mind-set' borrowed consciously and unconsciously to understand the socio-cultural reality of India in Indian perspective. Because the concepts and theories developed in the contextual framework of western societies and based on western ideologies hardly explain the social reality of India so as the regional societies with different ethnicity like *Uttarakhandi samaj*. Indra Dev (1976:82-83) has aptly stated that, 'the need of developing a special conceptual and theoretical frame for the study of Indian Society is pressingly felt when it is found that concepts and theories developed in the west do not appropriately size up the Indian social reality'.

Uttarakhand and the *Uttarakhandi Samaj* (society) and *Sanskriti* (culture) which reflect the image of India and popularly known as 'mini-India', also need some more studies to develop the concepts and theories to deal with its ethnology, historiography, sociology and the social-anthropology. The social scientists with different orientations have created a plethora of literature about the different aspects of inhabitant ethnic groups of Uttarakhand. But the contemporaneous studies to construe the various trends of changes and the socio-cultural transformation periodically occurred in the context of social structure and organization of *Uttarakhandi Samaj* still needed to be conducted. A type of conditioning prevailing in higher education system, which hardly spare free time for the faculties to think and act freely for teaching, research and dissemination of sociological knowledge has emerged as a threat for the proper growth and development of sociology discipline in the region. The institutional mushrooming of the institutions and agencies pertaining to teaching, research, and publication having no conducive environment and standardized measures have adversely affected the quality teaching, research and publications. The dominance of materialistic dimension in the profession of teaching, research and even in the field of publication seems to have overshadowed the

implied notion and spirit of teaching, research, and publication. Channelizing this disoriented trend in its proper channel is another type of threat to be pondered over. The prevalence as well the observance of easier techniques in teaching, learning, and research away from the use of an appropriate means, material, and methods which require sufficient time and toil to manage, has adversely affected the objective nature of sociology discipline and thus have posed a serious threat to its qualitative growth and development.

In the context of the aforesaid delineation, it is concluded that the 'Sociology of Uttarakhand', as a discipline being taught in Universities and Colleges has not much longer history of its journey. Though, it started its journey in the region since 1949 but got momentum only after the creation of two regional Universities *i.e.*, the Kumaun University in Kumaun Region and the HNB Garhwal University in Garhwal region in 1973 particularly, when the post graduate teaching and research courses were started respectively in and affiliated colleges of the newly established Universities of Kumaun and Garhwal. Today it is one of the popularly demanding disciplines in the region and taught in almost all the universities and college campuses of Uttarakhand. The teaching faculties and research scholars respectively imparting education in sociology and its different branches and conducting research in their respective branches of specialization focusing on the '*Uttarakhandi Samaj*'. Though a considerable number of researches, particularly made for Ph. Ds have come out during last four decades. Even some of the social scientist's hail from Uttarakhand and also out of the region have conducted some pioneering studies on the autochthonous communities and their habitat, society, culture and economy. However, there are still some niches areas to be identified and need to be studied to bridge up the gap of socio-anthropological knowledge. In this regard a considerable number of budding social scientists which are the strength of the region appeared to be curious enough and looking for their career in sociology discipline can be proactive and instrumental to augment the research to unveil the hidden and untouched aspects of the indigenous communities of Uttarakhand

region. In this context the Universities and the affiliated colleges constantly striving to generate research environment by enriching their faculties through orientation and refresher courses and also by developing infrastructural facilities essentially needed for quality teaching and research. But this very important aspect pertaining to the trained, theoretically and methodologically well-versed faculties and the conducive infrastructure which are almost in margin needs to be nucleated in the broad spectrum of higher education.

There are ample opportunities for different kinds of researches to be initiated to gain new knowledge about the unknown or little-known phenomena and to test the scientific relevance of the concepts and theories developed by earlier sociologists and the social anthropologists to address the network of human relations and also of the various processes of change and development. There is wide policy oriented need and scope for applied, action and evaluative researches in disaster prone regions of Uttarakhand which is envisaging socio-economic and cultural impacts resulting out of natural disasters, environmental degradation, deforestation, mining, climate change, construction of hydropower projects and big dams on the river, augmentation of tourism activities of different kind, out-migration, depletion of agricultural land and increasing industrialization and urbanization, planned process of change and development, amalgamation of different ethnic groups, penetration of unorganized sector workers and nomads coming from other states of India to the far-flung areas particularly along the international Indo-Nepal and Indo-Tibetan border of Uttarakhand region. These are basically the thrust areas to be investigated. It is hoped that the article on the growth and development of sociology in Uttarakhand will evoke interest and attract the social scientists for investigation of the thrust areas as cited above.

**Acknowledgement:** *I sincerely acknowledge that the material used in this paper is compiled from different secondary sources viz; the reference books, original text, reports based on field studies, research journals, gazetteers, census reports and any other available sources. It is prepared in the*

*academic interests of the scholars interested and curious to know about the history of growth and development of sociology in Uttarakhand and sociology of Uttarakhand. I hereby extend my sincere thanks to all the scholars and their scholarly writings and references I have used in this paper. Nevertheless, I also acknowledge that the material presented in this paper is not absolute there are still many more works and writings which could not be accessed due to various constraints of different nature; however, I wish this effort would motivate some others in future to bridge-up the gaps.*

### References

- Atkinson, E. T. 1882. 'The Himalayan Gazetteer', Vol. I, Part II, New Delhi, Cosmo Publication.
1882. 'The Himalayan Gazetteer', Vol. II, Part I, New Delhi, Cosmo Publication.
1882. 'The Himalayan Gazetteer', Vol. III, Part II, New Delhi, Cosmo Publication
- Batten, J. H. 1851. 'Official Reports on the Province of Kumaon' (includes the classical statistical sketch of Kumaun by G.W. Traill, 1820.
- Berremen, Gerald B., 1972. 'Hindus of the Himalayas; Ethnography and Changes', University of California Press.
- Bhatt, G. S. 1958. Romance in Jaunsari Folk Songs (Hindi) Parichay Manav Vaigyanik III; Lucknow, Ethnographic and Folk Culture Society.
1961. Trends and Measures of Status Mobility among the Chamars of Dehradun, Lucknow, The Eastern Anthropologists, xiv/3; Lucknow, Ethnographic and Folk Culture Society.
1973. Changing Status of Women in a Polyandrous Society (Jaunsar Bawar), Unpublished Report, New Delhi, ICSSR.

1974. Trends and Measures of Status Mobility among the Chamars of Dehradun, in Tribes, Castes and Peasantry'(ed.) K. S. Mathur and B. C. Agrawal, Lucknow, Ethnographic and Folk Culture Society.

1978. Male-Female Adjustment in a Polyandrous Social-economic System (in Hindi) Manav 9/1; Lucknow, Ethnographic and Folk Culture Society.

1978. From Caste Structure to Tribe-The Case of JaunsarBawar, The Eastern Anthropologists, Lucknow, Ethnographic and Folk Culture Society

1980. Women's relations with her Habitat in the Polyandrous Tracts of U. P. Himalaya; Seminar Proceedings on 'Role of Women in community Forestry, Dehradun, Forest Research Institute'.

1981. Polyandry in Western Himalaya- Some Notes and Observations, Ranchi, Journal of Social Research, Dept. of Anthropology, University of Ranchi.

1991. Women and Polyandry in Rwain -Jaunpur, Jaipur, Rawat publications.

2010. Cult, Religion and Society, Jaipur, Rawat publications.

Bhatt, P. C. 2005. *Kumaun Uttarakhand me AwasitApravasiOraonJanjati Mai Samajik, Sanskratik Parivartan evamGatyatmakta*. (Unpublished thesis), Kumaun University, Nainital.

Bhatt, K. R. 2013. *Unorganized Sector Workers in Uttarakhand- A Case Study of Nepali Workers in Kumaun*. (Unpublished thesis), Kumaun University, Nainital.

Bhoj, V. K. 2012. *Domestic Violence against Women: A Sociological Study of Hill Women of Almora, Uttarakhand*. (Unpublished thesis), Kumaun University, Nainital.

Bisht, B.S. 1992. 'Uttarakhand ki BhotiyaJanjati', Delhi 110001, Vivek Prakashan.

1992. 'Raji- A Tribe of Indo-Nepal Border of Uttarakhand', Delhi, Vivek Prakashan,

1994. 'Tribes of India, Nepal, Tibet Borderland- A study of cultural Transformation', New Delhi, 11000, Gyan Publishing House.

1997. 'Uttaranchal: Gramin Samuda, Pichchadi Jatiavam Janjatiya Paridrashya', Mall Road, Almora, Shree Almora Book Depot.

2001. 'Ethnography of a Tribe', Jaipur (Rajasthan), Rawat Publications.

2006. 'Tribes of Uttaranchal: A study of Education, Health, Hygiene, and Nutrition', Delhi-52, Kalpaz Publications.

1997. *Types and Causes of Violence Against women in the Hills of Uttarakhand Himalaya*, (ed) Surendra Singh & S.P. Srivastava, Report on International conference on 'Gender Equality Through Women's Empowerment- Strategies and Approaches, Lucknow, Dept. of Social Work, Lucknow University.

2009. 'State, Political Parties, and Social Development of the Marginalized (A case study of tribes of Uttarakhand Himalaya)': Madhya Bharti, Sagar, Research Journal of Dr. Hari Singh Gour University, ed. by Suresh Acharya.

2010. 'Religious Tourism in Uttarakhand, India: A source of Eternal Peace, Spiritual Happiness and Social Solidarity', (ed) Ishwar Modi, Ma Huidi& Ning Zequn; *Leisure and Civilization: Interdisciplinary and International Perspectives*, 192-198. Beijing, China, Travel and Tourism Press.

2014. 'SAUK, Newsletter' (ed) B.S. Bisht et al., Haldwani (Nainital), Sociology Association, Uttarakhand.

2015. 'Perception of Health, Hygiene and Nutrition and the Health Seeking Behavior among the tribes of Uttarakhand in India,' (ed) Krishna Singh, *International Journal of Tribal literature and culture studies*, (12-35), Jaipur, Yking Books.



2015. 'Tribal women in Post-colonial Period, Status and Role Performance- Some experiences from Uttarakhand Tribes,' (ed) Krishna Singh, *Postcolonial subaltern Issues- An Introspection*, (146-165), New Delhi, Authors Press.
2016. 'Leisure, Tourism-Development and Environment Interface: Uttarakhand Tourism in India Reflections' (Book chapter) in ed.: Rawat Publications, Jaipur, Rajasthan.
2017. 'Leisure, Tourism Development and Environment Interface: Reflections from Uttarakhand Tourism'. (ed) B.K. Nagla and Vinay Kumar Srivastava; *Globalisation, Leisure and social change*; 134-152, Jaipur, Rawat Publication.
- 1994 'Anwal: Himalaya Kshetra ka ek AlpagyantSamudaya': Manav: Ethnographic and folk Culture Society Lucknow, year 22, Vol.-3, July- September.
- 1992 'Banraut Hiamlayakshetrakee ek AlpgyantJanjati': Manav: Ethnographic and folk Culture Society Lucknow, year 20, Vol.-2, April- June.
1994. 'Cultural Dimensions of Economic Development of the Tribes: Tribe Development: Options' pp. 222-230, (ed.) P. K. Samal, Nainital, GyanodayPrakashan.
1999. 'Development Schemes and the Status and Role of Tribal Women- An Appraisal: Social Justice and Women in India', (ed.). M.P. Dude and N. Bora, Delhi-85, Swaraj Prakashan,
2015. 'Globalisation and Minorities in India- A case study of Muslim Minorities of Mountain Region of Kumaun Uttarakhand' (ed.) Ishwar Modi. In *Modernization, Globalisation, and Social Transformation, Gender Identities and Multiple Marginalities*, Jaipur, Rawat Publications.
1995. 'Janjatiya Vikas: ParidrishyaAvamSambhavnayen': Manav: Ethnographic and folk Culture Society Lucknow, year 23, Vol.-2, April- June.

1992. 'JaunsarBawar Ki Bahupati-VivahiKhasaJanti me shikshaTathaVyavsayakebadlatepratiman': Manav: Ethnographic and folk Culture Society Lucknow, year 20, Vol.-1, Jan.- March.
1995. 'Nayak: Uttarakhand ki Ek PichhadiJati Mai KshikshaAvamSamajikGatisheelta': Manav: Ethnographic and folk Culture Society Lucknow, year 22, Vol.-4, Oct.-Dec.
1993. 'Nepali Samaj Me DyokiPratha: PrakaryaAvamBadalata Swaroop': Manav: Ethnographic and folk Culture Society Lucknow, year 21, Vol.-1, Jan.- March.
- 2013 *Perception of Health, Hygiene, and Nutrition and the Health Seeking Behaviour among the Tribals of Uttarakhand*: Published in the Journal Published by the Department of English Dr. B. R. Ambedkar Central Tribal University, Amar Kantak (M.P.).
- 1996 'Raji: Then and Now: A little Known Tribe of U.P.: Man, and Life', Vol.-22, No. 3 & 5, July- Dec.
2016. 'Socio-Cultural Dimensions of Health and Nutrition Among the Raji Tribes of Uttarakhand' (Book Chapter in Hindi), (ed.) A. Joshi & N. Ruwali, *Sustainable Development in Indian Himalayan Region: Prospects and Challenges*, New Delhi-02, Jagdamba Publishing Company.
1993. 'Tharu Janjati me SamajikSangathanke Swaroop TathaUnka Arthik Jevan Per Prabhav': Manav: Ethnographic and folk Culture Society Lucknow, year 21, Vol.-2, April-June.
2013. 'The Unorganized sector Workers in Uttarakhand: A Need for Policy Intervention': (ed) T V Shekhar, Abhishek Singh, *Population, Health and Development on Uttarakhand*, Sulabh Parusuram, Academic Foundation, New Delhi.
2015. 'Tribal Women in Post-Colonial Period: Status and Role Performance Some Experience from Uttarakhand Tribes': Published.
1995. 'Uttarakhand ki janjatiyanAvamSambhavnayen': Manav: Ethnographic and folk Culture Society Lucknow, year 22, Vol.-4, Oct.-Dec.

1998. 'Uttarakhand Me Janjatiyon Ki Stithi Avam Vikas: Etihashik Pariprekshya': Bulletin: Scheduled Castes/ S. Tribes, Research & Training Institutes, Lucknow, Vol-I, No. 2.

2008. 'Van Raji: Badalata Paridrishya: Pahar', 16-17, Parikarma, Talla Danda, Tallital, Nainital.

1999. 'Violence Against Women: A Case Study of the Hilly Community of Uttarakhand Himalaya: Perspectives on Indian Women', (ed.) R.S. Tripathi, R. K. Tewari, New Delhi-2, APH Publishing Corporation.

Chandra, R. 1995. *Grameen Kumaun Me Shakti Sanrachna Ke Badalte Pratiman*. (Unpublished thesis), Kumaun University, Nainital.

Chatterjee, B. B., 1975. 'Bhotiyas of Indo-Tibetan Border of Uttarakhand', Project Report (unpublished) Department of Psychology and Education, Gandhian Institute of Studies, Raj Ghat, Varanasi,

Chattopadhyay, P.K. 1931. 'Himalaya Pare Kailash Mansarovar', Calcutta, Orient Bork Company.

Chaudhary, P. 2013. *Various Forms of Social Organization and Cultural System of Sah Community*. (Unpublished thesis), Kumaun University, Nainital.

Crooke, W. 1846. 'Castes and Tribes of Northern-Western Provinces and Oudh Region', Vol. II, Calcutta.

Dabral, S.P. 1965. 'Uttarakhand Ke Bhotantik', Do-Gadda, Garhwal, Beergatha Press.

Datar, B.S. 1961. 'Himalaya Pilgrimage', Faridabad.

Dev, Indra. 1976. 'Methodological Perspectives for the Study of society in India', (ed) Giri Raj Gupta, *Main currents in Indian Sociology*, Vol I, Contemporary India- Some Sociological Aspects, Delhi. Vikas Publishing House Pvt. Ltd.

Dhariyal, N. S. 2002. *Grameen Kumaun Me Shiksha Evam Samajik Gatisheelta (Janpad Pithoragarh Ke Gram Bhatedi Ke Vishesh Sandarbh Me)*. (Unpublished thesis), Kumaun University, Nainital.

Garbiyal, G. 1987. 'Himalaya Deepti', Pithoragarh, Sor Ghati Press.

Guha, B.S. 1944. 'Racial Elements in the Indian Population, Oxford Pamphlet on Indian Affairs', Bombay, Oxford University Press.

Gupta, Giriraj. 1976. 'Main currents in Indian sociology I', Delhi, Vikas Publication House Pvt. Ltd.

Hassan, Amir 1979. 'The Buxas of Tarai', B. R. Publishing Corporation, New Delhi.

Hoon, Vineeta, 1996. 'Living on the move- Bhotiyas of the Kumaon Himalyas', New Delhi, Sage Publications.

Joshi, L.D. 1929. 'The Khas Family law in the Himalayan Districts of the United Provinces', Allahabad, Government Press.

Joshi, P. C. Joshi, 2003. 'Uttarakhand Ke Aaine Mein Hamara Samay', New Delhi, Rajkamal Prakashan.

Khatri, C. S. 2012. *Reservation Policy and Development of Other Backward Classes- With Special Reference to Kuthaliya Bora of Gangolihat, Pithoragarh*. (Unpublished thesis), Kumaun University, Nainital.

L. Chuimei. *Christians in Kumaun Region of Uttarakhand- A sociological Study*. (Unpublished thesis), Kumaun University, Nainital.

Lal, Panna, 1919. 'Kumaun Local customs', Allahabad, Government Press.

1942. 'Hind Customary Law in Kumaun', Allahabad, Government Press.

Majumdar, D. N. 1940. 'Some aspects of the cultural life of the Khasas of the cis-Himalayan region', Bengal, Royal Asiatic society, Vol. IV.

1942. 'The Tharu and their Blood groups', *Journal of Royal Asiatic Society of Bengal*, Vol. III, Part I, Bengal.

1944. *The Frontiers of the primitive tribes*, Lucknow, Universal Publishers.

1962. 'Himalayan Polyandry', Bombay, Asia Publishing House.

1963. 'Races and cultures of India', Bombay, Asia Publishing House.

1965. 'Social Anthropology', Bombay, Asia Publishing House.

Nesfield, J. C. 1885. 'Description of Manners, Industries and Religion of the Tharu and Buxa Tribe of Upper India', Calcutta Review, Vol. XXX-1.

Nevill, H. R. 1904. 'The District Gazetteer of Nainital', Allahabad. XXXI.

Paliwal, D. 2009. *Impact of Continuing Education Programme in Uttarakhand*. (Unpublished thesis), Kumaun University, Nainital.

Pandey, B.D. 1937. 'Kumaun Ka Itihas', Almora, Shakti Prakashan.

Pandey, K. 1994. *Parivar Kalyan Ki Rashtriya Niti Ke Prati Tharu Mahilaon Ki Jagrukta, Abhivrtiavam Grahayata Ka Samaj Sashtriya Addyayan*. (Unpublished thesis), Kumaun University, Nainital.

Paneru, M. 2004. *Changing Status of Backward Communities in Rural Kumaun (A Case Study of the Giri Community of Chaukhutiya and Shyaldeh development Block of Almora District in Kumaun)*. (Unpublished thesis), Kumaun University, Nainital.

Pant, S. D. 1935. 'The Social Economy of the Himalayans', London, George Allen and Unwin.

Parmar, P. R. 1915. 'Garhwal-Ancient and Modern', Shimla, Army Press.

Parmar, Y. S. 1975. 'Polyandry in the Himalayas', Delhi, Vikas Publishing House Pvt. Ltd.

Pradhan, H.D. 1938. 'Social Economy in the Tarai', Journal of U.P. Historical Society.

Rana, P. S. 2002. *Socio-Cultural Dimensions of Health and Nutrition among the Tharu Tribe- A sociological study of the Tharus, Residing in Nalai and Tharu Baghoura Village of Sitarganj Block in U. S. Nagar District of Kumaun*. (Unpublished thesis, in Hindi), Kumaun University, Nainital.

Rawat, S. 2010. *Urbanization and Environment Interface- A Case Study of Hladwani Urban Area*. (Unpublished thesis), Kumaun University, Nainital.

Rayapa, R. S. 1974. 'Shauka: Seemavarti Janjati', Dharchula, Pithoragarh, Rayapa Brothers.

Risely, H. H. 1969. 'The people of India', New Delhi, Asian Educational Services.

Shailza, M. 2013. *Sociological Study of the Livelihood Patterns of Buffer Zone People of Nanda Devi Biosphere Reserve, Uttarakhand- With Special Reference to the Previous Buffer Zone Villages of District Chamoli*. (Unpublished thesis), Kumaun University, Nainital.

Saksena, R. N. 1955. 'Social Economy of a Polyandrous people', Agra, Agra University Studies Series No. 1.

Sankrityana, Rahul, 1958. 'Kumaun Gyan Mandal', Varanasi.

Sanwal, R. D. 1976. 'Social stratification in Rural Kumaun', New Delhi, Oxford University Press.

Sherring C. A. 1906. 'Notes on the Bhotiyas of Almora and British Garhwal', Calcutta Asiatic Society, Bengal.

1916. 'Western Tibet and British Borderland', London.

1974. 'Western Tibet and the Indian Borderland', Cosmo Publications, Delhi.

Shukla, Ramjeet. 1974. 'Uttar Bharat ki BuxaJanjati: SamajikSankritik, Arthik Sarveshan' PhD. Thesis (unpublished), Varanasi, Kashi Vidhyapeeth.

Singh, A. 2013. *Socio-economic Profile of Van Gujjars of Kumaun Uttarakhand*. (Unpublished thesis), Kumaun University, Nainital

Pal, G. 2016. *Drug Abuse and Alcoholism in Uttarakhand* (Pursuing for Ph.D. work). (Unpublished thesis), Kumaun University, Nainital.

Singh, H. 2003. *A Sociological Study of the Developmental Impact of Community Eye- Health Care Programme on Elderly People of Rural Kumaun (A Case Study of the Eight Villages of Kumaun Region of Uttarakhand)*. (Unpublished thesis), Kumaun University, Nainital.

Srivastava, R. P. 1962. 'Tribe- caste Mobility in India and the case of KumaunBhotiyas', School of orient and African studies, University of London.

Srivastava, S. K. 1948. 'Spring Festival Among the Tharus, Lucknow', The Eastern Anthropologist, Vol. II. No. I.

1949. 'Some Problems of Cultural Contact Among Tharus' Lucknow, The Eastern Anthropologist, Vol. III. No. I.

1949. 'Diwali Festival Among the Tharus', Man in India, Vol. 29, No. I.

1956. 'Directed Cultural Change Among the Tharus', Agra University Journal of Research, Vol. IV.

1958. 'Tharus: A study in culture Dynamics', Agra, Agra University Press.

Tepa, R. 2013. *Social Background and the Aspirations of the Naga Students in Uttarakhand*. (Unpublished thesis), Kumaun University, Nainital.

Tiwari, N. 1999. *IRDP and Tribal Development (Sociological Study of the Development Impact of IRDP on Buxa Tribes of Bajpur Block, District Nainital)*. (Unpublished thesis, Kumaun University, Nainital.

Totia, R.S. 1994. *British Kumaon and Garhwal: An administrative History of a Non- Regulation Hill Province*, Gardner and Traill Years, Almora, Shree Almora Book Depot.

1996. 'British Kumaon and Garhwal: An administrative History of a Non- Regulation Hill Province', Gowan, Lushinton and Batten Ad. 1836-1856, Almora, Shree Almora Bork Depot.

Traill, G. W. 1980. 'Statistical Report on the Bhotiya Mahals of Kumaun', New Delhi, Cosmo Publications.

Turner, A.C. 1931. Census Report of United Provinces, Allahabad.

Upreti, G.D. 1894. 'Proverbs and Folklore of Kumaun and Garhwal'. Lodianna, Mission Press.

1907. 'Descriptive List of Martial Castes, of Almora U.P', Lucknow, Methodist Publications.

Vaishnav, Y. D. 1983. 'Land and People, Himalayan Districts of Uttarpradesh', the Mall Almora, Sri Almora Book Depot Publishers and Booksellers.

Vyas, D. 2002. *Socio- Anthropological Study of the 'Shauka' Tribe of Vyas Valley in Western Nepal*. (Unpublished thesis), Kumaun University, Nainital.

Walton, H.G. 1911. 'District Gazetteer of United Provinces. I, Allahabad, Government Press.

---

**Prof. Bhagwan Singh Bisht** is Chairman of Institutional Ethical Committee, Government Medical College, Haldwani, Uttarakhand. Formerly he was Head, Department of Sociology, Kumaun University, Nainital.

---