

# Handbook of Indian Sociology





*Professor B.K. Nagla (left) with Shri Kailash Rawat (right).*

# Handbook of **Indian Sociology**

## 2. Theories and Themes

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Essays in Honour of Shri Kailash Rawat

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*Edited by*

**B.K. Nagla**



**RAWAT PUBLICATIONS**

Jaipur • New Delhi • Guwahati • Kolkata

ISBN 978-81-316-1491-4 (Volume 1)  
ISBN 978-81-316-1492-1 (Volume 2)  
ISBN 978-81-316-1493-8 (Set)

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*Published by*

Prem Rawat for **Rawat Publications**

Satyam Apts, Sector 3, Jawahar Nagar, Jaipur 302 004 (India)

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4858/24, Ansari Road, Daryaganj, New Delhi 110 002

Phone: 011 2326 3290

Typeset by Rawat Computers, Jaipur

Printed and bound in India

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## Foreword

Sociology as a discipline is now a little more than a century old and seminars and conferences have been organized in various universities to not only commemorate but also introspect and evaluate critically the contribution of Indian sociologists to the discipline in the global context. As a follow-up of the seminars and conferences on this theme, it is always expected that our colleagues in the discipline of Sociology will come up with the published works, for books and the articles on the Indian Sociology and its history will have great archival value for the coming generations. In this regard, after publishing his meticulous and one of its kind works on the theme of Sociology and sociologists in North-West India, Professor B.K. Nagla has now worked on the theme of the Indian Sociology in terms of its history and themes tracing various shifts and turns in the discipline. He has been ably supported by the prominent sociologists from various regions of India by contributing research articles on the issue.

All students of Sociology learn in their formative years that Sociology emerged from the conservative reaction to Enlightenment. Enlightenment as a philosophy as well as a movement gave primacy to reason and science and asserted that it was possible to transform society through human will. The conservatives rejected such a claim and emphasized that social institution such as family, community, religion, etc. are crucial and it is not possible to change society with the effort of human will. All this happened in the 18th century much before Auguste Comte giving this school of thought the name 'Sociology' in the middle of the 19th century. It is wrong to assume that these conservatives were external to the Enlightenment philosophy because most of the writers on Enlightenment argue that there was no unanimity of thought among the Enlightenment thinkers. For example, in contrast to Voltaire and Diderot, Rousseau believed in god, but at the same time, he takes away the divine right of the ruler by arguing that the rule is a result of the contract between the people and the

ruler. Rather, Sociology is and should be viewed as the child of Western modernity.

The introduction of Sociology in India in the second decade of the 20th century may be seen as a result of many emerging social changes and trends in India. Emile Durkheim, as informed by Louis Dumont in his article on Indian village, while reviewing Baden-Powell's book, commented that the features of Indian revenue system resemble archaic societies. For the British, India was a subject matter of Anthropology consisting of biology and social as the two primary branches. Physical Anthropology was destined to become irrelevant as a result of advances in the biological sciences in the 20th century after the Second World War. However, still for the developed West, India remained a subject matter of Social Anthropology. One wonders why the discipline of Sociology was introduced in the colonial period. I am of the view that it should be understood in the context of colonial modernity. There have been evidence of the development of modern institutions based on rationality in the Weberian sense, such as bureaucracy, judiciary, postal system, railways, and above all, army. With the beginning of the 20th century, the further development in the industry (factory system) and higher education paved the way for the establishment of modernity, which was destined to influence the Indian social structure. The six-days strike of industrial workers on 22 July 1908, suggested the need for Sociology.

However, when Sociology began as a discipline it did not develop independent of Social Anthropology, because most of the first-generation sociologists were primarily trained in Anthropology. We, thus, find a series of works produced on village, caste and other traditional and archaic institutions and most of these works were influenced by structural-functionalist perspective in which the Indian sociologists tried to map the functional significance of various institutions. As a result, the project of understanding colonial modernity got marginalized. In the backdrop of such a trend, A.R. Desai's work on Indian nationalism may be understood as a turning point in the sociological imagination in India despite the fact that B.R. Ambedkar had already written on the critique of caste and village from the modernist perspective. It was destined to take time to acknowledge Ambedkar's contribution.

I am confident that the present volumes edited by Prof. B.K. Nagla offer a comprehensive exploration of diverse themes and pressing issues within Indian sociology. Together, these volumes provide a rich and insightful resource that will significantly support researchers in deepening their understanding of the field and engaging with its contemporary debates.

**Paramjit S. Judge**

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## Preface

Sociology in India is a comparatively recent academic discipline that examines society, social interactions, and social relationships in Indian society. This volume seeks to explore the theories and themes that have shaped the development of sociology in the Indian context.

Both British and American sociologists have undertaken significant research in India, particularly during the formative phase of the discipline. Alongside these external contributions, Indian sociology developed its own foundational figures, most notably G.S. Ghurye, Radhakamal Mukerjee, and D.P. Mukerji, who are widely regarded as the discipline's pioneering architects in the country. Other sociologists who have contributed significantly to the evolution of Indian Sociology are Louis Dumont, A.K. Saran, Ramakrishna Mukherjee, A.R. Desai, I.P. Desai, K.M. Kapadia, M.N. Srinivas, Yogendra Singh, Gail Omvedt, André Béteille and T.N. Madan.

Although Sociology originated as a Western discipline, approaches such as contextualization and indigenization have significantly influenced its development in the Indian context. Sociology is not merely an academic field; it has practical applications in the everyday lives of individuals. Therefore, studying the evolution of Sociology in India holds considerable relevance in contemporary society. In this context, we aim to provide an overview of the development of Sociology in India, examine the various approaches that offer meaningful insights into Indian society, and explore how these approaches have contributed to shaping the discipline within the Indian framework.

First, let us briefly discuss the different sociological perspectives employed in the study of Indian society and culture. In recent times, five major trends of thought can be identified in Indian Sociology:

### **1. Colonialist View**

The British colonial interest in studying traditional Indian society laid the foundation for further academic inquiries. These early studies primarily aimed at improving colonial governance. After the arrival of the British, knowledge about Indian society began to expand rapidly, especially from 1760 onward. The British found it necessary to study Indian languages and cultural systems to better administer the country. The colonialist view can be subdivided into two categories:

- (a) *Missionary View*: N.B. Halhed (1751–1830) was among the first to compile Hindu Dharmashastra texts (1776). Other notable scholars included William Jones and H.T. Colebrooke, who made significant contributions to early Indological studies in India.
- (b) *Administrative View*: This perspective includes officials such as H.H. Risley, under whom the first Indian Census (1872) was conducted, and J.H. Hutton, the last British Census Commissioner. The data collected by these administrators provided valuable material for later scholars like Lewis Henry Morgan, John McLennan, John Lubbock, Edward Tylor, Charles Staniland Wake, and James Frazer.

### **2. Social Anthropology**

Before 1947, social anthropology developed more vigorously than sociology in India. Fieldwork-based anthropological studies challenged the previously dominant "book-view" of Indian society and corrected earlier misinterpretations. This approach greatly influenced the development of Indian sociology through concepts like indigenization (e.g. the Indological approach), contextualization, and the use of both traditionalist and nativist perspectives. These frameworks often overlap in Indian sociological research. The Indological approach, which focuses on Indian philosophy, art, and culture, is evident in the works of scholars such as A.K. Coomaraswamy, Radhakamal Mukerjee, D.P. Mukerji, G.S. Ghurye, and Louis Dumont.

### **3. Philosophical Perspective**

A group of sociologists at the University of Lucknow, influenced by the work of D.P. Mukerji and other Lucknow scholars, focused on logical and methodological issues in sociology. They were critical of sociological positivism and scientism, advocating instead for a theoretical framework rooted in India's social history and traditional thought systems.

### **4. Influence of Western Sociology**

Contemporary Indian Sociology has been significantly influenced by Western, especially American, sociology. This includes the adoption of quantitative methods and scientific procedures such as hypothesis formulation and testing. The use of structural-functional traditions (by scholars like M.N. Srinivas and G.S. Ghurye) and Marxist frameworks in analysing village and tribal societies has allowed for deep sociological insights without compromising on indigenous methodological approaches. I.P. Desai and A.R. Desai analysed Marxism in India

as a movement largely dominated by the bourgeoisie. Although various classes, including the peasantry and working class, participated in it, the movement's basic character remained bourgeois.

### 5. Universalistic Perspective

Some sociologists who aim to focus on general or contemporary concerns tend to adopt a historical approach. Among them are radicals who offer conceptually significant contributions – such as M.N. Srinivas's concept of Westernization and Yogendra Singh's idea of cultural modernization. Feminist sociologists have also contributed to this perspective by selectively rejecting external influences and focusing on indigenous experiences of oppression. Notable figures include Neera Desai, C. Parvathamma, Ratna Naidu, and Gita Chadha, who have examined women's oppression in Indian society from a feminist viewpoint. More recently, grounded theory has gained traction as a methodological trend. As developed by Glaser and Strauss (1967), grounded theory aims to build middle-range theories. Rooted in symbolic interactionism, this approach emphasizes an interpretive understanding of actions and interactions within social phenomena.

Although all these trends of thought have developed independently, they have not been exclusive. Nor the advocates of one thought inhibited research in other conceptual frameworks. The above approaches were mostly followed by Indians to regulate their everyday social life.

The influence of the British academic tradition on Indian education contributed to the relatively underdeveloped state of sociology in India. Indian intellectuals, who looked up to institutions like Oxford and Cambridge for academic standards and ideals, did not initially regard sociology as a respectable discipline. However, after Independence, the Indian democratic government launched economic development programmes through centralized planning, along with welfare initiatives such as the abolition of untouchability and the introduction of protective measures for the upliftment of Scheduled Castes, Scheduled Tribes, and other socially and educationally backward classes. These efforts created a growing demand for sociological research, involving both sociology and social anthropology, to understand and address the complex social issues emerging in post-Independence India.

Since Independence several important field studies of villages have been carried out by Indian and foreign sociologists. But the pace of social change in India has been such that villages are increasingly affected by forces from outside and the growing links between villages and towns have forced sociologists to study the process of urbanization and even the urban centres themselves.

One of the key indicators of progress in sociology and social anthropology in India is the growing trend toward specialization. Beyond the traditional subdivisions such as rural, urban, and industrial sociology, several new fields have emerged and gained prominence – namely, political sociology, the sociology of kinship, the sociology of professions, development sociology, and women's studies, among others. The Indian Council of Social Science Research (ICSSR) has published volumes titled *ICSSR Research Surveys and Explorations: Indian Sociology* which highlight the evolution of Indian sociology, covering its

theoretical foundations, intersections with science and society, and its engagement with critical themes such as caste, community, power, governance, and urbanization. These volumes also explore key concepts and domains including development, education, justice and equality, the sociology of law, health and medicine, Dalit studies, gender studies, tribal sociology, communication research, globalization, and cultural studies.

Keeping in view these contributions, I thought of bringing out this volume on *Sociology in India: Theories and Themes* which provides the comprehensive view of Sociology in India. The volume is divided into two sections, i.e. one on Theoretical Dimensions and the other on Thematic Issues.

The first section on theoretical dimensions contains eleven chapters. Of these, first five chapters cover pure theoretical perspectives which reflect what is theory today, Marxist sociology of development, Indianization and challenges to Indian sociology, understanding Indian sociology perspective from the below, and from modernization through globalization to the post theories. And the rest six chapters are related to the applied aspects of theories which highlight K. Ishwaran's contribution to Indian sociology, women's narratives in theory and practice in the gender studies, nativity as a cultural capital and alternative perspective to understand social reality.

The second section is related to the thematic issues pertinent to Indian society. This includes sixteen chapters. Of these, first seven chapters deliberate upon the core issues which concern village studies, population research, agrarian, Dalit, tribe, and gender studies in India. And the rest nine chapters concentrate on the trends in the specific sociologies, mainly on political sociology, criminology, urban and health studies, media research, sociology of entrepreneurship, and ecology and environment problems in India.

The present volume is dedicated to Shri Kailash Rawat, Founder of Rawat Publications. Shri Rawat is not only an impressive and dynamic personality but also a keen and farsighted publisher. His contribution as a publisher to the Indian book industry is immense. With over 3,000 published titles and an ever-expanding publishing programme, Rawat Publications is now one of the leading independent publishing houses in the Indian subcontinent with focused academic publishing in Social Sciences and Humanities.

This volume has been in the making for a long time. Along the way, I have received generous, and conscientious help from several scholars, and it is my pleasure to thank them all for understanding my love for Indian Sociology and for feeling that this was something I needed to do. First, I am deeply indebted to all the scholars of the universities in India who contributed for this volume. All articles are original except few published articles included with the permission of the concerned authors mainly, K.L. Sharma, Sujata Patel and myself. I am extremely grateful to Professor Paramjit Singh Judge who encouraged me at every moment while I was editing this volume, and Professor Madhu Nagla, my wife, for several acts of kindness. I am also grateful to Professor K.L. Sharma who always stood behind me for any venturesome undertaking of any new initiative, especially one with an uncertain outcome. I am also thankful to Professor Satish Kumar Sharma, Professor B.B. Mohanty and Professor Rajiv Gupta who encouraged me for this venture.

To my family members Gaurav, Archana, Radhika and Rohit, thank you for enriching my life by helping me and my grandsons, Abhigyan and Abhay, for their lovely smile that relaxed me during my long visits to USA and Canada. Lastly, to the fraternity of the Sociology in India who let me into their hearts to comprehend sociological thinking. I wish you all the happiness and strength in the sociological world. Finally, at Rawat Publications, I thank Kailash Rawat and especially his sons Pranit and Sachin, who have given me the creative freedom to pursue this volume. I wish that young scholars take up the ideas proposed in this volume for further enquiry. I look forward to receiving comments from teachers, students and readers to enable me to further improve this volume.

**B.K. Nagla**



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# Where Sociology Found a Home: Conversation with Kailash Rawat

## Reflections on a Life Dedicated to Books and the Social Sciences

This note is a humble tribute to Shri Kailash Rawat, whose life and work have touched the journeys of countless scholars. We offer here a glimpse into his remarkable path – from his early struggles in Beawar (Rajasthan) to the creation of Rawat Publications, a space where Sociology has truly found a home. It is our way of acknowledging his generosity, commitment, and the quiet yet profound influence he has had on the world of Social Sciences.

No conversation on the landscape of Sociology in India can ever be complete without invoking the name of Shri Kailash Rawat and the exceptional academic legacy that surrounds his family. This modest establishment of Rawat Publications in Jaipur, Rajasthan is not merely a physical location, it is an intellectual landmark where knowledge, dialogue, and academic culture have thrived for decades. It is indeed a place where ‘sociology lives’ – in thought, in practice, and in spirit. Within its walls, generations of scholars have gathered, conversed, and collaborated. Over the decades, it has hosted numerous eminent social scientists of national and international repute. Rawat Publications has become an academic temple – a sacred space where knowledge is nurtured, exchanged, and celebrated.

### **Humble Beginnings and Early Struggles**

Born on 24th August 1942, in a small town of Beawar (Rajasthan), the early life of Shri Kailash Rawat was marked by hardship and struggle. His childhood unfolded within a family of six siblings – three brothers and three sisters. The untimely demise of his father placed immense responsibilities on young shoulders. Yet, it was precisely this struggle for social and economic survival that laid the foundation of what would later become an embodied sociological imagination.

Rawatji's connection with books began in his childhood when he understood the difficulty of students in procuring standard textbooks from publishers like Macmillan and Oxford. Acting upon the suggestion from a teacher, this young entrepreneur stood up to this opportunity and started making small profits from supplying books to his schoolmates.

Later when Sociology was introduced in Beawar College, the distribution of sociology books among students became a business for Kailash Rawat. He fondly recalls selling books authored by R.N. Mukherjee (Bareilly, UP), Siddhalankar (Mussourie), and quite a few English authors like P.A. Sorokin, H.E. Barns, Talcott Parsons and P.V. Young in his early days. These modest beginnings, with books balanced on a bicycle, formed the bedrock of the family's survival. But more than that, this early engagement with Social Science literature was the beginning of a deep and enduring commitment to the discipline.

In 1958, Shri Rawat formally started selling books by establishing the firm 'Rawat Booksellers'. What started as a small time activity, bookselling slowly became his profession and thereafter, a passion and lifelong mission. During our conversations, Mr. Rawat fondly recalls figures like M.L. Gupta and his elder brother, H.K. Rawat, who were among the first batch of Sociology students at Beawar in 1957–1958. It was a time when Sociology at the undergraduate level was just beginning to take root across Rajasthan – in Maharani's College (Jaipur) and, by 1956, in Udaipur.

### **The Jaipur Chapter: Rise of a National Institution**

In 1962, Shri Kailash Rawat moved to Jaipur, coinciding with the introduction of Sociology as an academic subject at the University of Rajasthan. The move proved transformational – not just for him personally, but for the broader landscape of academic publishing in India. What began as distribution slowly matured into a fully-fledged publishing enterprise. The publication of *Traditional India* by Milton Singer in 1972 marked the formal entry of Rawat Publications into the publishing world. Since then, the organization has published over 3,000 scholarly books across multiple disciplines, including Sociology, Geography, Political Science, Social Work, Gender Studies, and English Literature. Publishing, which started at a pace of hardly *one book per year*, reached to nearly *one new book every three days*. Propelled by the rising aspirations of the market, his company has evolved into one of the most reputed academic publishing houses of the country with pan-India presence.

Today, there is hardly a library – national or international – that does not carry books published by Rawat Publications. With an aim to make quality international books available to Indian scholars at affordable prices, Rawat Publications now has strategic international co-publishing arrangements with all leading Social Sciences publishers across the globe. It has built vital academic bridges, coordinating its efforts with leading global publishers like Blackwell, Polity Press, Springer, Cengage, Verso, Sage, Palgrave Macmillan, Columbia University Press, Chicago University Press, Open University Press, and Routledge. These collaborations have significantly transformed the character and scale of its publishing and distribution processes.

His author list includes foreign scholars like Robert Merton, George Ritzer, Anthony Giddens, Robert Redfield, Jonathan Turner, Pauline Kolenda, David Harvey, Earl Babbie and Indian stalwarts like Yogendra Singh, Dipankar Gupta, Ghanshyam Shah, A.R. Desai, M.S. Gore, I.P. Desai, K.L. Sharma, Sukhadeo Thorat, Satyendra Tripathi, Vinay Shrivastava, Anand Kumar, T.K. Oommen, S.M. Patnaik, I.P. Modi, D.N. Dhanagare, Indradeva, N.K. Singhi, Ram Ahuja, S.L. Doshi, B.K. Nagla, P.G. Jogdand, Paramjit Judge, N. Jayaram, Rajiv Gupta, Maitrayee Chaudhuri, Satish Kumar Sharma, Jagan Karade, Majid Husain (Geography), Jasbir Jain (Literature) among many others.

### Passion for Books and Love for Sociology

Though Mr Rawat ventured out in publishing field, but bookselling has always remained his 'first love'. Selling good quality books has always given him a sense of satisfaction and for this he would go to any extent to procure books from any publisher across the globe. His thorough knowledge of the subject has won him appreciation from both academic and professional world. Out of his love for good literature, he never hesitated to publish young authors and has always encouraged 'home grown authors' both in English as well as Hindi. It is truly his passion for books that has won him many awards and accolades.

Such is his love for the discipline of Sociology that he has been associated with Indian Sociological Society since 1950s and has organized book displays at almost all annual conferences held so far. Recognizing his outstanding contribution to the field of Social Science, in the year 2004, Indian Sociological Society presented him a special award at its annual conference held at Gorakhpur. On 8

# दैनिक भास्कर

भारत का सबसे तेज बढ़ता अखबार

सूरी अक्सर  
उपर दरवाजे से अली  
हे जो इन अन्तर्गत में  
खुला छोड़ देते हैं।  
-जतिन डेरीओर

जयपुर | शनिवार 8 जनवरी, 2005 | पृष्ठ क्रम-12, 2061

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विश्वविख्यात समाजशास्त्री जयपुर को कैलाश रावत के नाम से जानते हैं

## इसी तहखाने से फूटती है समाज विज्ञान की रोशनी

**बिशन कुमार**  
\* जयपुर, 7 जनवरी।

शहर के जवाहर नगर की एक बेहद आम रिहायशी बिल्डिंग के तहखाने में किताबों में डूबे इस शख्स को देखकर भला कौन कह सकता है कि डेविड हार्वे, रिचर्ड पीट और चार्ल्स लेमर्ट सरीखे विश्वविख्यात समाजशास्त्री और भूगोलविद अगर जयपुर को किसी शख्स के नाम से पहचानते हैं तो यही है।

हाल ही 30वें राष्ट्रीय समाज विज्ञान सम्मेलन में 750 प्रख्यात समाजशास्त्रियों की मौजूदगी में इसी शख्सियत को एक अनूठे सम्मान से

नवाजा गया। इनका नाम है कैलाश रावत और इसी तहखाने से इन्होंने पिछले तीन से ज्यादा दशकों से अकादमिक दुनिया में पुस्तकों का जो नायाब तोहफा दिया है, उसे सारी दुनिया ने सराहा है। यह पहला मौका है जब शिक्षाविदों ने अपनी विरादरी से इतर एक प्रकाशक के योगदान को सराहते हुए उसका सम्मान किया। सम्मान पत्र में जो कहा गया वो अपने आप में दर्शाते हैं- 'अगर पेट्रिक गेड्ज, प्रो. चुरे और प्रो. मुखर्जी ने समाज विज्ञान की भारत में शुरुआत की तो रावत प्रकाशन ने अपनी पुस्तकों के सहयोग से इसे जीवंत बनाए रखा।'



ख्यावर के एसडी कॉलेज में 1955 में जब समाज विज्ञान पढ़ना जाने लगा तो रावत के जीवन की दिशा बदलने लगी। बड़े भाई के साथ दसवीं कक्षा के विद्यार्थी कैलाश रावत ने अलग-अलग शहरों से इस विषय की पुस्तकें मंगाकर पुस्तकों के व्यापार का गहला पाठ पढ़ा। इसी क्रम में 1961 में राजस्थान विश्वविद्यालय के सामने एक छोटे से किराने के कमरे से उन्होंने राजधानी में अपना कदम रखा। 70 के दशक तक पहुँचते-पहुँचते ज्ञानलत यह हो गई थी अगर किसी अध्यापक या छात्र को समाज विज्ञान पर देशी या विदेशी लेखक की कोई पुस्तक चाहिए होती तो रावत के दरवाजे ही खटखटाने पड़ते थे। धीरे-धीरे प्रकाशन में उतरते रावत अब विश्वस्तरीय पहचान बना चुके हैं।

चाहे ब्लेकविल हो, पॉलिटी प्रेस, या रटलेज जैसे ख्यातनाम अंतरराष्ट्रीय प्रकाशक या फिर प्रिंसटन, कोलंबिया, स्टैनफोर्ड विश्वविद्यालय तो, रागी को समाज विज्ञान और भूगोल की अकादमिक दुनिया में रावत का साथ चाहिए।

हर चार दिन में एक किताब छापने वाले रावत के पास 2007 से पहले कोई नई किताब लेने का समय नहीं है। सहज और सरल रावत को जयपुर वाले बेरोक न पहचानते हों लेकिन दिग्गज-समाजशास्त्री प्रो. आई.पी. देसाई के शब्दों में 'अगर कोई रावत को नहीं जानता है तो उसने भारत में समाज शास्त्र का अध्ययन ही नहीं किया।'

Front page feature in Dainik Bhaskar, 8 January 2005



*Receiving Golden Lifetime Achievement Award, 18 December 2010*

January 2005, *Dainik Bhaskar*, a reputed newspaper, published a four-column write-up on Mr Rawat on the very front page. This was a rather unusual story done by this newspaper in appreciation of his services.

The Federation of Publishers and Booksellers Association of India conferred upon him the Golden Lifetime Achievement Award for his yeoman services to the Indian publishing industry on 18 December 2010 in a glittering function at New Delhi. He has also served as the President of Rajasthan Publishers and Booksellers Association.

A clear-headed visionary, Mr Rawat has seen and followed the book industry through and through. His commitment to quality and business ethics is known to the trade. As a true bibliophile, he continues to serve both the book industry and the discipline of social sciences with his path-breaking spirit. In the academic world, he is so often looked upon more like a friend and colleague, rather than a publisher.

Such is his passion for books that during the course of this conversation, Mr Rawat did not conceal his disappointment and concern for the current state of book industry and for the academics as well. To him, the downward trend is not merely a business concern; it is an ideological and educational threat. He rightly observes that learning of Social Sciences, particularly Sociology, is a prerequisite for internalizing the values of democracy, justice, and equality into the personality of the learner. Without readers, without critical engagement, without thought-provoking authors, the entire democratic and multicultural fabric of India faces a potential erosion. This, in his view, is a looming 'knowledge threat' to democratic India. He calls upon sociologists and scholars to reclaim their humanizing role in society.

### **A Family of Sociology in Practice**

What distinguishes the legacy of Rawat Publications is not just the volume of work it has produced, but the family values and collective vision that sustain it. The academic legacy of Rawat Publications has become stronger and more vibrant with the instrumental roles of his sons Pranit and Sachin, who respectively oversee the publication and sales divisions. Their deep understanding of Social Sciences, coupled with an acute sense of the changing dynamics between academia and the market, ensures that the vision of Rawat Publications remains dynamic and forward-looking. Equally vital is the contribution of his wife Smt Prem Rawat, whose quiet yet steadfast cultural and intellectual influence continues to anchor the family's academic spirit.

Indeed, frequent interactions with Shri Kailash Rawat, Pranit, and Sachin – and occasional conversations with other family members – reveal that the entire family reflects 'Sociology-in-practice'. In a world where academic engagement is increasingly atomized, the Rawats exemplify an academic culture of jointness and dynamic solidarity.

A remarkable dimension of Shri Kailash Rawat's life is the manner in which he has sustained a vibrant joint family system, nurturing within it the values of togetherness, respect, and shared commitment. As the central figure of this extended family, he has created a home where generations live not merely under one roof but within a shared cultural and emotional universe. His daughter-in-laws and grandchildren remain deeply attached to him, embodying the warmth and continuity of this family tradition. His eldest son, Dr Nihit Rawat, a doctor based in Swansea, UK, stands out as another example of this grounded upbringing. Despite the distance, Dr. Nihit remains socially connected, humble, and deeply aligned with the ethical and social values that define his father's life. The Rawat family today mirrors the balance of tradition and modernity that Shri Kailash Rawat has quietly but firmly cultivated.

### **A Legacy for Generations**

As we reflect on this remarkable journey – from distributing books on a bicycle in Beawar town to a globally respected publishing house in Jaipur – we are reminded that the most transformative academic legacies are not built in classrooms or conference halls alone, but in homes, in families, in struggles, and in deeply held convictions.

In this light, Rawat Publications stands as both a bastion and a beacon – a reminder of what academic publishing can and should aspire to be. It is more than a business; it is a movement, a mission, and above all, a family endeavour rooted in values that continue to inspire generations of scholars.

Every contributor to this volume, whether directly or indirectly, owes a debt of gratitude to Mr Kailash Rawat. His 'scholarly power' has nurtured countless academic journeys, even as he has remained a humble yet iconic figure behind the scenes. We, the academic community, extend our heartfelt gratitude and warm wishes to Shri Kailash Rawat and his entire family. May their days ahead be filled with good health, peace, and continued academic productivity. And may the house where Sociology lives continue to be a beacon for generations to come.

**B.K. Nagla  
Rajiv Gupta**

## Evolution and Trends of Criminology in India

### Criminology as a Discipline

*G.S. Bajpai and Garima Pal*

The prevalence of crime is one of the crude realities of any society. With crime come various areas for academicians to explore the cause and effect of crime, the punishment suitable for a particular type of crime, how to treat criminals, etc. In the study of crime, the first question that pops up is that if everyone despises crime, why is it still prevalent in such large numbers in society? Criminology attempts to answer this question. It is the study of crime, its causes (etiology), what all actions are considered as a crime in the eyes of law and the reaction of the society to any crime.

Criminology was earlier a branch of sociology, but not too long ago, it was separated from sociology as criminology was in itself a very inclusive and exhaustive concept. It involves the inputs from all basic disciplines in social and behavioural sciences in explaining the problem and response to crime. Although the historic roots of sociology and criminology are somewhat similar, the habits and methods of thinking about crime and criminal behaviour under criminology are very unique which justifies its separation from its mother discipline.

Criminology is a wide-ranging interdisciplinary field that is primarily focused on the scientific study of crime and delinquency as a social phenomenon. There are three principal divisions in this field of study: *first*, to examine the sociology of law where the formation and enforcement of laws are looked into; *second*, criminal etiology which is the study of the cause of crime entailing the analysis of social circumstances which lead an individual to behave in a criminal manner, and *third*, penology, which addresses society's response to crime and includes the study of the criminal justice system. To sum it up, any criminological study would ideally entail the context in which a person indulges in criminal behaviour and its repercussions. Criminology also makes use of

psycho-pathology which is the study of personality factors that are somewhere out of the usual behaviour patterns leading to deviance from a norm in a particular social group. Psychopathology, thus, helps criminologists to understand the personality structure of the perpetrator and the motivations for the crime. Similar to this, criminology uses various theories or aspects of sociology, psychology, etc. thus making it an interdisciplinary field of study.

As society is dynamic and the social relationships and perceptions of people towards any act change over time, the nature and extent of crime become more complex. Some actions which were earlier perceived as crimes are now seen as an exercise of right to live (decriminalization of Section 377 of IPC), while some practices which were considered a way of life are now considered as a crime (*Sati* practice, untouchability). This has also paved a way for a special understanding of these criminal processes and in turn, for the development of a specialized discipline in the form of criminology. In the next section of the chapter, the emergence of the discipline of criminology globally and further in India is discussed.

### **Emergence of Criminology**

Criminology started to develop in the late-18th century in the midst of various movements of humanitarianism were going on. These movements question the cruelty, arbitrariness and inefficiency of the criminal justice and prison systems, which in turn led to advent of criminology. The classical school of criminology, which was the first school of criminology, was represented by the reformers of that period like Cesare Beccaria, Jeremy Bentham, Samuel Romilly, etc. They wished for a reformation in the penological and legal arena rather than criminal knowledge. They were staunch proponents of 'due process of law' and mitigating legal penalties for which they compelled the judges. Therefore, for them, criminology was more focused on 'justice' and for that, they tried to construct abstract and artificial equations between crimes and penalties but abstained themselves to focus on the personal characteristics and needs of the individual criminal defendant.

In the early-19th century, Adolphe Quetelet analysed the first national crime statistics published in France. He was a Belgian mathematician, sociologist and statistician and he found certain patterns in the commission of crimes like in the number of people accused of crimes in each year, the gender ratio between them, distribution by age, etc. By studying these patterns, he concluded that 'there must be an order to those things which are reproduced with astonishing constancy and always in the same way'. Later, Quetelet argued that criminal behaviour was the result of society's structure, maintaining that society 'prepares the crime, and the guilty are only the instruments by which it is executed'.

In the same time frame, Cesare Lombroso, an Italian medical doctor tried to understand individuals who commit a crime and he did investigations by studying the built of criminals. He came to conclusions that people with certain cranial, skeletal and neurological malformations were 'born criminals' as they were not completely evolved as humans. Although this theory was highly

condemned and later rejected by social scientists, it was an attempt to study causes and patterns of crime, similar to Quetelet.

Criminology, therefore, started in parts where certain thinkers or sociologists tried to understand crime, and in the 20th century, it started to take a definite shape with efforts from around the world to build a discipline named Criminology. In 1957, UNESCO released a report on the teaching of criminology which gave the subject required impetus. This report advocated the need for criminology in reducing crime and develop a theoretical understanding of crime not merely as a judicial abstraction but as a human act, a natural and social fact. The Canadian Committee Report (1956) is also considered a major initiative that endorsed the need to develop a professional understanding and practice in controlling crime.

Many international forums, time and again, have been recommending the introduction of criminology in the teaching framework of universities. particularly, the International Penitentiary Congress (1890, 1925), International Congress on Penal Law, First International Congress on Criminology have stressed the need for developing criminology as a teaching discipline. Resultantly, criminology as a subject was started in various leading universities of the world. The research in criminology in these countries has been greatly utilized for policy purposes. Drastic changes have been planned based on applied research carried out in these countries.

### **Criminology in India**

With efforts going on around the world to develop criminology, the international initiatives reached India as well. It first started in the late-1930s in a very limited form. The teaching of criminology started in 1940 at the Jail Officers Training School at Lucknow and thereafter many institutes/universities introduced the teaching of criminology at various levels.

The University Grants Commission (UGC) and other criminal justice officials were keen to introduce the field in India. The University of Saugar, in 1959, established a Department of Criminology and Forensic Science making it the first such institute in the country. The department has produced nearly a hundred doctoral students, which is the highest in the country. K.F. Rustamji, the then IGP of Madhya Pradesh was the person who gave the idea for setting up this department and with the foresight of the Vice-Chancellor of the university back then, D.P. Mishra, the department became up and running. Mishra also became the pioneer of teaching criminology in India. After that, numerous prominent personalities took charge and made the department better than before like G.P. Bhutt, D.P. Jatar, S.S. Srivastava, etc.

Now there are at least thirty-two Universities/deemed universities/institutes in India that offer postgraduate teaching in criminology. Universities such as Delhi University; Shree Dwarkasheesh Institute of Management and Science, Rajsamand; Noble College, Sagar; D.G. Vaishnav College, Chennai; Tamil Nadu Open University, Chennai; Al Azhar Group of Institutes, Idukki; Karunya University of Technology and Sciences, Coimbatore; University of Madras Babulal Trabai Institute of Excellence, Sagar offers a B.A./B.Sc. in Criminology. In some of the institutes, there is an independent

department of criminology. In other institutes, criminology is taught as a part of sociology, social work and the like. There are various levels of teaching in criminology in India (some of the examples where such courses are taught are listed below):

1. *Independent Departments of Criminology*: Some of them are – Department of Criminology and Correctional Administration, Tata Institute of Social Sciences, Mumbai (1954); Department of Criminology, University of Madras, Chennai (1965); Department of Criminology and Criminal Justice, M.S. University, Thirunelveli (2003). Some of the proposed recent developments include Kumaun University, Department of Criminology, Uttarakhand where an independent centre for criminology study would be opened.
2. *Joint Departments of Criminology and Forensic Science*: Department of Criminology and Forensic Science, Dr Harisingh Gour University (formerly the University of Saugar); Department of Criminology and Forensic Science, Karnataka University, Dharwad; Institute of Forensic Science and Criminology, Bundel Khand University and the National Institute of Criminology and Forensic Science, Delhi.
3. *Master's Degree in Criminology*: Lok Nayak Jayaprakash National Institute of Criminology and Forensic Science; Guru Gobind Singh Indraprastha University, Delhi; Delhi University, Delhi; University of Madras, University of Lucknow, Institute of Forensic Science and Criminology, Punjab University, Karnatak University, Dharwad; Dr B.R. Ambedkar University of Social Sciences, Indore; G.D. Goenka University, Gurgaon; Jawahar Educations Pvt. Ltd., Nagpur; Maharaja's College, Mysuru; School of Social Work, Mangalore, are some of the institutes which offer M.Sc./M.A./PG Diploma/M.Phil in Criminology in India. National Forensic Sciences University, Gandhinagar has recently launched course named M.A. Criminology with Specialization in Forensic Psychology which is reflective of the growth and evolution of the subject in today's academia. There is another category where the postgraduate courses in criminology are conducted by other social sciences departments. The Department of Sociology, Banaras Hindu University, Varanasi and Department of Social Work, University of Lucknow are such departments.
4. *LL.M. in Criminology*: National Law University, Jodhpur offers LL.M. in Criminal Law, Criminology and Forensic Science; National Law University, Delhi (Constitutional Law and Criminal Law); NLU Bhopal; NALSAR, Hyderabad; Indian Law Institute, New Delhi; Symbiosis Law School, Pune M.P. Law College, Aurangabad; Universal College, Bengaluru; Narayan Rao Chavan Law College, Nanded; Mewar Group of Institutes, Chittorgarh are some of the universities which offer LL.M in Criminology/Criminal Law/Criminal Justice.
5. *Diploma Courses*: Faculty of Law, University of Lucknow, Jaipur Law College, University of Rajasthan have these courses. More recently departments of law in Utkal University, Manipur University, Aligarh Muslim University, Panjab University, Chandigarh, Punjabi University, Patiala, University of Jammu, Guru Ghasidas University, Bilaspur, Jai Narayan Vyas

- University, Jodhpur; NLU, Delhi; Delhi University, Delhi; Pondicherry University, Puducherry; BJS Rampuria Jain Law College, Bikaner have introduced diploma courses and P.G. Diploma in Criminology.
6. *Criminology as Special Paper*: The postgraduate departments of sociology, social work, psychology, law and National Law Universities in the country also have the subject of criminology as a paper in the curriculum.
  7. *Centres for Criminology*: Centre for Research in Criminal Justice, MNLU, Mumbai (2018); Centre for Criminology and Victimology, NLU, Delhi (2015); Centre for Criminal Law Studies, NLU, Jodhpur; Centre for Criminology Forensic Science, HPNLU (2016); Centre for Research in Criminal Justice Science, GNLU; Centre for Criminology and Criminal Justice at Symbiosis Law School, Hyderabad (2018); Centre for Criminal Justice Administration, DNLU, Jabalpur are some of the universities which have a dedicated centres towards the study of criminology. RGNUL, Patiala has also proposed to open a Centre for Criminology and Victimology which would soon be operational.
  8. *Distance Education Courses*: There are correspondence courses in criminology. The Department of Criminology and Forensic Science, Dr Harisingh Gour University (formerly the University of Saugar) conducts a Postgraduate Diploma in Criminology and Police Administration. The Department of Criminology and Criminal Justice Administration, M.S. University also has a correspondence course in criminology and police science.

There are specific training institutions also where criminology forms a part of the training programmes for the functionaries of criminal justice administration. They include: National Institute of Criminology and Forensic Science, New Delhi, National Institute of Social Defence, New Delhi, Indian Institute of Public Administration, New Delhi, SVP National Police Academy, Hyderabad, state police academies, training colleges and schools, jail training schools and regional correctional institutes also have fairly wide coverage of criminology. All these institutes have given criminology a much-required push to develop as a separate discipline.

### **Trends in Criminology**

As criminology is the study of whole criminal procedures and variety of crimes, it has extended its scope to understanding and improving distinct crimes and criminal procedure. In this section, the concepts of restorative justice, cyber-crimes, victimization in sexual offences, etc. have been understood from a criminological approach and their effect on the subjects in India.

### ***Restorative Justice***

Restorative justice is an approach to achieving justice where those persons who have been impacted by a crime collectively determine the harm done or the needs that have arisen due to that harm and restore the relationships as much as possible. Restorative justice revolves around the concepts of respect, accountability, empathy and integrity. It is kind of a surrogate procedure in order to achieve justice where the harm suffered by the victim is restored by the

offender, thus helps in ensuring peace. The development of this concept is a lot due to criminology.

Criminology, in its inception as a discipline, was rooted in critical reflection of institutional responses to crime. It, with the help of forensic psychiatry, began to study the 'delinquent' personality. This marked the first step towards treating offenders rather than punishing them or the concept of reformatory punishment. This was at the end of the 19th century and by the end of the 1960s, critical and radical criminologists voiced severe criticisms against the penal criminal justice system and its 'labelling' methods that cater only to the needs of the powerful and wealthy. The need for diversions or alternatives to the existent justice mechanisms was posed, which led to the development of restorative justice. Restorative justice explores the potential of another way of responding to crime that is more responsive to the needs of victims, offenders and their communities, that can avoid most of the drawbacks of the punitive premise, and that increasingly appears feasible for a diversity of types of crimes with various degrees of seriousness.

'Criminology of the self' as a concept also helped in the introduction of restorative justice as it considers people who commit crime as normal people. The person who offends is someone who, due to circumstance, has ended up in a position that has caused him or her to act illegally and to harm others. It could happen to any citizen. With this mindset, a crime is in a way normalized and this leads to taking the reactions of victims seriously rather than only focusing on the offender. It gives room for victim to vent their different feelings and opinions in front of the offender, leading them to arrive at an amicable solution.

This thinking of criminologists also reached India and people started thinking of restorative justice as an alternative to punishment. In the case of *Ratan Singh v. State of Punjab (1980)* Justice Krishna Iyer contended:

'It is a weakness of our jurisprudence that the victims of crime and the distress of the dependents of the prisoner do not attract the attention of the law. Indeed, victim reparation is still the vanishing point of our criminal law. This is a deficiency in the system which must be rectified by the Legislature'.

The Indian laws of Panchayats, Section 320 and 265A-L of the CrPC relating to the compounding of offences and plea bargaining in certain cases, family courts, etc. are steps towards the development of restorative justice, which itself developed through protests of criminologists.

### **Cyber Criminology**

K. Jaishankar, the founding father of cyber criminology, coined this term and defined it as 'the study of causation of crimes that occur in the cyberspace and its impact in the physical space'. Cyber criminology is a discipline that encompasses criminology, sociology, psychology, victimology, and information technology. But at its core, it involves the examination of criminal behaviour and victimization in cyberspace from a behaviour and criminological perspective. The discipline was formed in 2007 and now, being more than ten years old, it has successfully entered the portals of academia in the form of courses starting from minor/major courses (University of Alabama, Regis University, Saint Anselm

College and Purdue University, USA offer a minor in Cyber Criminology and Florida State University, USA offers a major in Cyber Criminology) to bachelor of science (B.Sc.) in cyber criminology and security studies (Indiana State University, USA) and Associates in Arts (A.A) Degree in Cyber Criminology (at Arizona Western College, USA). Many of the universities in the United States have recruited Assistant Professors in the field of cyber criminology. Also, many doctoral researchers are involved in research on cyber criminology.

There are many scholars who have attempted to address the causation of cyber-crimes with traditional theories such as Social Learning Theory, Routine Activities Theory and Drift and Neutralization Theory. However, they were not fully successful in their explanation of cyber-crimes, as cyberspace is altogether a new space and cyber-crime is a new form of crime. Therefore, a new theory called 'Space Transition Theory of Cyber Crimes' was curated. It is an explanation of the nature of the behaviour of the persons who bring out their conforming and non-conforming behaviour in the physical space and cyberspace (Jaishankar, 2008: 292–296). Space Transition Theory argues that people behave differently when they move from one space to another (Jaishankar, 2008: 292–296). As it is a relatively new field, India has not treated it to its full potential and there is still a lot to be achieved by Indian universities in the arena of cyber-criminology.

### ***Media Criminology***

As criminology is the understanding of both crime and criminals, media criminology is learning about crime solely through the media. The mediums of popular culture are only continuing to grow in today's society, presently limited to: television, music, film, and podcasts. Modern television media is inundated with multiple crime dramas available at all hours. The development of spinoffs and similar shows results in an abundance of readily available crime media. Success is based on ratings rather than a source of accurate knowledge, thus becoming a hyper commercialized product.

As crime dramas appear to be largely realistic, media focused on crime is viewed by the public as entertainment as well as gaining information at the same time. Viewers may subconsciously believe what they see on television is a reflection of reality depending on the engagement of audience members. This reflection results in the lines between fact and fiction being blurred for audience members (Dowler et al., 2006, 838). Haney (2009) argues that the more an individual tunes into television with a focus on crime, then the greater the possibility that their understandings of crime control and the criminal justice system will be distorted and reflect media portrayals. In this instance, the media is a form of education for unquestioning audience members and inaccurate portrayals are likely to lead to misguided beliefs surrounding enforcers, offenders, and victims.

Haney was, in fact, the first person to give a theoretical framework for media criminology. Eventually, two theoretical paradigms were also shaped in Britain for news media criminology – the liberal pluralist paradigm and the control paradigm. As per the former, the role of news media is to protect democracy by accurately informing the audiences and serving the interests of

the social majority. But from the control paradigm, news selection and production are shaped by the elite interests and the demands of the capitalist enterprises. After these paradigms, critical criminology was split into four distinct domains: – Critical Criminology, Left Realist Criminology, Governmental Criminology, and Critical Legal Studies (see McLaughlin, Chapter X).

For critical criminology, the media's role in constructing the authoritarian state and the violent society had been demonstrated: the media work had been done. For Left Realist Criminology, media research had been colonized by critical criminologists – an issue of moral panics, deviancy amplification and ideological mystification. Furthermore, in the victimization survey left realists found a means to get behind media representations and ideological mystifications and to access the empirical reality of the crime problem: a problem, they insisted, was palpably not a media construction. For Governmental Criminology, Foucault provided new ways of exploring relations of power and knowledge at the level of micro-institutional discourses. Media discourses were of little interest in this context. And Critical Legal Studies focused on the operation of law, again with little space for media research. Within each of these new manifestations of Critical Criminology, news media work was no longer a priority. Within orthodox criminology, the news media were then, as they are today, a curiosity to be engaged with between research projects and, even then, to be explored largely through positivistic, quantitative content analysis.

Apart from the theoretical perspectives, there are concepts that shape the research agenda in news media criminology like news-worthiness, fear of crime and moral panics. The first concept is similar to the findings of Haney where he claims that the news which gains attention owing to the amount of dramatism involved in it like those of murder, sexual offences, is published by the journalists, instead of non-violent crimes. Crimes are more news-worthy if they are particularly audacious, violent or novel, involve famous or notable people, or take place in famous or notable places. Crimes are also more likely to be reported if they feature 'ideal victims', for example, young children or older people, and there is a risk of further attacks. It is the subjective consideration of each journalist whether they find a crime to be newsworthy or not.

The second concept of 'fear of crime' claims that particular forms of distorted and distorting media communication can generate widespread anxiety, punitive sentiments, and the tacit acceptance of authoritarian governance. Because television overstates both the seriousness and risk of criminal victimization, portraying the world as 'mean and scary', heavy viewing is said to cultivate higher fear of crime. Fearful citizens tend to be depoliticized, more dependent on established authority, more punitive, and more likely to acquiesce to authoritarian measures of control. The causal link between fear of crime and media becomes inescapable, thus making it important to regulate media in order to regulate crime and fear entailed with it.

The last concept of 'moral panic'. The term was first used by Young (1971) in his study of subcultures and drug-taking. There are certain crimes that are stereotyped by media in a way that committing them induces moral outrage from the society like that of consumption of drugs. But in a contemporary multi-media world characterized by ontological insecurity and state of

permanent free-floating anxieties, the notion of discreet, self-contained, volatile moral panics may need some rethinking (McRobbie and Thornton, 1995).

All these concepts have been used to understand media criminology and they can be applied to any society including India where we see some crime series and the way the news channels portray any incident, a direct link between these concepts and society can be culled out.

### ***Green Criminology***

Criminology is not merely limited to understanding individual crimes and the causation of it, criminologists also move beyond this mainstream focus and one such example is 'Green Criminology'. Green criminology, in addition to dealing with theoretical questions of how the justice system deals with crimes against animals and the environment, also examines the questions concerning rights, justice, morals, victimization, criminality and the use of administrative, civil and regulatory justice systems in the context of 'green crimes'. The term green crime does not have a clear definition and there has been a lot of debate on what all crimes should encompass in green crime. Somewhere it is termed to be confined to protecting wildlife and animal abuse and at others, it is concerned with the overall ecosystem and the impact of human acts on climate, environment and the acts that harm them in a severe manner/severely harm them are termed as 'green crimes'. But what becomes certain is that green criminology goes beyond an individual and even human, it extends to the whole ecosystem upon which the sole survival of humans is dependent.

Green criminology is not easily categorized given that it draws together a number of different perspectives as well as theoretical and ideological conceptions. Thus, rather than there being one distinct green criminology, it is rather an umbrella term for criminology concerned with the general neglect of ecological issues within criminology (Lynch and Stretesky, 2016: 1) as well as the incorporation of green perspectives within mainstream criminology. There are several prominent concerns around which green criminology revolves such as 'state crime'. State crime is a concern of green criminology, particularly in respect of state responsibility for protecting the environment and natural resources, and the associated harm when states fail to comply with their obligations. Negligent and reckless actions of stakeholders regarding protecting the environment illustrate a concern of many green criminologists in how neo-liberal markets, capitalist systems, and the activities of otherwise legal corporate actors can cause significant environmental harm that arguably constitutes a crime against the environment. The low level of prosecution hints at a lack of seriousness paid to the issue, which is a source of great anxiety.

Wildlife crime is also a core concern of green criminology (van Uhm, 2016). Much green criminological discourse is concerned with wildlife trafficking and the illegal trade in wildlife/wildlife trade, particularly trafficking in endangered species (Schneider, 2008). However, the illegal killing of wildlife particularly within farming and ranching areas has recently caught the attention of green criminological scholars. The killing of large predators such as wolves and lynx has been characterized as a form of resistance by some scholars (von Essen et al., 2016; von Essen and Allen, 2017) and illustrates the conflict between

conservation and animal protection ideologies and the needs of rural communities. Green criminology also examines mechanisms for disrupting and preventing environmental crime and reducing harm to non-human animals and the environment.

Green criminology draws on Marx's analysis of the intersection of capitalism and nature and involves understanding metabolic rifts and the exploitation of Nature's free labour. Understanding green crimes requires coming to grips with the observations that capitalism exploits Nature's labour in the same ways that it exploits working-class labour. There are also conservation criminologists in green criminology who work on extracting environmental data from various resources and how it can be employed to test criminological arguments. Despite all this, the area is a vast field and a lot is yet to be explored but it is certainly a different dimension from traditional criminology.

### ***Victimization in Sexual Offences***

Victimology is one of the areas of criminology and relatively recently, criminologists have started focusing on the role of the victim in a crime which indicates that a victim is more than a passive target for a crime, the person can also be a provocateur of the crime. As per the criminological victimology, the nature of human behaviour is taken into account which is sometimes, careless, risky or provocative, thereby leading to problems or crime occurrence. The behaviour of the victim before, during and after the crime can be passive or active. It is not uncommon that society, prominently the Indian society, has a tendency to blame the victim of the sexual offence for the crime committed against them. Criminology has made an attempt to understand the reasons for such victimization through several different theories.

The first is *victim precipitation theory* – active or passive behaviour of the target can contribute to criminal violence and lead to victimization. As per this theory, a victim can either actively or passively involve themselves in a crime. It also means that a criminal could single out a victim owing to the ethnicity, race, sexual orientation or gender identity of the victim. The second theory is *lifestyle theory* which claims that a certain kind of lifestyle can also lead to victimization like being in the influence of alcohol, wearing revealing clothes, or going out at night. All these conditions might lead to an increase in the woman's exposure to sexual crimes. This theory must be and has been criticized as it is a stereotypical instance of victim-blaming where a woman's life choices are seen as an invitation to sexual offences.

Another theory is *deviant place theory* – it claims that victimization is mainly dependent on the places where people live. There are certain places or localities which are prone to these instances of crime and a person who lives there is automatically exposed to such crimes leading to them being a victim of the same. As per victimologists, a crime is a result of three interactions – lack of protection, offender's motivation and a suitable target. To study any crime, the victim must also be studied from the perspective of crime mechanism and the role he/she plays in criminal situation and crime prevention. The victim's personality, together with the analysis of the sexual offence provides for the basis for effective prevention of sexual offences.

All these theories are attempt to give an explanation about/explain the role of the victim in a commission of sexual crimes. It has been observed by victimologists that the role of a victim of sexual assault can be main, secondary or accidental; conscious or unconscious; open or latent. But while explaining these theories and the role of victims can be counter-productive as it can lead to 'secondary victimization' which is very prevalent in the Indian scenario.

Secondary victimization refers to behaviours and attitudes of social service providers that are 'victim-blaming' and insensitive, and which traumatize victims of violence who are being served by these agencies. Institutional practices and values that place the needs of the organization above the needs of clients or patients are implicated in the problem. When providers subjugate the needs and psychological boundaries of rape victims to agencies' needs, victims feel violated. What help victims do receive often leaves them feeling re-victimized. These negative experiences have been termed 'the second rape' or 'secondary victimization'. As per criminologists, secondary victimization is the victimization that occurs not as a direct result of the criminal act but through the response of institutions and individuals to the victim. Institutionalized secondary victimization is most apparent within the criminal justice system like the way police ask questions and the way trial is conducted till the sentencing of the criminal. All these processes lead a woman to experience and re-live the assault, again and again, thus leading to re-victimization.

Thus, there have been studies focused on evaluating the victimological angle of a sexual offence and as earlier discussed, criminology has set afoot in this area as well along with the areas of cyber-crime, justice mechanism and all kinds of crimes. But there is a lot of scope for further development and improvement which is discussed in the next part of the chapter.

### ***Future Prospects of Criminology***

Criminology is a fast-growing academic discipline owing to its multi-dimensional approach and variety of areas to discover under the discipline. Despite this tremendous potential, criminology as a subject is in a state of avoidable neglect and apathy in India. Although there are some institutes that offer a course in criminology, yet the required number of institutions is not there, leading the stagnancy in the growth of the discipline. Moreover, there has not been any clear beneficiary base from the study of criminology and the criminologists, in most cases, have not been able to prescribe policies and programme-oriented research findings (Syed at al., 2013).

Looking at the present fallouts in the discipline in India, there are various aspects where criminology has the potential to grow. First is to prioritize the research at two levels: one, at the international level to understand the trends and emphasis in research. This is significant from the standpoint of the academic growth of the subject in the international context. Second, the discipline ought to address the problems of contemporary nature with a possible contribution to policy and planning. For this, the following areas of research can be prioritized:

1. Most of the criminological studies are centred on the 'micro-level' theories and approaches that focus on individuals and their immediate social environments (families, peer groups, schools, etc.), while 'big-picture thinking is largely absent from contemporary criminology' (Rosenfeld,

- 2011: 2). Therefore, there is a need to pay more attention to the macro-level explanations and processes that focus on the structure and function of social institutions.
2. In the field of news media criminology, the field currently lacks intellectual resources to apprehend the massive transformations across the news media environment in recent decades, the visually spectacular presentation of crime news as a hyper-commodified product, or the increasingly interactive manner in which it is created and consumed. To solve this problem, there is a need for systematic testing of new theoretical ideas and to ask empirical questions like how chaotic is the global news media-sphere; how much influence can powerful source organizations retain in this climate; is it possible to manage, if not control, the news process; who are the primary definers in the global news media-sphere. To answer such questions, new theoretical and methodological tools would be launched that would engage more with contemporary media development.
  3. Restorative justice is beneficial for criminology as a whole because it includes a number of particular challenges for research. These challenges cannot be resolved definitively, but the way restorative justice research deals with them can be inspirational for wider criminological research. It is so as in restorative justice, separate disciplines are merged into a comprehensive approach, focusing on one of the core problems in social and societal life but at the same time respecting dominion as much as possible. Restorative justice is one of the fields in criminology where ample space is needed for qualitative research, and its relation to other approaches must be clarified. In that sense, it can be seen as a methodological laboratory for criminology and other social sciences.
  4. Cyber criminology, being one of the most recent developments in criminology, need a lot of research to be done, particularly in the Indian context. With the increase of social media platforms and exposure of the Indian population to it, the rate of cyber-crime has also taken forward leaps. Therefore, the field of cyber criminology needs to and will grow to a greater extent and there will be no more neglect or marginalization of mainstream criminology. More so, the discipline of cyber criminology will remain central to the search for answers to the astounding questions of law and order in 21st century cyberspace.
  5. In the field of green criminology also, much research is yet to be done even though the concept was introduced more than thirty years ago. Although most green criminologists might not agree, there is an insufficient body of empirical green criminology research, and further empirical research is needed (Lynch et al., 2017). Most green criminologists avoid empirical research and most empirically related questions have gone unaddressed. Green/conservation criminologists have hardly scratched the surface of databases on wildlife trade/trafficking, how those can be used to test various theories, and how those data connect to research in other disciplines.

All in all, criminology is an ever-developing field and the future prospects of the field cannot be circumscribed, to say the least.

## Conclusion

Criminology is an inter-disciplinary discipline with numerous dimensions. At the advent of the introduction of criminology as a probable separate discipline, it was limited to individual crimes and their causation, but in years thereafter, it has gone on to include many more aspects such as green criminology and victimology. In India, the discipline reached in the 1930s and has grown since and continues to do so. With 32 universities teaching criminology as a postgraduate course, India has somehow reached a place in the study of criminology and its development.

Criminology, being a multi-disciplinary subject, has sub-divisions within it and each such division works in a very different and distinct arena from the others. Where restorative justice focuses on the overall justice system in a society, cyber criminology limits itself to the crimes committed in the cyberspace. This is also evident from the dynamic and ever-growing nature of criminology as in society, kinds of crime always increase and so does the study of them. Criminology goes on to study the impact of human actions on the environment by considering adverse actions as 'green crimes' and claims nature to be 'victims'. This also brings us to another sub-division of criminology, which is victimology where the victims of crime are also studied and as evident in 'victimization in sexual offences', victims can also play a role in the commission of a crime and that is also covered in the study of criminology. But there is still a lot of scope for development in the discipline as people are yet not aware of the intricacies of the subject and it is not yet considered as a separate discipline.

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