SOCIOLOGY OF INDIA

B.S.O.C.-132

B.A. General - 2nd Semester

Chapter Wise Reference Book
Including Many Solved Sample Papers

Based on

C.B.C.S. (Choice Based Credit System) Syllabus of

I.G.N.O.U.

& Various Central, State & Other Open Universities

By: *Gaurav Sahni*

MRP ₹ **280/-**

Get books by Post & Pay Cash on Delivery :

If you want to Buy NEERAJ BOOKS by post then please order your complete requirement at our Website www.neerajbooks.com where you can select your Required NEERAJ BOOKS after seeing the Details of the Course, Subject, Printed Price & the Cover-pages (Title) of NEERAJ BOOKS.

While placing your Order at our Website www.neerajbooks.com You may also avail the "Special Discount Schemes" being offered at our Official website www.neerajbooks.com.

No need to pay in advance as you may pay "Cash on Delivery" (All The Payment including the Price of the Book & the Postal Charges, etc.) are to be Paid to the Delivery Person at the time when You take the Delivery of the Books & they shall Pass the Value of the Goods to us. We usually dispatch the books Nearly within 2-3 days after we receive your order and it takes Nearly 3-4 days in the postal service to reach your Destination (In total it take nearly 6-7 days).

Content

SOCIOLOGY OF INDIA

Question Bank – (Previous Year Solved Question Papers)

S.No.	Chapterwise Reference Book	Page

■■

QUESTION PAPER

June – 2023

(Solved)

SOCIOLOGY OF INDIA | B.S.O.C.-132 |

Time: 3 Hours]   **[Maximum Marks: 100**

Note: *Answer any* **five** *questions. All questions carry equal marks.*

Q. 1. Explain the nature of unity in India.

Ans. Ref.: See Chapter-1, Page No. 1, 'Meaning of Unity', Page No. 3, 'Bonds of Unity in India' and Page No. 3, Q. No. 7.

Q. 2. Discuss how industrialization and urbanization is changing India with examples.

Ans. Chapter-2, Page No. 12, 'Industrialization and Urbanization'

Also Add: In sociological literature, a relationship between cultural modernization and urbanization and industrialization is assumed as a matter of logical necessity. All classical works in sociology are replete with construction of neat dichotomies such as rural-urban, community-society, mechanical solidarity-organic solidarity, sacred-secualar, etc., which not only suggest that a transition from one stage to the other would mark the growth of new forms of social structure but also of new levels of moral and cultural patterns. It is growth of cities and movement of people from rural areas to urban areas, such as towns and cities, where in place of agriculture, employment opportunities are linked to trade, manufacture and Industrial production. In comparison to villages, cities have better educational facilities and increased economic activities. This is because they have definite cultural patterns, advanced economic, political structures and modern bureaucratic and administrative systems. Urbanisation explains the level of cultural change based on modernisation and are also structural by being an index of economic development. It amounts to change in patterns of behavior, modes of thinking, relationships and social institutions. Colonialism created new ones and ended earlier existing urban centres of India and industrialisation.

Q. 3. Discuss social change among tribes in India with suitable illustration.

Ans. Ref.: See Chapter-3, Page No. 25, 'Tribes and Forest'.

Q. 4. Outline in brief the main issues raised by women's movements in India.

Ans. Ref.: See Chapter-9, Page No. 105, 'Women's Movements in India: The Context'.

Q. 5. Define the concept of social movement and discuss the nature of tribal movements in India.

Ans. A social movement is a collective action by a large group of people, either through protest or activism. It is usually achieved through coordinated social media campaigns, the use of hashtags, and online petitions. Social movements are often categorized based on their goals or ideology. For example, an environmentalist movement may rely more on public protests and rallies to put pressure on policymakers while another might focus on reforms in legislation or corporate activities. Social movements are an important aspect of the modern age. These movements are social in that they encompass all aspects of society, political, economic, social and cultural. They are important because they have the power to shift the consciousness of the public to create big changes in society.

Also Ref.: See Chapter-10, Page No. 124, Q. No. 1 and Page No. 119, 'Nature of Tribal Movement'.

Q. 6. Describe the emergence of Dalit movements in India.

Ans. Ref.: See Chapter-8, Page No. 90, 'Rise of Print and Public Spheres' and Page No. 91, 'The Dalit Leaders' and 'The Different Phases of Dalit Movement'.

Q. 7. Explain the class structure in post-colonial India.

Ans. Ref.: See Chapter-5, Page No. 51, 'Social Classes in Rural India' and Page No. 52, 'Social Classes in Urban India'.

Q. 8. What do you understnad by secularism? Discuss critically.

Ans. Ref.: See Chapter-12, Page No. 140, 'Secularism as A Value', Page No. 141, 'Secularism as a Progressive Ideology' and Page No. 142, 'Secularism in India'. ■■

QUESTION PAPER

December – 2022

(Solved)

SOCIOLOGY OF INDIA
[B.S.O.C.-132]

Time: 3 Hours]   **[Maximum Marks: 100**

Note: *Answer any* **five** *questions.*

Q. 1. Is India a plural society? Discuss some of the bonds of unity in India.

Ans. India is a plural society both in letter and spirit. It is rightly characterized by its unity and diversity. A grand synthesis of cultures, religions and languages of the people belonging to different castes and communities has upheld its unity and cohesiveness despite multiple foreign invasions.

Also Ref.: See Chapter-1, Page No. 3, Q. No. 7.

Q. 2. How is the process of urbanisation and industrialisation changing India? Discuss.

Ans. Chapter-2, Page No. 12, 'Industrialisation and Urbanisation'

Also Add: In sociological literature, a relationship between cultural modernization and urbanization and industrialization is assumed as a matter of logical necessity. All classical works in sociology are replete with construction of neat dichotomies such as rural-urban, community-society, mechanical solidarity-organic solidarity, sacred-secualar, etc., which not only suggest that a transition from one stage to the other would mark the growth of new forms of social structure but also of new levels of moral and cultural patterns. It is growth of cities and movement of people from rural areas to urban areas, such as towns and cities, where in place of agriculture, employment opportunities are linked to trade, manufacture and Industrial production. In comparison to villages, cities have better educational facilities and increased economic activities. This is because they have definite cultural patterns, advanced economic, political structures and modern bureaucratic and administrative systems. Urbanisation explains the level of cultural change based on modernisation and are also structural by being an index of economic development. It amounts to change in patterns of behavior, modes of thinking, relationships and social institutions. Colonialism created new ones and ended earlier existing urban centres of India and industrialisation.

Q. 3. Define Caste and discuss its impact on society in India with examples.

Ans. Ref.: See Chapter-4, Page No. 35, 'Introduction' and 'Change and Continuity Within Caste System'.

Q. 4. What is a social movement? Discuss the nature of Dalit Movement in India with suitable examples.

Ans. Ref.: See Chapter-8, Page No. 95, Q. No. 2(c) and Page No. 89, 'Dalit Movements: Issues and Challenges'.

Q. 5. Distinguish between rural and urban social classes with examples.

Ans. Ref.: See Chapter-5, Page No. 51, 'Social Classes in Rural India' and Page No. 52, 'Social Classes Ten Urban India'.

Q. 6. Describe the Santhal Movement in India.

Ans. The Santhals were a tribal agrarian people who inhabited forests and relied on them for survival. The Damin-i-Koh region, which is now part of Jharkhand, was established by the East India Company in 1832, and Santhals were urged to reside there. Many Santhals accepted this offer and relocated there, but they

SOCIOLOGY OF INDIA

Unity and Diversity in India

1

INTRODUCTION

This chapter deals with unity and diversity in India. Let us learn about unity and diversity in India. The idea of unity of India is inherent in all its historical and socio-cultural facts as well as in its cultural heritage. India is a secular state. It has one constitution providing guarantees for people belonging to diverse regions, religions, cultures and languages. It covers people belonging to all socio-economic strata. This chapter is divided in three different sections. In the first section we will specify the meaning of the two terms, diversity and unity. In the second part we will illustrate the forms of diversity in Indian society. We will also focus on the four forms of diversity – race, language, religion and caste. In the last section of the chapter we will bring out the bonds of unity in India. These are geo-political, the culture of pilgrimage, tradition of accommodation, and tradition of interdependence.

CHAPTER AT A GLANCE

CONCEPTS OF UNITY AND DIVERSITY

Let us learn about the meaning of diversity and unity in detail.

Meaning of Diversity

The term diversity is opposite of uniformity. Uniformity means similarity of some sort that characterises a people. 'Uni' refers to one; 'Form' refers to the common ways. In the ancient times, a man was a nomad. It was only years later that he started living a social life by mingling with other people of the society. This made man a social animal. People cannot fulfil all their needs on the own. We depend on each other and also on the social groups to fulfil our needs. This is how we are understanding diversity. Ordinarily diversity means differences. For our purposes, however, it means

something more than mere differences. The famous scholar D.N. Majumdar wrote a book with the title, *Races and Cultures of India*. Mark the words in the plural: Races (not Race); Cultures (not Culture). Hence, we can say that diversity means variety. For all practical purposes it means variety of groups and cultures.

Meaning of Unity

Unity means integration. It is a social psychological condition. It connotes a sense of one-ness, a sense of we-ness. Unity in diversity is a concept of unity without uniformity and diversity without fragmentation that shifts focus from unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological differences towards a more complex unity based on an understanding that difference enriches human interactions.

There is a difference between unity and uniformity. Uniformity presupposes similarity, unity does not. Thus, unity may or may not be based on uniformity. Durkheim is of the view that this types of unity a mechanical solidarity. We can see this in the following diagram:

UNIFORMITY	
Based on Unity	Based on Difference
Described by Durkheim as Mechanical Solidarity	Described by Durkheim as Organic Solidarity
Found in Tribal Societies	Found in Modern Societies
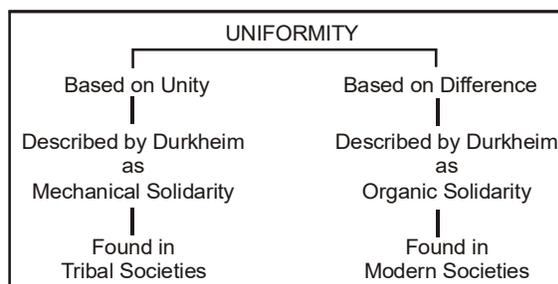
We came to know that unity does not have to be based on uniformity. Unity, as we noted earlier, implies integration. Integration does not mean absence of differences.

FORMS OF DIVERSITY IN INDIA

Racial Diversity: A race is a population that can be distinguished as a subgroup within a species by genetically transmitted physical characteristics. Members of the same race share distinctive physical features skin colour, hair, nose, etc. **Herbert Risley** classified the Indian population into seven racial types:

1. Turko-Iranian
2. Indo-Aryan
3. Scytho-Dravidian
4. Aryo-Dravidian
5. Mongolo-Dravidian
6. Mongoloid
7. Dravidian.

These can further be grouped into three groups– Indo-Aryan, Mongolian, Dravidian. Since this classification was primarily based on language type, it was widely criticised.

Dr. B.S. Guha, in his racial classification of India, has divided the population into six basic types. Of these, the *Negrito* and the *Pre-Dravidian* are to be found mainly in the tribal population. A third type, the **Palae-Mongloid** is confined to tribal and semi-tribal groups living in the Himalayan foothills. The *Nordic* type, in its pure form, is also confined to a small section of the population in the extreme North. The two remaining types, namely the *Mediterranean* and the *Western Brachycephals*, account for the remaining bulk of the Indian population.

The Mediterranean type is of slight build and is characteristically dolichocephalic or long-headed. The skin colour varies from dark to light brown. It is found typically among the people of South India, although many North Indians also belong to this type. The Western Brachycephals are, on the other hand, broad-headed and occur typically in the population of Maharashtra and Bengal, as also in other North Indian states. However, there are no rigid distinctions in racial terms between North and South India. The Negrito have black skin colour, thick hair, frizzly hair, etc. *e.g. Kadar, Irula* tribes. The Mongloids are a major racial stock native to Asia. The North-Eastern regions of India have tribes of Brachycephalic Mongloid strain *e.g.* Angami Nagas.

Linguistic Diversity: The terms Aryan and Dravidian refer to linguistic divisions and there are major differences of language between the people of North and South India. The North Indian languages such as:

Hindi, Punjabi, Bengali, and Gujarati belong to the Indo-Aryan family and are related to the modern European languages. The South Indian languages such as Tamil, Malayalam, Telugu and Kannada, belong to the Dravidian family. *Sir George Grierson's 'Linguistic Survey of India'*, published between 1903 and 1923, identified 179 languages and 544 dialects.

The Indian Constitution recognizes official languages. Article 343 through 351 address the use of Hindi, English and other regional languages for official purposes, with the aim of a nationalized use of Hindi while guaranteeing the use of minority languages at the state and local levels. Hindi has been India's official language, although many impediments to its official use exist.

The Constitution's Eighth Schedule, as amended by Parliament in 1992, lists 18 official or scheduled languages – Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu and Urdu.

With over 900 million people and more than one thousand languages, India is certainly one of the multilingual nations in the world today.

Religious Diversity: India is a land of several religions. Hinduism is the dominant faith, practiced by 82% of population. Besides Hindus, Muslims are the most prominent religious group (about 12%) and are an integral part of Indian society. Further, secular India is home to Christianity (2.61%), Buddhism (0.7%), Jainism (0.48%), Sikhism (1.92%), Bahais, Parsis and innumerable other religious traditions. Tribal religions form approximately 1.5% of the population.

Within each religion are found several sects *e.g.* Shaiva, Vaishnav, Shakta within Hinduism. Recent growth of cults *e.g.* Sai Baba adds to the religious diversity in India.

Caste Diversity: Although many other nations are characterized by social inequality, perhaps nowhere also in the world has inequality been so elaborately constructed as in the Indian Constitution of caste. These are ranked, named endogamous (in marrying) groups, membership in which is achieved by birth.

According to Rigveda, the division of Hindu society into four *varnas* are – Brahmins, Kshatriyas, Vaisyas and Sudras. These are broad categories and there are thousands of castes and sub-castes in India. The caste

system has pervaded amongst the Muslims, Christians, Sikhs, etc. as well.

Apart from the above diversities there are further variations in the settlement pattern, marriage and kinship patterns, cultural patterns, etc.

BONDS OF UNITY IN INDIA

Underlying the various diversities in India is the bond of unity, a characteristic feature of the country. Geo-political unity is found in India. A sovereign state, India is governed by the same constitution and the Parliament. The norms of democracy, secularism and socialism exist in all parts of the country. The concepts of *Bharatvarsh, Chakravarty,* etc. reflect the geo-political unity of India.

Culture of pilgrimage, *i.e.* visit to the holy shrines and sacred places *e.g.* Badrinath, Jagannath Puri, is widespread in India. It promotes interaction and cultural affinity among people from various parts of the country.

There is a tradition of accommodation in India. Hinduism has subsumed several faiths within itself and is an all-encompassing religion. For long, numerous religions faiths have coexisted in India. There is a mutual respect and sharing of religious sentiments with each-other.

Jajmani system is a manifestation of the tradition of inter-dependence. *Jajman* or the patron receives specialized services from various families and in turn, provide them food and other articles. It was a system of functional interdependence of caste which involved the whole local social order. It interlinks people of different religious as well *e.g.* a Hindu may have a Muslim barber.

Thus India, a plural nation, has a composite culture of national unity.

CHECK YOUR PROGRESS

Q. 1. Mark which of the following is the correct meaning of diversity?

(a) Differences between two individuals

(b) Similarities among the members of a group

(c) Dissimilarities among groups.

Ans. *(c)* Dissimilarities among groups.

Q. 2. Mark which of the following is the correct example of social diversity?

(a) Temperamental differences between men and women

(b) Property differences between the two neighbours

(c) **Differences of religious belongingness between two groups.**

Ans. *(c)* Differences of religious belongingness between two groups.

Q. 3. Indicate which of the following statements are true and which are false.

Use T for True and F for False.

(a) Unity means absence of differences.

(b) Unity is opposite of diversity.

(c) Uniformity is a necessary condition for unity.

(d) Unity in diversity is a contradiction in terms.

(e) Mechanical solidarity is based on uniformity.

(f) Unity signifies integration.

Ans. *(a)* False, *(b)* False, *(c)* False, *(d)* False, *(e)* True, *(f)* True.

Q. 4. List some of the major forms of diversity found in India?

Ans. Some of its important forms are the following: racial, linguistic, religious and caste-based.

Q. 5. According to Grierson, how many dialects and languages are spoken in India?

Ans. Grierson noted 179 languages and 544 dialects, the 1971 census on the other hand, reported 1652 languages in India which are spoken as mother tongue.

Q. 6. What are the various religions found in India?

Ans. In India we find the followers of various faiths, particularly of Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, Zoroastrianism, among others. The Hinduism is the dominant religion of India.

Q.7. List the bonds of unity in India.

Ans. The bonds of unity in India underlying the diversities are discussed below:

Geographical Unity: India, like every other country, has its own fixed boundaries that are natural. On one side there are high Himalayan mountains and the other three sides are practically surrounded by oceans. India is limited within boundaries that are evidence of geographical unity, a unity which baffles the scholars who themselves live in small European countries and find it difficult to comprehend how such a large country with so much variety of nature can be united.

Religious Unity: Although various religious groups in India present elements of external difference, it is not impossible to trace elements common to all. Each religion preaches a fundamentally single religious faith and shares a belief in the purity and value of life

and faith in an invisible power with every other religious system. Religious unity in India finds its expression through the places of worship scattered all over the country.

Cultural Unity: Indian culture exhibits cultural unity, reflected in the literature and thought of different communities despite the obvious differences in customs and traditions. The fundamental approach to literature, philosophy, traditions and customs is typically Indian. The basis of the social and cultural unity of the country is common to every group. Social institutions like the caste system and the joint family, which are found all over India, are once again typically Indian.

Political Unity: India has political unity as well. Political unity in India is the product of cultural and religious unity. The concept of "Chakravarty" and religious sacrifices like the "Aswamedha Yajna" only indicate the religious support extended to the idea of political unification of the country. The very fact that Indian society today maintains both internal and external sovereignty also signifies political unity of this vast land.

Emotional Unity: There is an emotional bond in India that binds all the inhabitants of the land. The very name "'Bharatamata" brings all Indians emotionally closer to one another. Although the existence of a large number of languages in India is detrimental to its emotional integration, Sanskrit, as it is regarded as the mother of all Indian languages, serves as a significant unifying bond in the emotional integration of the land.

Tradition of Interdependence: A remarkable tradition of interdependence has held Indian people together throughout the centuries. One manifestation of it is found in the form of 'Jajmani' system. This system refers to functional dependence of castes. The relations were traditionally between a food producing family and the families that supported them with goods and services. A *Kamin* or recipient of specialized services had Jajmani relations with the members of a higher caste, like a Brahmin priest whose services he needed for rituals.

Tradition of Accommodation: We have heard about the remarkable quality of accommodation and tolerance of Indian culture. There are many evidences of it. The first evidence of it is the elastic character of Hinduism, the majority religion of India. We know that Hinduism is not a homogeneous religion. It is not a religion of one God, one book and one temple. Rather, it can be described as a federation of faiths.

Q. 8. Indicate the mechanism of the following set of terms.
(a) geo-political unity
(b) geo-cultural unity
(c) religious accommodation
(d) social interdependence
Ans. *(a)* constitution
(b) pilgrimage
(c) separate cook and kitchenware
(d) Jajmani.

Q. 9. Distinguish between great tradition and little tradition.
Ans. The origin of little and great traditions is from Robert Redfield, who conducted his studies in Mexican communities. It was Redfield who talked about little community. For him little community was a village that had smaller size, self-sufficient and relatively isolated.

Redfield did not mention anything about traditions or great traditions. Singer and Marriott who were influenced by studies made by Redfield conducted their intensive study in Indian villages. They elaborated the original model of Redfield in the light of data generated from India villages. Yogendra Singh has commented upon the construction of little and great traditions in Indian villages by these two anthropologists.

Influenced by this model (of Robert Redfield), Milton Singer and Mckim Marriott had conducted some studies on social change in India utilising this conceptual framework. The basic ideas in this approach are 'civilisation', and 'social organisation of tradition'.

It is based on the evolutionary view that civilisation or the structure of tradition (which consists of both cultural and social structures) grows in two stages: first, through orthogenetic or indigenous evolution, and second, through heterogenetic encounters or contacts with other cultures or civilisations.

The Indian social structure, in a broader way, is stratified into two divisions:
(i) the folks or the unlettered peasantry, and
(ii) the elites.

The folks and peasantry follow the little tradition, i.e., the village tradition. The second division of elites follows the great tradition. The great tradition consists of the traditions contained in epics, Puranas, Brahmanas and other classical sanskritic works. The roles and statuses of Sita and Draupadi constitute the parts of great tradition. The little tradition, on the other hand, is local tradition of great tradition tailored according to the regional and village conditions. The great