BSOC-104 : SOCIOLOGY OF INDIA-II

Course Code: BSOC-104
Assignment Code: ASST/BSOC 104/ 2026-27
Total Marks: 100

Section I

Answer the following Descriptive Category questions in about 500 words each.

1. Critically examine the plural foundations of Indian society with special reference to unity in diversity and the culture of accommodation. 20

2. Discuss the processes of social change in India. Explain the role of Sanskritization, Westernization and secularization in bringing about social change. 20

Section II

Answer the following Middle Category questions in about 250 words each.

3. Discuss the major features and significance of peasant movements in India. 10

4. Explain the nature and characteristics of nationalism in India. 10

5. Distinguish between fundamentalism and communalism. Discuss their implications for Indian society. 10

Section III

Answer the following Short Category questions in about 100 words each.

6. Macaulay's Minute on Education 06

7. Constitutional Foundations of India 06

8. Women's Movements in India 06

9. Working Class Movements 06

10. Protective Discrimination 06

1. Critically examine the plural foundations of Indian society with special reference to unity in diversity and the culture of accommodation. (20)

Answer

India is often described as a society of unity in diversity because people with different languages, religions, regional histories, occupations and ways of life have developed overlapping forms of belonging. However, this unity is neither complete sameness nor the automatic outcome of living within one territory. It has been created through centuries of interaction, exchange, conflict and negotiation. To critically examine India's plural foundations, it is necessary to look at both the resources that sustain coexistence and the inequalities that challenge it.

Many sources of social plurality

Linguistic and regional diversity is fundamental. Indo-Aryan, Dravidian, Austroasiatic and Tibeto-Burman language families are represented in India, alongside many smaller speech communities. Languages preserve different literatures, oral histories and cultural memories. A shared political space does not erase the differences between, for instance, Tamil, Assamese, Marathi and Khasi cultural experiences. Distinct ecological settings, from Himalayan valleys and arid regions to coastal settlements and fertile plains, have also shaped food habits, production, housing and local institutions.

Religious plurality is equally important. Hindu, Muslim, Sikh, Christian, Buddhist, Jain and other religious communities have long formed part of India's public life. Religious practices also vary within each tradition. Festivals, pilgrimage routes, shrines and everyday neighbourhood encounters have sometimes brought communities together across doctrinal boundaries. Bhakti and Sufi traditions, although diverse in themselves, offered influential languages of devotion and social relationship which crossed a number of inherited boundaries. Such interactions do not mean that every community shared identical beliefs or lived without tension.

Caste, tribe, class and gender create further layers of difference. Caste has organised ritual status, marriage and access to resources, while tribal societies maintain distinctive political and cultural institutions. Class differences shape land ownership, education, labour and opportunities. Women within the same region or caste may experience society differently from men. Consequently, Indian plurality is not simply an attractive collection of costumes and festivals; it includes unequal power relations. A serious sociology of diversity must ask whose culture is recognised and who receives the benefits of social membership.