

THE CHALLENGES OF UNITY IN DIVERSITY

STUDY-NOTES

- The term '**diversity**' emphasises differences rather than inequalities. When we say that India is a nation of great cultural diversity, we mean that there are many different types of social groups and communities living here.
- When these diverse communities are also part of a larger entity like a nation, then difficulties may be created by competition or conflict between them.
- **Cultural diversity** can present tough challenges. The difficulties arise from the fact that cultural identities are very powerful – they can arouse intense passions and are often able to mobilise large numbers of people.
- Sometimes cultural differences are accompanied by economic and social inequalities, and this further complicates things. Measures to address the inequalities or injustices suffered by one community can provoke opposition from other communities. The situation is made worse when scarce resources – like river waters, jobs or government funds – have to be shared.
- **Community identity** is based on birth and 'belonging' rather than on some form of acquired qualifications or 'accomplishment'.
- These kinds of identities are called 'ascriptive' – that is, they are determined by the accidents of birth and do not involve any choice on the part of the individuals concerned. We often identify so strongly with communities we have done nothing to 'deserve'.
- Most **ascriptive identities** are very hard to shake off; even if we choose to disown them, others may continue to identify us by those very markers of belonging.
- Perhaps it is because of this accidental, unconditional and yet almost inescapable belonging that we can often be so emotionally attached to our community identity.
- Expanding and overlapping circles of community ties (family, kinship, caste, ethnicity, language, region or religion) give meaning to our world and give us a sense of identity, of who we are. That is why people often react emotionally or even violently whenever there is a perceived threat to their community identity.
- A second feature of ascriptive identities and community feeling is that they are universal.
- Everyone has a motherland, a mother tongue, a family, a faith. This may not necessarily be strictly true of every individual, but it is true in a general sense. And we are all equally committed and loyal to our respective identities.
- Because of this, conflicts that involve our communities (whether of nation, language, religion, caste or region) are very hard to deal with.
- Some notion of mutually agreed upon truth is very hard to establish in situations of identity conflict; it usually takes decades, sometimes centuries for one side to accept that it was wrong.
- At the simplest level, a nation is a sort of large-scale community – it is a community of communities.
- Members of a nation share the desire to be part of the same political collectivity. This desire for political unity usually expresses itself as the aspiration to form a state.
- In **Max Weber's** well-known definition, a **state** is a "body that successfully claims a monopoly of legitimate force in a particular territory".
- A **nation** is a peculiar sort of community that is easy to describe but hard to define. We know and can describe many specific nations founded on the basis of common cultural, historical and political institutions like a shared religion, language, ethnicity, history or regional culture.
- But it is hard to come up with any defining features, any characteristics that a nation must possess. For every possible criterion there are exceptions and counter-examples.

- The criterion that comes closest to distinguishing a nation is the state. Unlike the other kinds of communities mentioned before, nations are communities that have a state of their own. That is why the two are joined with a hyphen to form the term **nation-state**.
- In recent times there has been a one-to-one bond between nation and state. But this is a new development.
- Today it is hard to define a nation in any way other than to say that it is a community that has succeeded in acquiring a state of its own. Interestingly, the opposite has also become increasingly true.
- One of the characteristic features of the modern era is the establishment of democracy and nationalism as dominant sources of **political legitimacy**. This means that, today, 'the nation' is the most accepted or proper justification for a state, while 'the people' are the ultimate source of legitimacy of the nation.
- In other words, states 'need' the nation as much or even more than nations need states.
- Most states have generally been suspicious of cultural diversity and have tried to reduce or eliminate it.
- Historically, states have tried to establish and enhance their political legitimacy through nation-building strategies. They sought to secure the loyalty and obedience of their citizens through **policies of assimilation or integration**.
- States generally tend to favour a single, homogenous national identity, in the hope of being able to control and manage it.
- Suppressing cultural diversity can be very costly in terms of the alienation of the minority or subordinated communities whose culture is treated as 'non-national'.
- Moreover, the very act of suppression can provoke the opposite effect of intensifying community identity. Encouraging, or at least allowing, cultural diversity is good policy from both the practical and the principled point of view.
- There are many successful examples – including India – which show that it is perfectly possible to have a strong nation-state without having to 'homogenise' different types of community identities into one standard type.
- An alternative to the nation-state, then, is the "**state nation**", where various "nations"— be they ethnic, religious, linguistic or indigenous identities— can co-exist peacefully and cooperatively in a single state polity.
- Although India is culturally diverse, comparative surveys of long-standing democracies including India show that it has been very cohesive, despite its diversity.
- But modern India is facing a grave challenge to its constitutional commitment to multiple and complementary identities with the rise of groups that seek to impose a singular Hindu identity on the country.
- The challenge is in reinvigorating India's commitment to practices of pluralism, institutional accommodation and conflict resolution through democratic means.
- The Indian nation-state is socially and culturally one of the most diverse countries of the world. It has a population of about 1.21 billion people, according to **Census of India 2011**, currently the second largest – and soon to become the largest – national population in the world.
- These billion-plus people speak about 1,632 different languages and dialects. As many as twenty-two of these languages have been officially recognised and placed under the 8th Schedule of the Constitution.
- In terms of religion, about 80% of the population are Hindus, who in turn are regionally specific, plural in beliefs and practices, and divided by castes and languages.
- About 14.2% of the population are Muslims, which makes India the world's second largest Muslim country after Indonesia and Pakistan. The other major religious communities are Christians (2.3%), Sikhs (1.7%), Buddhists (0.7%) and Jains (0.4%).
- **Regionalism in India** is rooted in India's diversity of languages, cultures, tribes, and religions. It is also encouraged by the geographical concentration of these identity markers in particular regions, and fuelled by a sense of regional deprivation.
- After Independence, initially the Indian state continued with the British-Indian arrangement dividing India into large provinces, also called 'presidencies'.
- In addition to the presidencies and provinces directly administered by the British Indian government, there were also a large number of princely states and principalities all over India.

- But soon after the adoption of the Constitution, all these units of the colonial era had to be reorganised into **ethno-linguistic States** within the Indian union in response to strong popular agitations.
- Vigorous movements arose among Marathi and Kannada speakers, who were then spread across several different political regimes – the erstwhile Bombay and Madras presidencies, and former princely states such as Mysore and Hyderabad.
- However, the most militant protests ensued from the very large community of Telugu speakers. In October 1953, Potti Sriramulu, a former Gandhian, died seven weeks after beginning a fast unto death.
- Potti Sriramulu's martyrdom provoked violent protests and led to the creation of the state of Andhra Pradesh. It also led to the formation of the State Reorganisation Commission (SRC), which in 1956 put the formal, final seal of approval on the principle of linguistic states.
- The civil war that has raged in Sri Lanka since 1983 is partly based on the denial by the majority linguistic group of the rights of the minority.
- Another of India's neighbours, Pakistan, was divided in 1971 because the Punjabi and Urdu speakers of its western wing would not respect the sentiments of the Bengalis in the east.
- **Language** coupled with regional and tribal identity – and not religion – has therefore provided the most powerful instrument for the formation of ethno-national identity in India.
- However, this does not mean that all linguistic communities have got statehood. For instance, in the creation of three new states in 2000, namely Chhatisgarh, Uttaranchal and Jharkhand, language did not play a prominent role.
- Rather, a combination of ethnicity based on **tribal identity**, language, regional deprivation and ecology provided the basis for intense regionalism resulting in statehood.
- Currently there are 29 States (federal units) and 9 Union territories (centrally administered) within the Indian nation-state.
- Respecting **regional sentiments** is not just a matter of creating States: this has to be backed up with an institutional structure that ensures their viability as relatively autonomous units within a larger federal structure.
- In India this is done by Constitutional provisions defining the powers of the States and the Centre.
- In addition, there are periodic committees and commissions that decide on Centre-State relations. An example is the Finance Commission.
- On the whole, the **federal system** has worked fairly well, though there remain many contentious issues.
- Since the era of **liberalisation** (i.e., since the 1990s) there is concern among policy makers, politicians and scholars about increasing inter-regional economic and infrastructural inequalities. Fresh public initiatives will be needed to reverse current trends.
- Perhaps the most contentious of all aspects of **cultural diversity** are issues relating to religious communities and religion-based identities.
- These issues may be broadly divided into two related groups – the secularism– communalism set and the minority–majority set.
- In Indian **nationalism**, the dominant trend was marked by an inclusive and democratic vision.
- To be effective, the ideas of inclusive nationalism had to be built into the Constitution.
- The notion of **minority groups** is widely used in sociology and is more than a merely numerical distinction; it usually involves some sense of relative disadvantage.
- **Privileged minorities** such as extremely wealthy people are not usually referred to as minorities.
- When minority is used without qualification, it generally implies a relatively small but also disadvantaged group.
- The sociological sense of minority also implies that the members of the minority form a collectivity; that is, they have a strong sense of group solidarity, a feeling of togetherness and belonging.
- However, it is possible to have anomalous instances where a minority group is disadvantaged in one sense but not in another.
- **Religious or cultural minorities** need special protection because of the demographic dominance of the majority. They are politically vulnerable. They must face the risk that the majority community will capture political power and use the state machinery to suppress their religious or cultural institutions, ultimately forcing them to abandon their distinctive identity.

- The makers of the Indian Constitution were aware that a strong and united nation could be built only when all sections of people had the freedom to practice their religion, and to develop their culture and language.
- Any forcible imposition of a language or religion on any group of people in India weakens national unity which is based upon a recognition of differences. Indian nationalism recognises this, and the Indian Constitution affirms this (Articles 29 and 30).
- It is useful to note that minorities exist everywhere, not just in India. Modern capitalism, colonialism and large-scale migration have brought in a plurality of groups. Even the smallest state will have minorities, whether in religious, ethnic, linguistic or racial terms.
- In everyday language, the word ‘communalism’ refers to aggressive chauvinism based on religious identity.
- **Chauvinism** itself is an attitude that sees one’s own group as the only legitimate or worthy group, with other groups being seen as inferior, illegitimate and opposed.
- **Communalism** is an aggressive political ideology linked to religion. This is a peculiarly Indian, or perhaps South Asian, meaning that is different from the sense of the ordinary English word.
- In the English language, “communal” means something related to a community or collectivity as different from an individual. The English meaning is neutral, whereas the South Asian meaning is strongly charged. The charge may be seen as positive – if one is sympathetic to communalism – or negative, if one is opposed to it.
- Communalism is about politics, not about religion. A communalist may or may not be a devout person, and devout believers may or may not be communalists. However, all communalists do believe in a political identity based on religion.
- One of the characteristic features of communalism is its claim that religious identity overrides everything else.
- Communalism is an especially important issue in India because it has been a recurrent source of tension and violence.
- During communal riots, people become faceless members of their respective communities. They are willing to kill, rape, and loot members of other communities in order to redeem their pride, to protect their home turf.
- Every **religious community** has faced this violence in greater or lesser degree, although the proportionate impact is far more traumatic for minority communities.
- To the extent that governments can be held responsible for communal riots, no government or ruling party can claim to be blameless in this regard.
- India has had a history of communal riots from pre-Independence times. But we also have a long tradition of religious pluralism, ranging from peaceful co-existence to actual inter-mixing or syncretism.
- **Secularism** is among the most complex terms in social and political theory. In the western context the main sense of these terms has to do with the separation of church and state. The separation of religious and political authority marked a major turning point in the social history of the west.
- This separation was related to the process of “secularisation”, or the progressive retreat of religion from public life, as it was converted from a mandatory obligation to a voluntary personal practice.
- **Secularisation** in turn was related to the arrival of modernity and the rise of science and rationality as alternatives to religious ways of understanding the world.
- The Indian meanings of secular and secularism include the western sense but also involve others. The most common use of secular in everyday language is as the opposite of communal. So, a secular person or state is one that does not favour any particular religion over others.
- In terms of the **state-religion relationship**, this sense of secularism implies equal respect for all religions, rather than separation or distancing. For example, the secular Indian state declares public holidays to mark the festivals of all religions.
- One kind of difficulty is created by the tension between the western sense of the state maintaining a distance from all religions and the Indian sense of the state giving equal respect to all religions.
- Another set of complications is created by the tension between the Indian state’s simultaneous commitment to secularism as well as the protection of minorities.

- A lot needs to be done to improve our understanding of secularism as a principle and our practice of it as a policy.
- The state is indeed a very crucial institution when it comes to the management of cultural diversity in a nation. Although it claims to represent the nation, the state can also become somewhat independent of the nation and its people.
- To the extent that the state structure – the legislature, bureaucracy, judiciary, armed forces, police and other arms of the state – becomes insulated from the people, it also has the potential of turning authoritarian.
- An **authoritarian state** is the opposite of a democratic state. It is a state in which the people have no voice and those in power are not accountable to anyone.
- Authoritarian states often limit or abolish civil liberties like freedom of speech, freedom of the press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law, and so on.
- Apart from authoritarianism, there is also the possibility that state institutions become unable or unwilling to respond to the needs of the people because of corruption, inefficiency, or lack of resources.
- Non-state actors and institutions become important in this context, for they can keep a watch on the state, protest against its injustices or supplement its efforts.
- **Civil society** is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations. It is the sphere of active citizenship.
- It includes political parties, media institutions, trade unions, non-governmental organisations (NGOs), religious organisations, and other kinds of collective entities.
- The Indian people had a brief experience of **authoritarian rule** during the ‘Emergency’ enforced between June 1975 and January 1977.
- Parliament was suspended and new laws were made directly by the government. **Civil liberties** were revoked and a large number of politically active people were arrested and jailed without trial.
- **Censorship** was imposed on the media and government officials could be dismissed without normal procedures. The government coerced lower-level officials to implement its programmes and produce instant results, eg. the forced sterilization campaign.
- The **Emergency** shocked people into active participation and helped energise the many civil society initiatives that emerged in the 1970s. This period saw the resurgence of a wide variety of social movements including the women’s, environmental, human rights and dalit movements.
- Today the activities of civil society organisations have an even wider range, including advocacy and lobbying activity with national and international agencies as well as active participation in various movements.
- The issues taken up are diverse, ranging from tribal struggles for land rights, devolution in urban governance, campaigns against rape and violence against women, rehabilitation of those displaced by dams and other developmental projects, fishermen’s struggles against mechanised fishing, rehabilitation of hawkers and pavement dwellers, campaigns against slum demolitions and for housing rights, primary education reform, distribution of land to dalits, and so on.
- **Civil liberties organisations** have been particularly important in keeping a watch on the state and forcing it to obey the law.
- The media, too, has taken an increasingly active role, specially its emergent visual and electronic segments.
- Among the most significant recent initiatives is the campaign for the Right to Information. Beginning with an agitation in rural Rajasthan for the release of information on government funds spent on village development, this effort grew into a nation-wide campaign.
- Despite the resistance of the bureaucracy, the government was forced to respond to the campaign and pass a new law formally acknowledging the citizens’ right to information.
- The **Right to Information Act 2005** is a law enacted by the Parliament of India giving Indians access to Government records.
- Examples of this sort illustrate the crucial importance of civil society in ensuring that the state is accountable to the nation and its people.

QUESTION BANK

MULTIPLE CHOICE QUESTIONS

1. 'Cultural diversity can present tough challenges.' Which of the following is not true about this statement?
 - (a) Cultural identities are very powerful, they can evoke intense passions in people.
 - (b) Cultural identities are often able to mobilise large numbers of people.
 - (c) Cultural differences are accompanied by economic and social inequalities and this further complicates things.
 - (d) Cultural identities can be disowned, we can escape belonging to them.
2. How many languages are recognised officially in the 8th schedule of the Constitution?
 - (a) Eighteen
 - (b) Twenty-two
 - (c) Fifteen
 - (d) Eleven
3. The _____ process involves a continuous dialogue, negotiation and even struggle against significant others like our parents, family, kin group and our community. Our community provides us with the language and the cultural values through which we comprehend the world. It also anchors our self-identity.
 - (a) Socialisation
 - (b) Westernisation
 - (c) Secularisation
 - (d) Sanskritisation
4. States try to establish and enhance political legitimacy through
 - (a) Nation building strategies
 - (b) Singular national identity
 - (c) Community identity
 - (d) All of the above
5. Identities which are determined by the accidents of birth and do not involve any choice on the part of the individuals concerned are known as
 - (a) Singular
 - (b) Ascriptive
 - (c) Homogenous
 - (d) None of these
6. The Finance Commission is set up every _____ years to decide on sharing of tax revenues between Centre and States.
 - (a) Five
 - (b) Seven
 - (c) Ten
 - (d) Nine
7. **Assertion (A):** States generally tend to favour a single, homogenous national identity
Reason (R): Community identities can act as the basis for nation-formation, already existing states see all forms of community identity as dangerous rivals.
 - (a) Both A and R are true and R is the correct explanation of A.
 - (b) Both A and R are true but R is not the correct explanation of A.
 - (c) A is true but R is false.
 - (d) A is false but R is true.
8. The old Bombay State (continuation of the Bombay Presidency) was a multilingual state of _____ speaking people.
 - (a) Tamil, Telegu, Kannada and Malayalam
 - (b) Marathi, Gujarati, Kannada and Konkani
 - (c) Marathi, Kannada, Hindi, Gujarati
 - (d) Marathi, Hindi, Konkani, Gujarati
9. _____ is a type of system where power is divided between the Centre and state government.
 - (a) Nation state
 - (b) Unitary system
 - (c) State nation
 - (d) Federal system
10. Which of the following is not true about communalism in India?
 - (a) There were no communal riots in the pre-Independence times.
 - (b) Communalism is a recurrent source of violence and tension in India.
 - (c) Religious identity overrides every other identity in communalism.
 - (d) Communalists believe in a political identity based on religion.
11. What criterion is used to define minority in the sociological sense?
 - (a) Privilege
 - (b) Only numerical distinction
 - (c) Strong sense of group solidarity due to experience of disadvantage
 - (d) Individualism

12. "A nation is a peculiar community that is easy to describe but hard to define."
Which of the following is a correct statement about a nation?
(a) It is a body that claims monopoly of legitimate force.
(b) It is a political-legal institution.
(c) Its ultimate source of legitimacy are the people who constitute it.
(d) It claims control over a geographical territory.
13. Which of the following does not stand for secularism?
(a) Separation of state and church (b) Not favouring a particular religion over the others
(c) Progressive retreat of religion from the public life (d) Religious identity overriding everything else
14. Which of the following does not come under the purview of civil society?
(a) Political parties (b) Doodarshan
(c) Trade Unions (d) Religious organisations
15. What are the laws that allow citizens of a particular state to also simultaneously be citizens of another state called?
(a) Cross-border citizenship laws (b) Multiple citizenship laws
(c) Dual citizenship laws (d) None of these
16. Under the Right to Information Act, citizens are allowed certain rights. Which of these is not applicable?
(a) Request any information (as defined) (b) Take copies of documents
(c) Ask for a proof of their authenticity (d) Take certified samples of materials of work
17. Our community provides us the _____ and the cultural values through which we comprehend the world.
(a) identity (b) language (c) skills (d) norms
18. Which three are examples of countries with contiguous territory, shared language and culture but separate nation-states.
I. Austria and Germany
II. Ecuador, Colombia, Venezuela
III. Yemen, Saudi Arabia, Kuwait, United Arab Emirates
IV. Malvinas/Falkland Islands and the United Kingdom
(a) I, II and IV (b) II, III and IV (c) I, II and III (d) I, III and IV
19. **Assertion (A):** In Indian nationalism, the dominant trend was marked by an inclusive and democratic vision.
Reason (R): It was democratic because it recognised diversity and plurality.
(a) Both A and R are true and R is the correct explanation of A.
(b) Both A and R are true but R is not the correct explanation of A.
(c) A is true but R is false.
(d) A is false and R is true.
20. Choose the correct statement:
(a) Language and religion have provided the most powerful instrument for the formation of ethno-national identity in India.
(b) Language and tribal identity have provided the most powerful instrument for the formation of ethno-national identity in India.
(c) Religion and tribal identity have provided the most powerful instrument for the formation of ethno-national identity in India.
(d) All of the above.
21. Which of the following is not true of Communalism/Communalists?
(a) Communalism is an aggressive political ideology linked to religion.
(b) A communalist is necessarily a devout person.
(c) A communalist is often ready to attack or condemn everyone who does not share his/her identity.
(d) Communalism has been a recurrent source of tension and violence.

22. Which of the following is not true about cultural diversity?
- It can arouse intense passions in people.
 - It can mobilise a large number of people.
 - It is accompanied by economic and social inequalities.
 - It is found only in India.
23. _____ strategies try to establish singular national identities through various interventions.
- Assimilation and integration
 - Reflexive
 - Decentralisation
 - Uniform
24. Appeasement of minorities by giving special consideration is considered by the majority community as
- Injustice
 - Favouritism
 - Partiality
 - Competition
25. The Emergency was enforced in India between June 1975 and January 1977. Identify which of them is an incorrect statement about that time period.
- Parliament was suspended and new laws were made directly by the government.
 - Civil liberties were enforced.
 - Censorship was imposed on the media and the government officials could be dismissed without normal procedures.
 - Forced sterilisation campaign was carried out.
26. Moko Kahan Dhundhe re Bande (*Where do you search for me?*)
 Mein To Tere Paas Mein (*I am with you*)
 Na Teerath Mein, Na Moorat Mein (*Not in pilgrimage, nor in icons*)
 Na Ekant Niwas Mein Neither in solitude Na Mandir Mein, Na Masjid Mein (*Not in temples, nor in mosques*)
 Na Kabe Kailas Mein (*Neither in Kaaba nor in Kailash*) Mein To Tere Paas Mein Bande (*I am with you o man*)
 Mein To Tere Paas Mein... (*I am with you*)
- In India, we have had a long tradition of religious pluralism, ranging from peaceful co-existence to actual inter-mixing or syncretism. Identify who's poem is the one above.
- Nanak
 - Khwaja Muinuddin Chisti
 - Sri Chaitanya
 - Kabir
27. In the Indian context, the term 'communalism' refers to _____.
- aggressive chauvinism based on regional identity
 - aggressive chauvinism based on religious identity
 - belonging to a collectivity
 - separation and distancing of state from religion
28. _____ are by far the largest religious minority in India.
- Sikhs
 - Christians
 - Muslims
 - Buddhists
29. Questions about majorities and minorities involve
- The state's relationship to religion and to political groupings that invoke religion as their primary identity.
 - Decisions on how the state is to treat different religions, ethnic or other communities that are unequal in terms of numbers and/or power.
 - Both (a) and (b)
 - Neither (a) nor (b)
30. The Report of the _____ which was implemented on November 1, 1956 has helped transform the political and institutional life of the nation.
- States Resolution Committee
 - Statutory Reorganisation Commission
 - States Resolution Commission
 - States Reorganisation Commission

31. "A state is a "body that successfully claims a monopoly of legitimate force in a particular territory". Who gave this well-known definition?
 (a) Rabindranath Tagore (b) Junichiro Koizumi (c) Max Weber (d) Ramachandra Guha
32. Policies promoting _____ insist that the public culture be restricted to a common national pattern, while all 'non-national' cultures are to be relegated to the private sphere.
 (a) Assimilation (b) Isolation (c) Acculturation (d) Integration
33. Potti Sriramulu's martyrdom provoked violent protests and led to the creation of the state of _____.
 (a) Andhra Pradesh (b) Tamil Nadu (c) Karnataka (d) Telangana
34. India's neighbour, Pakistan, was divided in _____ because the Punjabi and Urdu speakers of its western wing would not respect the sentiments of the Bengalis in the east.
 (a) 1971 (b) 1947 (c) 1992 (d) 1977
35. Policies that promote _____ are aimed at persuading, encouraging or forcing all citizens to adopt a uniform set of cultural values and norms.
 (a) Assimilation (b) Integration (c) Division (d) Suspicion
36. What is the population of India according to the Census of India 2011?
 (a) 1.31 billion (b) 1.21 billion (c) 1.11 billion (d) 1 billion
37. In a state-nation,
 (a) Nation and state are distinct entities.
 (b) There is an attempt to homogenise different types of community identities into one standard type.
 (c) Where various "nations"— be they ethnic, religious, linguistic or indigenous identities — can coexist peacefully and cooperatively in a single state polity.
 (d) All of the above
38. Which among them was not a major presidency under British rule in India?
 (a) Bombay (b) Calcutta (c) Madras (d) Raipur
39. In the context of the language policy, one left-wing Sinhala MP issued a prophetic warning to the chauvinists. "One language, two nations", he said, adding: "Two languages, one nation". Which country was being talked of here?
 (a) India (b) Sri Lanka (c) Pakistan (d) Bangladesh
40. In the creation of which state did language play a big role?
 (a) Jharkhand (b) Uttaranchal (c) Andhra Pradesh (d) Chattisgarh
41. In _____ list, both Centre and State are allowed to operate.
 (a) State (b) Union (c) Finance (d) Concurrent
42. In Indian nationalism, the dominant trend was marked by an inclusive and democratic vision. Democratic because _____
 (a) it sought to do away with discrimination and exclusion and bring forth a just and equitable society
 (b) it recognised diversity and plurality
 (c) both (a) and (b)
 (d) neither (a) nor (b)
43. Amongst the minorities, the experience of being subjected to prejudice and discrimination usually heightens feelings _____ of loyalty and interests.
 (a) Confused (b) Inter-group (c) Extreme (d) Intra-group
44. Bhimrao Ramji Ambedkar was
 (a) A Buddhist revivalist, jurist, scholar and political leader
 (b) Considered to be the chief architect of the Indian Constitution
 (c) He spent his life fighting against untouchability and the caste system
 (d) All of the above

Input-Text Based MCQs

Study the passage and answer the questions that follow (45 to 48):

To be effective, the ideas of inclusive nationalism had to be built into the Constitution. There is a very strong tendency for the dominant group to assume that their culture or language or religion is synonymous with the nation state. However, for a strong and democratic nation, special constitutional provisions are required to ensure the rights of all groups and those of minority groups in particular.... The notion of minority groups is widely used in sociology and is more than a merely numerical distinction.

45. _____ such as extremely wealthy people are not usually referred to as minorities.
(a) Religious minorities (b) Numerical minorities (c) Linguistic minorities (d) Privileged minorities
46. When minority is used without qualification, it generally implies a relatively small but also _____ group.
(a) Advantaged (b) Disadvantaged (c) Privileged (d) Diverse
47. Statistical minorities are not minorities in the sociological sense because they do not form a _____.
(a) Collectivity (b) Identity (c) Group (d) Society
48. Religious minorities like the Parsis or Sikhs may be relatively well-off economically but, they may still be disadvantaged in a _____ sense.
(a) Economic (b) Sociological (c) Historical (d) Cultural

Study the passage and answer the questions that follow (49 to 52):

Rabindranath Tagore on the evils of exclusive nationalism ... where the spirit of the Western nationalism prevails, the whole people is being taught from boyhood to foster hatreds and ambitions by all kinds of means -- by the manufacture of half-truths and untruths in history, by persistent misrepresentation of other races and the culture of unfavourable sentiments towards them ... Never think for a moment that the hurt you inflict upon other races will not infect you, or that the enmities you sow around your homes will be a wall of protection to you for all time to come? To imbue the minds of a whole people with an abnormal vanity of its own superiority, to teach it to take pride in its moral callousness and ill-begotten wealth, to perpetuate humiliation of defeated nations by exhibiting trophies won from war, and using these schools in order to breed in children's minds contempt for others, is imitating the West where she has a festering sore...

- 49 A state-nation allows for which of the following?
(a) Inclusion and democracy (b) Assimilation
(c) Integration (d) Exclusion
50. To be effective, the ideas of inclusive nationalism had to be built into
(a) Constitution (b) Authoritarianism (c) Communalism (d) Social media
51. Which of the following ideas influenced Indian nationalists?
(a) Monarchy (b) Humanism (c) Individualism (d) Exclusion
52. According to Tagore, exclusive nationalism created a sense of _____ for one's own race and culture.
(a) Inferiority (b) Superiority (c) Equality (d) Inclusion

Study the passage and answer the questions that follow (53 to 57):

We don't have to do anything to be born into a community; in fact, no one has any choice about which family or community or country they are born into. These kinds of identities are called 'ascriptive', that is, they are determined by the accidents of birth and do not involve any choice on the part of the individuals concerned. It is an odd fact of social life that people feel a deep sense of security and satisfaction in belonging to communities in which their membership is entirely accidental. We often identify so strongly with communities we have done nothing to 'deserve' -- passed no exam, demonstrated no skill or competence... This is very unlike belonging to, say, a profession or team. Doctors or architects have to pass exams and demonstrate their competence."

53. Most ascriptive identities are accidental and _____.
(a) Conditional (b) Unconditional (c) Achieved (d) Temporary

54. Everyone has a motherland, a mother tongue, a family, a faith.... This signifies another feature of community identity i.e. _____.
- (a) Achieved (b) Conditional (c) Universal (d) Localised
55. In times of community conflict, communities become _____ of each other.
- (a) Opposite images (b) Reversed mirror images (c) Friends (d) Kin
56. "When we say that India is a nation of great cultural diversity, we mean that there are many different types of social groups and communities living here." The term diversity stands for
- (a) Inequality rather than equalities (b) Differences rather than inequalities
(c) Difference and inequality both (d) Neither difference nor inequality
57. Suppressing cultural diversity can be very costly in terms of the alienation of the minority or subordinated communities whose culture is treated as _____.
- (a) Inferior (b) Insignificant (c) Alien (d) Non-national

Study the passage and answer the questions that follow (58 to 60):

Historically, states have tried to establish and enhance their political legitimacy through nation- building strategies. They sought to secure ... the loyalty and obedience of their citizens through policies of assimilation or integration. Attaining these objectives was not easy, especially in a context of cultural diversity where citizens, in addition to their identifications with their country, might also feel a strong sense of identity with their community – ethnic, religious, linguistic, and so on. Most states feared that the recognition of such difference would lead to social fragmentation and prevent the creation of a harmonious society. In short, such identity politics was considered a threat to state unity. In addition, accommodating these differences is politically challenging, so many states have resorted to either suppressing these diverse identities or ignoring them on the political domain.

58. However, there are many successful examples-including India-which show that it is perfectly possible to have a strong nation-state without having to _____ different types of community identities into one standard type.
- (a) Homogenise (b) Eliminate (c) Heterogenise (d) Divide
59. There is no historically fixed or logically necessary relationship between a _____ and the varied forms of _____ that it could be based on.
- (a) State-nation, society (b) Nation-state, community
(c) Nation, ideology (d) Community, nation-state
60. Policies that promote _____ are aimed at persuading, encouraging or forcing all citizens to adopt a uniform set of cultural values and norms.
- (a) Assimilation (b) Isolation (c) Acculturation (d) Integration

ANSWERS

Multiple Choice Questions

1. (d) 2. (b) 3. (a) 4. (a) 5. (b) 6. (c) 7. (a) 8. (b) 9. (d) 10. (a)
11. (c) 12. (c) 13. (d) 14. (b) 15. (c) 16. (c) 17. (b) 18. (c) 19. (c) 20. (b)
21. (b) 22. (d) 23. (a) 24. (b) 25. (b) 26. (d) 27. (b) 28. (c) 29. (b) 30. (d)
31. (c) 32. (d) 33. (a) 34. (a) 35. (a) 36. (b) 37. (c) 38. (d) 39. (b) 40. (c)
41. (d) 42. (a) 43. (d) 44. (d)

Input-Text Based MCQs

45. (d) 46. (b) 47. (a) 48. (d) 49. (a) 50. (a) 51. (b) 52. (b) 53. (b) 54. (c)
55. (b) 56. (b) 57. (d) 58. (a) 59. (b) 60. (a)