

CBSE Class-12 Sociology Test Paper-03
Challenges to Cultural Diversity

General Instruction:

- Question 1-5 carries two marks each.
 - Question 6-8 carries four marks each.
 - Question 9-10 carries six marks each.
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1. What is the dominant trend in India nationalism?
2. Define the term 'minority'.
3. Who are 'privileged minorities'?
4. What does the sociological sense of minority imply?
5. Is it possible to have anomalous instances where a minority group is disadvantaged in one sense but not in another? Give example to support your answer.
6. Why do religious or cultural minorities need special protection?
7. How does the Indian Constitution ensure the protection of minority rights?
8. Give reasons how non-recognition of the rights of different groups of people in a country can have grave implications for national unity.
9. There remain many contentious issues about the working of the federal system in India. What are these issues?
10. Describe the relative size and distribution of religious minorities in India.

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1. The dominant trend in Indian nationalism was marked by an inclusive and democratic vision. Inclusive because it recognised diversity and plurality. Democratic because it sought to do away with discrimination and exclusion and bring forth a just and equitable society.
2. 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.
3. Privileged minorities refer to extremely wealthy people and are not usually referred to as minorities; if they are, the term is qualified in some way, as in the phrase ‘privileged minority’.
4. The sociological sense of minority implies that the members of the minority form a collectivity. They have a strong sense of group solidarity, a feeling of togetherness and belonging. This is linked to disadvantage because the experience of being subjected to prejudice and discrimination usually heightens feelings of intra-group loyalty and interests. Thus, groups that may be minorities in a statistical sense, such as people who are left-handed or people born on 29th February, are not minorities in the sociological sense because they do not form a collectivity.
5. Yes, it is possible to have anomalous instances where a minority group is disadvantaged in one sense but not in another. For example, religious minorities like the Parsis or Sikhs may be relatively well-off economically. But they may still be disadvantaged in a cultural sense because of their small numbers relative to the overwhelming majority of Hindus.
6. Religious or cultural minorities need special protection because:
 - i. Their demographic dominance of the majority.
 - ii. In democratic politics, it is always possible to convert a numerical majority into political power through elections.
 - iii. This means that religious or cultural minorities – regardless of their economic or social position – are politically vulnerable.
 - iv. 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. This might ultimately force them to abandon their distinctive identity

7. In order to ensure protection of minority groups' rights, the Constitution adopted the following articles in its framework:
 - i. Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.
 - ii. No citizen shall be denied admission into any educational institution maintained by the State or received out of State funds on grounds only of religion, race, caste, language or any of them.
 - a. All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.
 - b. The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.
8. Non-recognition of the rights of different groups of people in a country can have grave implications for national unity in the following ways:
 - i. One of key issues that led to the formation of Bangladesh was the unwillingness of the Pakistani state to recognise the cultural and linguistic rights of the people of Bangladesh.
 - ii. One of the many contentious issues that formed the backdrop of the ethnic conflict in Sri Lanka was the imposition of Sinhalese as a national language.
 - iii. Likewise, 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.
 - iv. Indian nationalism recognises this, and the Indian Constitution affirms this"
9. On the whole the federal system has worked fairly well, though there remain many contentious issues as below:
 - i. 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.
 - ii. As private investment (both foreign and Indian) is given a greater role in economic development, considerations of regional equity get diluted.
 - iii. This happens because private investors generally want to invest in already developed

States where the infrastructure and other facilities are better.

- iv. Unlike private industry, the government can give some consideration to regional equity (and other social goals) rather than just seek to maximise profits.
 - v. So left to itself, the market economy tends to increase the gap between developed and backward regions.
 - vi. Fresh public initiatives will be needed to reverse current trends.
10. The relative size and distribution of religious minorities in India is as below:
- i. The Muslims are by far the largest religious minority in India – they numbered 138 millions and were 13.4% of the population in 2001.
 - ii. They are scattered all over the country, constitute a majority in Jammu and Kashmir and have sizeable pockets in West Bengal, Uttar Pradesh, Kerala, Andhra Pradesh, Karnataka and Rajasthan.
 - iii. Christians constitute around 2.3% of the population (24 million) and are scattered all over, with sizeable pockets in the north eastern and southern states.
 - iv. The three Christian-majority states are all in the North East – Nagaland (90%), Mizoram (87%) and Meghalaya (70%). Sizeable proportions of Christians are also found in Goa (27%) and Kerala (19%).
 - v. The Sikhs constitute 1.9% of the population (19 million) and although they are found scattered across the country, they are concentrated in Punjab where they are in a majority (60%).
 - vi. There are also several other small religious groups – Buddhists (8 million, 0.8%), Jains (4 million, 0.4%), and ‘Other Religions and Persuasions’ (under 7 million, 0.7%).
 - vii. The highest proportion of Buddhists is found in Sikkim (28%) and Arunachal Pradesh (13%), while among the larger states Maharashtra has the highest share of Buddhists at 6%.
 - viii. The highest concentrations of Jains are found in Maharashtra (1.3%), Rajasthan (1.2%) and Gujarat (1%).