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**CBQ**

**CYCLE**- 4

**SUBJECT** – SOCIOLOGY  **CLASS/SEC -** XII - H & I

**NAME OF THE BOOK**- *INDIAN SOCIETY (Chapter 5 and 6)*

**NAME OF THE CHAPTER 5**- Patterns of social inequality and exclusion.

1. Which of the following statements is not true about disabilities?
2. People are born with disabilities.
3. The disabled are rendered disabled because the society renders them so.
4. There is a correlation between disability and poverty.
5. Public perception of disability is based on cultural conception of bodily impairment.
6. Choose the correct statement about social stratification.
7. Social stratification is not simply a function of individual difference.
8. It is closely linked to the family and to the inheritance of social resources, from one generation to the next.
9. Social stratification is not likely to persist over generations unless it is widely viewed as being either fair or inevitable.
10. All the above statements are correct.
11. Only statement A and B are correct.
12. Assertion (A)- Gender inequality is natural.

Reason (R)- There are no biological reasons that can explain why so few women are found in positions of public power.

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.

1. Assertion (A)- In modern times, and particularly since the 19th century, the link between caste and occupation has become less rigid.

Reason (R)- The caste class correlation is still remarkably stable at the macro level.

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.

1. Assertion (A)- Gender identities can be chosen willingly.

Reason (R)- By using surgical procedures, male body can be converted into female body or female body into male body.

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.

*Read the following text and answer the following questions 6,7,8,9 on the basis of the same*.

The very term disabled challenges each of these assumptions. Terms such as mentally challenged, visually impaired and physically impaired, came to replace the negative terms such as retarded, crippled or lame. The disabled are rendered disabled not because they are biologically disabled, but because society renders them so.

We are disabled by buildings that are not designed to admit us, and this in turn leads to a range of further disablements means regarding our education, our chances of gaining employment, our social lives and so on. The disablement lies in the construction of society, not in the physical condition of the individual.

1. Who argued that the invisibility of the disabled can be compared to the protagonist of the book Invisible Man?
2. Tarabai Shinde
3. Ralph Ellison
4. Anita Ghai
5. Daya Pawar
6. Which of the following is not a feature central to the public perception of disability?
7. Disability is linked with the disabled individual self perception.
8. The very idea of disability suggests that they are in need of help.
9. Disability is biologically given.
10. None of the above.
11. Labels such as Bechara ( poor thing )accentuate the \_\_\_\_\_\_\_\_\_for the disabled person.
12. Victim status
13. State of poverty.
14. Marginalized status.
15. Low status.
16. The dominant cultural construction in India therefore looks at disability as essentially a characteristic of the\_\_\_\_\_\_\_\_\_.
17. Social group.
18. Individual.
19. Community.

Family.

1. Adivasi literally means-
2. Forest inhabitants.
3. Ancient inhabitants
4. Involuntary inhabitants.
5. Original inhabitants
6. Sultana’s Dream is a book written by.
7. Sir Syed Ahmed Khan.
8. Tarabai Shinde.
9. Begum Rokeya Sakhawat Hossain.
10. Bishop Joseph Butler.
11. Which of the following statements is not true about disabilities?
12. People are born with disabilities.
13. The disabled are rendered disabled because the society renders them so.
14. There is a correlation between disability and poverty.
15. Public perception of disability is based on cultural conception of bodily impairment.
16. Choose the correct statement about social stratification.
17. Social stratification is not simply a function of individual difference.
18. It is closely linked to the family and to the inheritance of social resources, from one generation to the next.
19. Social stratification is not likely to persist over generations unless it is widely viewed as being either fair or inevitable.
20. All the above statements are correct.
21. Only statement A and B are correct.
22. Stereotypes fix whole groups into single, \_\_\_\_\_\_\_\_\_\_categories; they refuse to recognise the \_\_\_\_\_\_\_\_\_across individuals and across context or across time.
23. Homogeneous, variation.
24. Heterogeneous, similarities.
25. Broad, similarities.
26. Diverse, similarities.
27. The ways in which individuals may become cut off from full involvement in wider society is known as-
28. Social inequality.
29. Social discrimination.
30. Social exclusion.
31. Social stratification.
32. Which of the following statement is true about untouchability?
33. The three dimensions of untouchability are exclusion, humiliation- subordination, and exploitation.
34. Untouchability may also involve forced inclusion in a subordinated role.
35. Untouchability is found only in certain parts of India.
36. Both the statements A and B are correct.
37. The\_\_\_\_\_\_\_\_\_ can be divided into 3 forms of capital- economic capital in form of material assets and income, cultural capital such as educational qualification and status and social capital in form of networks of contacts. And social associations.
38. Economic resources.
39. Social resources.
40. Material wealth.
41. Political resources.

*Read the following text and answer the following questions 18,19,20,21 on the basis of the same.*

The Kalinganagar incident, like many horrors before it and after, briefly made the headlines and then disappeared from public view. The lives and deaths of poor Adivasi slid back into obscurity. Yet their struggles still continues and by revisiting it, we not only remind ourselves of the need to address ongoing injustice, but also appreciate how this conflict encapsulates many of the key issues in the sphere of environment and development in India today. Like many are adivasi dominated parts of the country, Kalinga Nagar in Jaipur, district of Central Orissa is a paradox. Its wealth of natural resources contrasts sharply with the poverty of its inhabitants, mainly small farmers and laborers. The rich iron ore deposits in the area are state property and their development means that adivasi land are compulsorily acquired by the state for a pittance.

1. Adivasi and their struggles are different from dalit struggle because-
2. Adivasis were concentrated in contagious areas and could demand statehood.
3. They were not discriminated against like the Dalits.
4. They did not face social exclusion like the Dalits.
5. Their social and economic conditions were better than the Dalits.
6. The term Jana means-
7. Original inhabitants.
8. People of the forest.
9. People.
10. Oppressed people
11. Which of the following is not true about the tribal population in India?
12. They are marked by poverty, powerlessness and social stigma.
13. Many tribal groups have been waging struggle against outsiders.
14. They have been alienated from their resources.
15. Their ecological isolation is absolute.
16. The outsiders, against whom the tribals have been waging struggles are called\_\_\_\_\_\_\_\_.
17. Immigrants.
18. Dikus
19. Traders.
20. Upper castes.

**Name of Chapter 6- THE CHALLENGES OF CULTURAL DIVERISTY–**

**Read the given passage and answer the questions that follow the passage.**

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 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 that is passed no exam, demonstrate 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.

1. Most descriptive identities are accidental and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. Conditional
3. Unconditional
4. Achieved
5. Temporary
6. Everyone has a motherland, a mother tongue, family, faith this signifies…. another feature of community identity which is
7. Achieved
8. Conditional
9. Universal
10. Localized
11. Our community provides us various identities through the process of-
12. Socialization
13. Separation
14. Exclusion
15. Discrimination
16. In times of community conflict, communities become \_\_\_\_\_\_\_\_\_\_\_of each other.
17. Opposite images
18. Mirror images
19. Friends
20. Kin
21. Mark the statement is true or false.

Our community provides us the language [our mother tongue] and the cultural values through which we comprehend the world.

1. True or
2. false.
3. The difficulties arise from the fact that cultural identities are very powerful, they can arouse intense passions and are often able to mobilize large numbers of people. That is why, we say that cultural diversity can present:
4. Tender situations
5. Minimal challenges
6. Equalities
7. Tough challenges
8. In Indian nationalism the dominant trend was marked by an\_\_\_\_\_\_\_\_\_\_\_\_.
9. Exclusive and authoritarian vision
10. Inclusive and authoritarian vision
11. Inclusive and democratic vision
12. Exclusive and democratic vision
13. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ became a shorthand to capture the plural and diverse nature of Indian society.
14. Satyamev Jayete
15. Right to education
16. Unity and diversity
17. Communalism
18. Article\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Indian constitution deals with minorities and cultural diversity.
19. 27 and 28
20. 28 and 29
21. 29 and 30
22. 30 and 31
23. Mark the statement is true or false.

Most ascriptive identities are very easy to shake off.

1. True or
2. false.
3. Today it is hard to define a nation in any other way than to say that it is a community that has succeeded in acquiring a \_\_\_\_\_\_\_\_\_\_of its own.
4. Community.
5. Language.
6. Religion
7. State.
8. Today, the nation is the most accepted or proper justification for a state, while \_\_\_\_\_\_\_are the ultimate source of legitimacy.
9. Foreigner.
10. People.
11. Immigrant.
12. Government.
13. Everyone has a motherland, a mother tongue, our family, our fate. This may not necessarily be strictly true for every individual, but it is true in a general sense. And we all are equally committed and loyal to our respective identities. This denotes that descriptive identities and community feelings are.
14. Local.
15. Universal.
16. Neither A nor B.
17. Stable.

Read the given passage and answer question number 45,46 ,47 & 48.

The poems Kabir, synthesizing Hindu and Muslim devotion are cherished symbols of pluralism-Moko kaha dhunde re bande, where do you search for me? Mein to tere pass meh, I am with you….

1. \_\_\_\_\_\_\_\_\_\_is extreme love for your religion, you consider every religion is inferior and subordinate.
2. Regionalism.
3. Nation State
4. Secularism.
5. Communalism.
6. The syncretic heritage is clearly evident in\_\_\_\_\_\_\_\_\_\_\_\_\_.
7. Political identities
8. Bhakti and Sufi movements.
9. Secularism.
10. Authoritarianism
11. All communalistic, believe in a/an \_\_\_\_\_\_ identity.
12. Political.
13. Industrial.
14. Secular.
15. Regionalism.
16. Whenever there is a communal riot\_\_\_\_\_\_\_\_\_\_\_must take the responsibility and should protect the victims.
17. Religious leaders
18. Government.
19. Communalists.
20. Minorities.

Read the given passage and answer the following questions 18, 19, 20, 21.

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- become insulated from the people, It also has the potential of turning authoritarian.

1. An authoritarian state is the opposite of\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. Democratic.
3. Media institution.
4. Oligarchy.
5. Monarchy.
6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_is the name given to the broad arena which lies beyond the private domain of the family, but outside the domain of both state and market.
7. Territory.
8. Bank.
9. Nationality
10. Civil society
11. The main criteria for in civil society are that the organization should not be state- controlled, and it should not be a purely commercial profit- making entity.
12. Inclusion.
13. Exclusion
14. Individualism
15. Discrimination.
16. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_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 process of the law, and so on.
17. Democratic.
18. Authoritarian.
19. Social media.
20. Political.

Read the given passage and answer question number 22,23,24,25.

Enduring democracies can be established in politics that are multicultural. Explicit efforts are required to end the cultural exclusion of diverse groups. And to build multiple and complementary identities. Such responsive policies provide incentives to build a feeling of unity in diversity- a we feeling.

1. Citizens can find the institutional and political space to identify with both their country and their \_\_\_\_\_\_\_identity.
2. Cultural.
3. National.
4. State.
5. International.
6. Indian citizens are deeply committed to the country and to democracy despite the country’s \_\_\_\_\_\_\_\_\_\_stratified society.
7. Communal identity.
8. Diverse and highly.
9. Majority groups
10. Linguistic identity.
11. Efforts are important to build the loyalties of all groups in society through\_\_\_\_\_\_\_\_\_\_\_\_.
12. Regionalism.
13. Education.
14. Division and discrimination.
15. Identification, trust and support.
16. Does not require the imposition of a single identity and denunciation of diversity.
17. Political nation.
18. International division
19. National diversification.
20. National cohesion