

CUET · SOCIOLOGY · CLASS XII · CODE 326

The Challenges of Cultural Diversity

CUET unit: Indian Society — Cultural Diversity, Regionalism, Communalism, Secularism, Civil Society

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Snapshot

- Establishes that cultural diversity (language, religion, sect, race, caste) is different from inequality and can become a political challenge when communities are part of a single nation.
- Distinguishes community, nation and nation-state; argues India is best understood as a "state-nation" rather than a homogenising nation-state.
- Explains regionalism through the linguistic reorganisation of States (SRC 1956, Potti Sriramulu, the 2000 tribal-region States) and federal accommodation.
- Covers religion-related issues: minority rights, communalism (a political ideology, not faith), and the Indian model of secularism (equal respect for all religions).
- Closes with the role of civil society — voluntary, non-state, non-market organisations — illustrated by the Right to Information Act, 2005.

Detailed Notes

2.1 Core concepts

- Different social institutions, ranging from family to market, can bring people together and strengthen cohesion, but the same institutions can also be sources of inequality and exclusion. This chapter focuses on **tensions and difficulties associated with cultural diversity** (NCERT §Intro, p. 97).
- The term '**diversity**' **emphasises differences rather than inequalities**. When we say India is a nation of great cultural diversity, we mean many different types of social groups and communities live here — defined by cultural markers like **language, religion, sect, race or caste**. When these diverse communities are part of a larger entity like a nation, difficulties may be created by competition or conflict between them (NCERT §Intro, p. 97).
- Cultural diversity presents tough challenges because cultural identities are very powerful — they arouse intense passions and mobilise large numbers. Cultural differences sometimes overlap with **economic and social inequalities**, and measures to address one community's injustices can provoke opposition from others. The situation worsens when scarce resources — **river waters, jobs or government funds** — have to be shared (NCERT §Intro, p. 97).

- **Community identity is based on birth and 'belonging'**, not on acquired qualifications or accomplishment — it is what we **are** rather than what we have **become**. We don't have to do anything to be born into a community (family, caste, region, country). These identities are called '**ascriptive**' — determined by birth, involving no choice on the individual's part (NCERT §6.1, p. 98).
- Belonging to ascriptive communities is **accidental, unconditional and almost inescapable** — yet generates deep emotional attachment. Conflicts involving our communities (nation, language, religion, caste, region) are very hard to deal with — each side sees the other as a hated enemy and exaggerates one's own virtues and the opposite side's vices. At war, patriots on each side see the other as the enemy aggressor, believing God and truth are on their side; it is very hard to see they are constructing **matching but reversed mirror images** of each other (NCERT §6.1, pp. 98–99).
- A second feature of ascriptive identities is that they are **universal** — everyone has a motherland, mother tongue, family, faith. Every person is committed and loyal to their respective identities (NCERT §6.1, p. 99).
- **Communities, Nations and Nation-States:** at the simplest level, a **nation is a community of communities** whose members share the desire to be part of the same political collectivity, usually expressed 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" (Weber 1970:78)** (NCERT §6.1, p. 99).
- For every possible criterion of nationhood (common language, religion, ethnicity) there are exceptions and counter-examples; many languages, religions or ethnicities are shared across nations, but this doesn't form a single nation of all English speakers or all Buddhists. **The criterion closest to distinguishing a nation is the state** — nations are communities that have a state of their own; hence the term **nation-state**. The one-to-one bond between nation and state is a **recent development**, not historically necessary (NCERT pp. 99–100).
- Examples that complicate the one-state-one-nation bond: the **Soviet Union** explicitly recognised that the peoples it governed were of different 'nations' — more than **one hundred internal nationalities**. There are **more Jamaicans living outside Jamaica than in Jamaica** — non-resident Jamaicans outnumber resident ones. **Dual-citizenship laws** allow citizens of one state to simultaneously be citizens of another — Jewish Americans may be citizens of Israel and the USA, and can even serve in either country's armed forces without losing citizenship (NCERT p. 100).
- In modernity, democracy and nationalism have become dominant sources of political legitimacy. Today **"the nation" is the most accepted justification for a state, while "the people" are the ultimate source of legitimacy of the nation** — states need the nation as much as nations need states (NCERT p. 100).

- **Box 6.1 — UNDP HDR 2004 on policies of cultural homogenisation:** most states have tried to reduce or eliminate cultural diversity. Two strategies (NCERT Box 6.1, p. 101):
 - **Policies of assimilation** — persuade, encourage or force all citizens to adopt a uniform set of cultural values and norms (usually those of the dominant social group); subordinated groups expected to give up their own values. Concrete examples — imposing a unified legal/judicial system based on dominant group's traditions, adopting the dominant group's language as the only official 'national' language, promoting that language and culture through national institutions, state symbols celebrating the dominant group's history/heroes/culture (national holidays, street names), seizing lands/forests/fisheries from minorities and declaring them 'national resources'.
 - **Policies of integration** — different in style but not in objective: insist that **public culture be restricted to a common national pattern, while non-national cultures are relegated to the private sphere**; the dominant group's culture is treated as 'national' culture.
- Suppressing cultural diversity can be costly — alienating minorities and **intensifying community identity by the very act of suppression**. So encouraging or at least allowing cultural diversity is good policy from both practical and principled standpoints (NCERT p. 102).
- **Cultural diversity and India as a Nation-State:** India has a population of about **1.21 billion (Census 2011)** — soon to be the largest. Indians speak about **1,632 different languages and dialects; twenty-two** of these are officially recognised and placed under the **8th Schedule** of the Constitution. **About 80% Hindus, 14.2% Muslims** (India is the world's second-largest Muslim country after Indonesia and Pakistan), **2.3% Christians, 1.7% Sikhs, 0.7% Buddhists, 0.4% Jains** (NCERT pp. 102–103).
- India fits neither the assimilationist nor the integrationist model. The independent Indian state has ruled out assimilation; though 'national integration' is a constant theme of state policy, India has not been 'integrationist' in the Box 6.1 sense — religion, language and other factors are **not banished from the public sphere**; communities are explicitly recognised by the state, and very strong constitutional protection is offered to minority religions (NCERT p. 103).
- **Box 6.2 (UNDP HDR 2004) — State-Nation:** India is a good example of a '**state-nation**' — a single state polity where various ethnic, religious, linguistic and indigenous "nations" can co-exist peacefully and find institutional incentives to build a feeling of unity in diversity — a "**we**" feeling. The Constitution is amended to accommodate group claims while protecting individual rights; India's performance on identification, trust and democratic support is high despite its diverse and stratified society. The state-nation model is based on accommodation and conflict resolution through democratic means and the recognition of **multiple and complementary identities** (NCERT Box 6.2, pp. 103–104).

- **§ 6.2 Regionalism in the Indian Context:** regionalism in India is rooted in diversity of languages, cultures, tribes and religions, encouraged by their geographical concentration, and fuelled by a sense of **regional deprivation**. Indian federalism has been a means of accommodating these regional sentiments (Bhattacharyya 2005) (NCERT §6.2, p. 104).
- After Independence the Indian state initially continued with British-Indian large provinces called '**presidencies**' (Madras, Bombay, Calcutta — all three since renamed). Soon after the Constitution, these were reorganised into **ethno-linguistic States** within the Indian union in response to strong popular agitations (NCERT p. 104).
- **Box 6.3 — Linguistic States and Indian Federalism (Ramachandra Guha):** The Indian National Congress reconstituted on linguistic lines in the 1920s. After 1947 Partition, demands for linguistic States grew louder. In **October 1953**, the Telugu martyr **Potti Sriramulu** died on a fast — leading to the immediate formation of **Andhra Pradesh** and the constitution of the **States Reorganisation Commission (SRC)**, whose report was **implemented on 1 November 1956**. Far from undermining Indian unity, **linguistic States have strengthened it** — being Kannadiga and Indian, Tamil and Indian, are consistent (NCERT Box 6.3, pp. 104–105).
- In **2000, three new States — Chhattisgarh, Uttaranchal and Jharkhand — were created not on language but on a combination of tribal identity, regional deprivation and ecology**. Currently there are **28 States (federal units) and 8 Union Territories** within the Indian nation-state (NCERT p. 105).
- **Note (p. 106):** in this chapter, "State" with capital S = federal units within the Indian nation-state; lowercase 'state' = the broader conceptual category.
- Respecting regional sentiments requires institutional structure ensuring viability as relatively autonomous units within a larger federal framework. India does this through **Constitutional lists** (subjects exclusively for State, for Centre, or in the Concurrent List), the **Rajya Sabha** composition (determined by State legislatures), and periodic bodies on Centre-State relations — the most important being the **Finance Commission**, set up every five years to decide on sharing of tax revenues between Centre and States. Upto 2017 each Five Year Plan also involved detailed State Plans prepared by State Planning Commissions. The **Goods and Services Tax (GST) Council** includes State members (NCERT pp. 106–107).
- **§ 6.3 Religion-related Issues and Identities:** perhaps the most contentious cultural-diversity issues. Two related groups: the **secularism–communalism set** and the **minority–majority set**. Questions of secularism/communalism concern the state's relationship to religion; questions of minorities/majorities concern how the state treats communities unequal in numbers or power (NCERT §6.3, p. 107).
- **Minority Rights and Nation Building:** In Indian nationalism the dominant trend was marked by an **inclusive and democratic vision** — inclusive because it recognised diversity, democratic because it sought to do away with discrimination. The term

'people' was not seen in exclusive terms. **Gandhi and Rabindranath Tagore** criticised exclusive nationalism — Tagore: "the hurt you inflict upon other races will not infect you" (Box 6.4) (NCERT p. 107).

- **Minority (sociological sense)**: more than a merely numerical distinction — it usually involves **relative disadvantage** and **collective solidarity**. Privileged 'minorities' such as the extremely wealthy are not usually called minorities without qualification ('privileged minority'). The sociological sense implies group members form a **collectivity** — a strong sense of group solidarity, togetherness and belonging, heightened by experience of prejudice and discrimination (Giddens 2001:248). Thus **left-handed people or those born on 29 February are statistical but NOT sociological minorities** because they do not form a collectivity (NCERT §6.3, p. 108).
- It is possible to have anomalous instances — religious minorities like **Parsis or Sikhs may be relatively well-off economically but disadvantaged culturally because of small numbers** relative to the overwhelming majority of Hindus. Religious/cultural minorities need **special protection because of the demographic dominance of the majority** (NCERT p. 109).
- **Box 6.5 — Religious demography (Census 2011)**: **Hindus** ~966 million, 80% of total; regionally specific, plural in beliefs, divided by castes and languages. **Muslims** 172 million, **14.2%** — India is the world's second-largest Muslim country; constitute a majority in Jammu and Kashmir and have sizeable pockets in West Bengal, UP, Kerala, Andhra Pradesh and elsewhere. **Christians** 27.8 million (~2.3%) — Christian majorities in NE: **Nagaland 88%, Mizoram 87%, Meghalaya 74%**; sizeable in Goa (25%) and Kerala (18.4%). **Sikhs** 21 million (1.7%) — concentrated in Punjab where they are a majority (**58%**). **Buddhists** 8 million (0.7%) — highest in Sikkim (27%) and Arunachal Pradesh (12%); Maharashtra largest state has 6%. **Jains** 4.5 million (0.4%) — highest in Maharashtra (1.3%), Delhi and Gujarat ~1% each (NCERT Box 6.5, p. 109).
- 'Unity in diversity' became shorthand for the plural Indian society. **Dr. B.R. Ambedkar**, chief architect of the Constitution, made clear in the Constituent Assembly that minority safeguards were essential — **Box 6.7** records Ambedkar's response to "diehards who have developed a kind of fanaticism against minority protection". Non-recognition of group rights can have grave implications — **the formation of Bangladesh** owed in part to the Pakistani state's unwillingness to recognise Bengali cultural-linguistic rights; the **ethnic conflict in Sri Lanka** had its backdrop in the imposition of **Sinhalese as a national language**. Forcible imposition of language or religion on any group in India would weaken national unity (NCERT pp. 110–111).
- **Articles 29 and 30** of the Constitution: **Article 29** protects any section with a distinct language, script or culture; **Article 30** gives religious and linguistic minorities the right to **establish and administer educational institutions** of their choice (NCERT Box 6.7, p. 111).

- **Minorities exist everywhere** — not just in India. Even in nearly-homogeneous countries (Iceland, Sweden, South Korea), modern capitalism, colonialism and large-scale migration have brought in pluralities of groups. **Even the smallest state will have minorities** — religious, ethnic, linguistic or racial (NCERT p. 111).
- **Communalism**: in everyday South Asian language, refers to **aggressive chauvinism based on religious identity**. Chauvinism sees one's own group as the only legitimate or worthy group, with other groups seen as inferior, illegitimate, opposed. Communalism is an **aggressive political ideology linked to religion** — distinct from the neutral English "communal" (relating to a community). The South Asian sense is strongly charged — **communalism is about politics, not religion**. A communalist may or may not be devout; devout believers may or may not be communalists (NCERT §6.3, pp. 111–112).
- Key feature of communalism: religious identity overrides everything else, constructing diverse groups as singular and homogeneous. India has a long history of communal riots (going back to colonial times), but also a **syncretic tradition** including Bhakti, Sufi, Kabir (Box 6.8) (NCERT p. 112).
- **Secularism (Western sense)**: separation of church and state, tied to the broader process of **secularisation** — the retreat of religion from public life into the private sphere, associated with the rise of science, rationality and modernity (NCERT §6.3, p. 113).
- **Secularism (Indian sense)**: in everyday Indian language, '**secular**' is the **opposite of 'communal'** — meaning **equal respect for all religions**, not separation/distancing of state from religion. The Indian state declares holidays for festivals of all religions; communities are recognised in the public sphere. The Indian model differs from the Western model (NCERT p. 113).
- **§ 6.4 Civil Society**: the **non-state, non-market public domain** — voluntary associations formed by citizens. Includes political parties, media, trade unions, NGOs, religious organisations and many others. Two criteria define an organisation as civil society: **(i) not state-controlled, (ii) not a purely commercial profit-making entity**. Civil society is the active expression of citizenship through which people put pressure on the state for desired outcomes (NCERT §6.4, pp. 113–115).
- The **Right to Information Act, 2005** (Act No. 22/2005) is a major civil-society achievement — passed on **15 June 2005**, came into force **13 October 2005**. The Act **overrides the Official Secrets Act, 1923**; public authorities must reply within **30 days**. The campaign for RTI began with a **rural Rajasthan agitation** by villagers demanding information on village development funds — illustrating that civil-society pressure can change the law (NCERT Box 6.9 and §6.4, pp. 114–115).

2.2 Definitions to memorise

Term	Definition	Page
Diversity		97

Term	Definition	Page
	Many different types of social groups/communities defined by cultural markers (language, religion, sect, race, caste); emphasises differences, not inequalities.	
Ascriptive identity	Identity determined by birth, with no choice on the individual's part (family, religion, region, mother tongue).	98
State (Weber)	"A body that successfully claims a monopoly of legitimate force in a particular territory" (Weber 1970:78).	99
Nation	A community of communities whose members share the desire to be part of the same political collectivity.	99
Nation-state	A nation that has acquired a state of its own — the recent one-to-one bond between nation and state.	100
Assimilation	Policy persuading or forcing all citizens to adopt a uniform (dominant group's) set of cultural values.	101 / 102
Integration	Policy restricting public culture to a common national pattern while relegating non-national cultures to the private sphere.	101 / 102
State-nation	A single state polity where various ethnic, religious, linguistic or indigenous "nations" co-exist peacefully (UNDP 2004).	103
8th Schedule	Constitutional schedule listing the 22 officially recognised Indian languages.	102
Regionalism	Identity politics rooted in India's diversity of languages, cultures, tribes and religions and fuelled by regional deprivation.	104
Linguistic States	States reorganised on language lines via SRC 1956.	104–105
SRC	States Reorganisation Commission; report implemented on 1 November 1956.	104–105
Presidencies	British-Indian large provinces — Madras, Bombay, Calcutta — predecessors of post-1956 States.	104
Finance Commission	Constitutional body set up every five years to decide sharing of tax revenues between Centre and States.	106
GST Council	Centre-State body that includes State members for indirect-tax governance.	107
Minority (sociological)	A relatively small AND disadvantaged group forming a collectivity with group solidarity.	108
Privileged minority	A statistically small but socially advantaged group (e.g., extremely wealthy) — qualified usage.	108
Article 29	Protects any section with a distinct language, script or culture.	111
Article 30	Right of religious/linguistic minorities to establish and administer educational institutions.	111

Term	Definition	Page
Communalism	Aggressive political ideology linked to religion / aggressive chauvinism based on religious identity.	111
Chauvinism	Attitude that sees one's own group as the only legitimate/worthy group.	111
Secularism (Western)	Strict separation of church and state, tied to secularisation and modernity.	113
Secularism (Indian)	Equal respect for all religions; opposite of communalism.	113
Civil Society	Non-state, non-market public domain of voluntary associations.	113
RTI Act, 2005	Act No. 22/2005; passed 15 June 2005, in force 13 Oct 2005; overrides Official Secrets Act 1923; 30-day reply.	114–115

2.3 Diagrams / processes to remember

- **Hierarchy** on pp. 97–99: Diversity → Community identity (ascriptive) → Nation (community of communities) → State (Weber's monopoly of force) → Nation-state.
- **Box 6.1 (p. 101)**: Two state strategies against diversity — **Assimilation** (erode differences) vs **Integration** (single public identity, private differences allowed) — both assume singular identity.
- **Box 6.3 (pp. 104–105)**: SRC timeline — Congress reconstituted on linguistic lines in 1920s → 1947 Partition → Oct 1953 Potti Sriramulu's fast → Andhra Pradesh formed → **SRC 1956 (implemented 1 Nov 1956)** → 2000 three new States.
- **Religious demography table (Box 6.5, p. 109)**: Hindus 80% (966 mn) · Muslims 14.2% (172 mn) · Christians 2.3% (27.8 mn) · Sikhs 1.7% (21 mn) · Buddhists 0.7% (8 mn) · Jains 0.4% (4.5 mn). Christian-majority NE states — Nagaland 88%, Mizoram 87%, Meghalaya 74%. Sikhs concentrated in Punjab (58%).
- **Articles 29 & 30 box (Box 6.7, p. 111)** — distinguish cultural-rights (29) from minority educational-institution rights (30).
- **Box 6.8** — syncretic tradition (Bhakti, Sufi, Kabir).
- **Box 6.9 — RTI Act 2005** key facts: Act No. 22/2005; passed 15 June 2005; in force 13 October 2005; 30-day reply; overrides Official Secrets Act 1923.
- **Two-set framework** for religion-related issues (p. 107): secularism–communalism vs minority–majority.

2.4 Common confusions / NTA trap points

- **Diversity ≠ Inequality**. NCERT explicitly says diversity emphasises differences, not inequalities; trap option will swap these.

- **State (lowercase) vs State (capital S).** Capital S = federal unit within India; lowercase = the broader conceptual category. The textbook itself flags this on p. 106.
- **Assimilation vs Integration.** Both aim at a singular national identity; the difference is that integration permits cultural difference in the **private** sphere while assimilation erodes it altogether.
- **Communalism is political, not religious.** A communalist may not even be devout — the trap question will tie communalism to "deep religious faith."
- **Indian secularism ≠ Western secularism.** Western = separation of church and state; Indian = equal respect for all religions. NCERT calls the Indian sense the opposite of communalism.
- **Minority in sociology vs statistics.** Left-handed people / those born on 29 February are statistical minorities but **NOT** sociological minorities because they lack collectivity and disadvantage.
- **2000 States — Chhattisgarh, Uttaranchal, Jharkhand — were NOT formed on language.** They were formed on **tribal identity, regional deprivation and ecology.**
- **RTI Act details:** Act No. 22/2005, passed 15 June 2005, in force 13 October 2005, reply within 30 days; overrides the **Official Secrets Act 1923.**
- **8th Schedule** lists **22 languages** (not 18, not 1,632 — that is the total of languages/dialects).
- **Parsis/Sikhs anomaly:** economically well-off but culturally disadvantaged — NTA may invert this.
- **SRC implementation date: 1 November 1956** (not 1 January 1956).
- **Weber's definition** uses **legitimate** force (not just "force") — careful reading.
- **India: 28 States + 8 UTs** — number frequently tested.
- **Potti Sriramulu** was Telugu (not Tamil) and his fast in **October 1953** led to Andhra Pradesh.

2.5 Thinkers & theories

Name	Concept	Key Idea	NCERT page
Max Weber (1970)	Definition of the state	"A body that successfully claims a monopoly of legitimate force in a particular territory."	99
UNDP Human Development Report 2004	Assimilation/ Integration vs State-nation	Three state strategies on cultural diversity; India = good 'state-nation'.	101-104
			104

Name	Concept	Key Idea	NCERT page
Harihar Bhattacharyya (2005)	Federalism and regionalism	Indian federalism as means of accommodating regional sentiments.	
Ramachandra Guha (2006, <i>Times of India</i>)	Linguistic States	Linguistic reorganisation has strengthened, not undermined, Indian unity.	104–105 (Box 6.3)
Potti Sriramulu	Telugu martyr (Oct 1953)	Fast led to Andhra Pradesh and to constitution of the SRC.	105
States Reorganisation Commission (1956)	Linguistic States	Report implemented on 1 November 1956.	105
Mahatma Gandhi	Inclusive Indian nationalism	Criticised exclusive nationalism; supported pluralism.	107
Rabindranath Tagore (1917, <i>On Nationalism</i>)	Critique of nationalism	"The hurt you inflict upon other races will not infect you."	107 (Box 6.4)
Anthony Giddens (2001:248)	Sociology of minorities	Disadvantage heightens intra-group solidarity — collectivity defines a sociological minority.	108
Dr. B.R. Ambedkar	Chief architect of the Constitution	Constituent Assembly defence of minority safeguards (Box 6.7); architect of Articles 29, 30, 17 etc.	110, Box 6.7
Z.A. Zaidi (1984)	Indian National Congress deliberations	Source for INC discussions on minority and cultural rights.	110
Sufi/Bhakti/Kabir tradition	Syncretism	India's long history of cross-religious traditions of devotion.	112 (Box 6.8)
RTI campaign (rural Rajasthan)	Civil-society achievement	Villagers' agitation for village-fund information led to the RTI Act, 2005.	114–115
Karachi 1931 INC Session (cross-ref)	Fundamental Rights of Citizenship	Background for inclusive nationalism and rights of religious/linguistic communities.	107 (cross-ref)
John Redmond / Sir Edward Carson	Cautionary case (Ireland)	Quoted in Box 6.7 to illustrate consequences of refusing minority safeguards.	111

Practice MCQs

PYQ Alignment

This chapter is among the most frequently tested in CUET Sociology (Class XII Indian Society paper), typically yielding direct factual MCQs on definitions (community identity, communalism, secularism, civil society), Weber's definition of the state, the SRC and Potti Sriramulu, the 2000 State reorganisation, religious-demography figures from Box 6.5, RTI Act details, and Articles 29–30 — plus statement-based questions distinguishing assimilation from integration and the Indian vs Western senses of secularism.

CUET 2025 — Actual PYQs from this chapter

Q.31 (CUET 2025) Premises are often grounded in:

- A) Direct evidence B) Logical conclusions C) Stereotypes D) Critical thinking **Tests:** Communal/discriminatory premises rooted in stereotypes. **Answer:** Not in extracted key

CUET 2024 — Actual PYQs from this chapter

Q.8 (CUET 2024) Which of the following statements are true about stereotypes? (A) Applied to ethnic and racial groups (B) Fix whole groups into a single entity (C) Ignore variation across individuals (D) Partly colonial constructs

- A) A, B and D only B) A, B and C only C) A, B, C and D D) B, C and D only **Tests:** Stereotypes as homogenising, partly colonial cultural constructs. **Answer:** Not in extracted key

Q.13 (CUET 2024) Which of the following is not an example of community identity?

- A) Family membership B) Religious group membership C) Professional group membership D) Caste group membership **Tests:** Ascriptive community identity vs achieved professional identity. **Answer:** Not in extracted key

Q.14 (CUET 2024) Which Article of the Indian Constitution provides minorities the right to establish and administer educational institutions?

- A) Article 21 B) Article 29 C) Article 30 D) Article 25 **Tests:** Article 30 minority educational rights. **Answer:** Not in extracted key

Q.15 (CUET 2024) Which statements about communalism are correct? (A) Communal relates to a community (B) Communalism is about religion not politics (C) Devout

believers may or may not be communal (D) Communalism constructs large groups as homogeneous

- A) A, B and D only B) A, B and C only C) A, C and D only D) B, C and D only **Tests:** Communalism as aggressive political identity, not personal piety. **Answer:** Not in extracted key

Q.48 (CUET 2024) Which of the following best describes cultural diversity?

- A) Presence of multiple cultures in society B) Only one culture dominating society C) Cultural uniformity D) Cultural isolation **Tests:** Cultural diversity as plurality of cultures. **Answer:** Not in extracted key

CUET 2023 — Actual PYQs from this chapter

Q.14 (CUET 2023) Arrange the following events in correct order: A. Effort to reorganise states on linguistic basis B. Indian states continued with British presidencies arrangement C. Vigorous movements among Marathi and Kannada speakers D. Pakistan divided between Urdu and Bengali speakers E. Formation of States Reorganisation Commission.

- A) A, B, E, C, D B) B, A, C, E, D C) B, C, A, E, D D) A, D, C, E, B **Tests:** Sequence of linguistic states reorganisation in India. **Answer:** Not in extracted key

Q.15 (CUET 2023) Policy that restricts public culture to a national pattern while relegating non-national cultures to private sphere is called:

- A) Non-assimilationist B) Integrationist C) Assimilationist D) Disintegrationist **Tests:** Assimilationist nation-building policy. **Answer:** Not in extracted key

Q.17 (CUET 2023) A nation-state means:

- A) Socially and culturally diverse countries together B) All states collectively rule the nation C) The centre rules the states D) Different languages, religions and ethnicities co-exist peacefully in one state **Tests:** Concept of nation-state. **Answer:** Not in extracted key

Q.18 (CUET 2023) Which Article of the Constitution states that no citizen shall be denied admission to educational institutions on grounds of religion, race, caste, language etc.?

- A) Article 29(1) B) Article 29(2) C) Article 30(1) D) Article 30(2) **Tests:** Article 29(2) — no denial of admission on listed grounds. **Answer:** Not in extracted key

Q.19 (CUET 2023) The poem "Moko Kahan Dhundhe Re Bande" belongs to which poet?

- A) Rahim Das B) Ravi Das C) Kabir Das D) Kalidas **Tests:** Bhakti poet Kabir as cultural-diversity reference. **Answer:** Not in extracted key

Q.20 (CUET 2023) Who considered exclusive nationalism to be an evil?

- A) Rabindranath Tagore B) B. R. Ambedkar C) Jawaharlal Nehru D) Bhagat Singh **Tests:** Tagore's critique of exclusive nationalism. **Answer:** Not in extracted key