

Self evaluation
Lecture 19: Religion-V: Religion and Society

Instructions: Please read the following instructions carefully before writing your answers:

- 1) Each Question carries 1 mark.
 - 2) There are four alternatives - (A), (B), (C), (D) given against each question out of which only one is the most appropriate answer. If (A) is correct, round on the correct alternative like (A).
 - 3) **The discarded answer if any, must be crossed properly and supported by initial of the candidate.**
 - 4) If a question is answered wrongly or more than one answers are marked, 0.25 marks will be deducted for each such question.
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Q.1. Sociology of religion:

- (A) Deals with the social institution of religion
- (B) Explains the relationship between religion and society
- (C) Explanation of evolution of religion and change in religious ideas
- (D) All of the above

Q.2. The society of India can be called a:

- (A) Religiously plural society
- (B) Plural society with respect to Judaism
- (C) Plural society with respect to Islam
- (D) None of the above

Q.3. Palliative care in Kerala state of India has benefited:

- (A) From religious contributions in organizing palliative care on voluntary basis
- (B) From religious ways of treatment
- (C) Religion based model of health
- (D) None of the above

Q.4. The idea of partition of India was based on:

- (A) Religion only
- (B) Class only
- (C) Interplay of religion and class
- (D) Interplay of family and class

Q.5. Jinnah and Gandhi:

- (A) Both were born in UP
- (B) Both were born in Gujarat
- (C) Were born in different states, one in South India and another in North India
- (D) Gandhi was born in Gujarat and Jinnah in a district which is now part of Maharashtra

Q.6. Funds under Aqeeqah are given to serve palliative care needs of:

- (A) Hindus only (B) Muslims only (C) Everyone irrespective of religion (D) Jews only

Q.7. Sheikh Abdullah wanted an independent country of Kashmir because:

- (A) He thought that in the future when Jawaharlal Nehru has gone other political leaders might not be secular
- (B) He was communal from the beginning
- (C) He did not believe in democracy and market economy
- (D) He was a deeply religious person who was not interested in politics

Q.8. Secularization in India implies:

- (A) End of religiosity
- (B) Migration from rural to urban areas
- (C) Democracy
- (D) Non-discrimination by the state on the basis of caste, creed and community

Q.9. Khaps are asking for a separate law for Khaps on the basis of their tradition. Such thinking is:

- (A) Allowed by Indian law
- (B) A new thought without parallels in the history of national freedom struggle
- (C) Beneficial for social integration in the long run
- (D) None of the above

Q.10. The problem of secularization in India is that:

- (A) Indians are by nature communal
- (B) For certain groups secularization has to be defined in the framework of religion
- (C) India has a large Hindu population
- (D) India has several religions

Subjective questions

- Q.1. Discuss the relationship between religion and society.
- Q.2. Give an example of religiously inspired social action.
- Q.3. Why does religion lead to political action? Is it religious thought or religious identity?
- Q.4. Write an essay on future of secularization in India.
- Q.5. Are Khaps quasi-religious groups?

Exercises

- E.1. What are Khaps? What have you known about Khaps? Why do they think what they think?
- E.2. Gandhi wanted to moralize politics. Is it possible?
- E.3. Watch television programmes on astrological consultation. Do they use the same communicative device that the traditional pundits used? What are the salient characteristics of marketing strategies of astrology today? Why has science failed to eradicate magical and astrological beliefs?
- E.4. Next time there is any religious festival/celebration in your town/city watch how does religion interact with business and politics. Could you write a note on interaction between business and politics from your memory of religious celebrations attended in the past?
- E.5. Can religious tolerance be a reality? Talk to a Hindu priest, a Islamic scholar (or Imam), a Christian Father and a Sikh Granthi and get their views on building a secular society.