

Class- 7
Hist Ch 7

The formation of regional culture is not a static phenomenon but a dynamic process of evolution. Typically, we define individuals by their linguistic roots—identifying someone as "Tamil" or "Oriya" based on their language and geographical location. However, these identities are far more complex than mere labels. Regional culture encompasses a unique blend of food, attire, music, dance, and art. While these traits may seem ancient and "given," they are actually the result of continuous historical shifts. The frontiers of regions are constantly changing, and what we recognize as a local tradition today is often the product of intermixing. Local customs frequently merge with ideas from distant parts of the subcontinent, creating a tapestry where some traditions remain specific to a zone, while others are adapted and transformed as they cross regional boundaries.

1. A modern historian observes that a specific folk dance in Punjab shares many rhythmic patterns with a classical dance from South India. Based on the passage, how should this be interpreted?

- a) It is a result of the complex process of intermixing of local traditions with ideas from other parts of the subcontinent over time.
- b) It is a coincidence because regional identities have existed from time immemorial and do not change.
- c) The dance must be purely local and any similarity to other regions is an error in the historian's observation.
- d) It proves that regional frontiers are fixed and do not allow for the exchange of cultural ideas.

2. If a new state is carved out of an existing one today, and the residents begin to develop a new dialect and unique culinary habits, which statement from the text supports this?

- a) The frontiers separating regions have evolved over time and, in fact, are still changing in the modern era.
- b) People are only described by the language they speak, so a new state cannot have a unique culture.
- c) Regional cultures are static and cannot be modified once they are established by ancient ancestors.
- d) Food and clothes are the only things that define a region, not the political boundaries or frontiers.

3. An individual moves from Odisha to a different country but continues to speak Oriya and cook traditional food. Why would a neighbor still describe them as "Oriya"?

- a) Because people are often described by their physical appearance regardless of their language or habits.
- b) Because one of the commonest ways of describing people is in terms of the language they speak and their associated food habits.
- c) Because regional identities are only valid if the person lives within the physical borders of Orissa.
- d) Because the neighbor assumes that regional identities are temporary and will change within a week.

4. A researcher finds that a "traditional" painting style in Rajasthan actually uses techniques brought by travelers from Bengal 200 years ago. This discovery aligns with the idea that:

- a) Regional cultures are pure and have never been influenced by outside ideas from other parts of the subcontinent.
- b) Regional cultures are often the product of complex processes of intermixing local traditions with external ideas.
- c) These paintings cannot be considered part of Rajasthan's culture because they are not "local" enough.
- d) Painting is not a valid way to describe a regional identity according to the historical passage.

5. You meet a person who speaks Tamil fluently but lives in Delhi and eats North Indian food. Why might it be "taking identities for granted" to assume they are from Tamil Nadu?

- a) Because individuals always strictly follow the traditions of the region their ancestors came from.
- b) Because language is the only factor that defines a person, and location or food does not matter at all.
- c) Because we often assume these identities have existed unchanged from time immemorial rather than seeing them as evolving.
- d) Because frontiers are fixed and a person cannot belong to a culture if they move outside the regional border.

6. A specific style of poetry is found in both Kerala and West Bengal, but the themes of the poems are entirely different in each place. This is an example of:

- a) A tradition that is specific to only one region and has no similarity to any other part of the subcontinent.
- b) A cultural failure where the original meaning of the poetry was lost because it was not kept in one region.
- c) Practices that derive from older traditions but take a new form or interpretation when they move to other regions.
- d) The fact that regional identities are identical across the country and do not have any distinctive features.

7. A government wants to map "Cultural Zones" but finds that the borders of music styles don't match the borders of the states. This confirms that:

- a) State borders are the only true way to define a culture and the music styles must be categorized incorrectly.
- b) Music is not a component used to describe regional cultures or the people living within those regions.
- c) Regional identities are only defined by language and not by artistic expressions like music or painting.
- d) The frontiers separating regions are not always fixed and have evolved independently of modern political lines.

8. If a student argues that "Indian culture has always been exactly the same since the beginning of time," which evidence from the text contradicts this?

- a) Regional cultures are independent of food and clothes and only rely on the language spoken by the elite.
- b) People never associate regions with distinctive kinds of poetry, dance, or music in historical contexts.
- c) Local traditions are isolated and never intermix with ideas from other parts of the subcontinent or outside areas.
- d) Regional cultures today are the product of complex processes and the frontiers separating them are still changing.

9. Why is it common to associate a "Tamil" person specifically with Tamil Nadu in general conversation?

- a) Because we tend to associate a person's language with the specific region where that language is primarily spoken.
- b) Because it is impossible for a person to speak a language if they do not live in the specific region where it originated.
- c) Because regional identities are fixed at birth and cannot be influenced by moving to different geographical locations.
- d) Because the passage states that food and dance are more important than language when describing a person's identity.

10. When a local festival in a small village starts incorporating music from a neighboring state, the elders get worried. How does the passage view this change?

- a) As a negative development that destroys the "pure" and "immemorial" identity of the small village.
- b) As part of the ongoing and complex process where traditions derive from older practices but take new forms.
- c) As an impossibility, because regional cultures are static and do not allow for the intermixing of any new ideas.
- d) As a sign that the village no longer has a regional culture because it has started to share ideas with others.