Bihar Board Class 12 Sociology (Elective) Set I - 2024 Question Paper with Solutions

Time Allowed :3 Hours 15 Minutes	**Maximum Marks :**100	**Total Questions :**138

General Instructions

Read the following instructions very carefully and strictly follow them:

1. The test is of 3 hours 15 Minutes duration.

2. The question paper consists of 138 questions.

3. Candidate must enter his / her Question Booklet Serial No. (10 Digits) in the OMR Answer Sheet.

4. Minimum 30% marks in each subject (30 out of 100 for theory, adjusted for practicals where applicable).

5. Use of any electronic appliances is strictly prohibited.

6. Candidates are required to give their answers in their own words wherever practicable

7. 15 minutes of extra time have been allotted for the candidates to read the questions carefully.

Section - A

1. Who wrote the book 'Social Change'?

(A) Ogburn
(B) Sorokin
(C) Spencer
(D) Max Weber

Correct Answer: (A) Ogburn

Solution:

Step 1: Understanding the Concept:
The question asks to identify the author of the influential sociology book titled 'Social Change'. This is a factual question requiring knowledge of major sociological literature.

Step 2: Detailed Explanation:
The book 'Social Change with Respect to Culture and Original Nature' was published in 1922 by the American sociologist William Fielding Ogburn.

This work is famous for introducing the concept of "cultural lag," which describes the phenomenon where culture takes time to catch up with technological innovations, resulting in social problems.

While the other sociologists listed are pioneers in the field, the book specifically titled 'Social Change' is most famously attributed to Ogburn.

- Pitirim Sorokin wrote 'Social and Cultural Dynamics'.
- Herbert Spencer is known for 'The Principles of Sociology'.
- Max Weber authored 'The Protestant Ethic and the Spirit of Capitalism'.

Step 3: Final Answer:
Therefore, the correct author of the book 'Social Change' is William F. Ogburn.

> **Quick Tip**
>
> When studying for sociology exams, create a quick reference list of major theorists and their single most influential work or concept. For example: Ogburn -¿ Cultural Lag/Social Change; Durkheim -¿ Anomie/Suicide; Weber -¿ Bureaucracy/Protestant Ethic.

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2. Which is the main source of advertisement at present?

(A) Radio
(B) Internet
(C) Mobile
(D) Public contact

Correct Answer: (B) Internet

Solution:

Step 1: Understanding the Concept:
The question asks to identify the primary and most dominant medium for advertising in the contemporary era. This involves understanding current trends in marketing and media consumption.

Step 2: Detailed Explanation:
In the 21st century, there has been a significant shift in advertising budgets from traditional media (like radio, television, print) to digital platforms.

The 'Internet' is the broad, all-encompassing medium for digital advertising. It includes advertising on websites, search engines (like Google), social media platforms (like Facebook and Instagram), and video streaming services (like YouTube).

While 'Mobile' (C) is a massively important channel, it is a subset of the 'Internet'. Mobile advertising refers to ads delivered to smartphones and tablets via the internet. Since the internet covers advertising on mobile, desktop, and other connected devices, it is the more comprehensive and accurate answer.

Radio (A) and Public Contact (D) are still used but are not the main source of advertising by a large margin. Global advertising expenditure data consistently shows that internet advertising holds the largest market share.

Step 3: Final Answer:
The Internet is the main and most comprehensive source of advertisement at present.

> **Quick Tip**
>
> In multiple-choice questions, if one option is a subset of another broader option, the broader option is often the correct answer if it accurately describes the situation. Here, 'Mobile' advertising is a type of 'Internet' advertising.

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3. Which of the following is the formal means of social control?

(A) Custom
(B) Law
(C) Folkways
(D) Mores

Correct Answer: (B) Law

Solution:

Step 1: Understanding the Concept:
Social control refers to the mechanisms by which society regulates individual and group behavior. These mechanisms are broadly categorized as formal and informal.
- **Formal Social Control:** Based on explicit, written rules (laws, regulations). It is enforced by the state and specific authorities like police, courts, and government agencies.
- **Informal Social Control:** Based on unwritten norms and values. It is enforced through social pressure via mechanisms like praise, shame, ridicule, and exclusion by family, peers, and the community.

Step 2: Detailed Explanation:
Let's analyze the options based on this distinction:
(A) **Custom:** Long-established traditions and practices. They are unwritten and enforced informally.
(B) **Law:** Codified rules enacted by a political authority (the state) and enforced by legal institutions. This is the quintessential example of formal social control.
(C) **Folkways:** Social norms for routine or casual interaction (e.g., table manners). Violation is seen as odd but not immoral. They are informal.
(D) **Mores:** Norms with great moral significance (e.g., prohibitions against theft or murder). While often codified into law, mores themselves are informal social norms enforced by social

disapproval.

Step 3: Final Answer:
Among the given choices, only Law represents a system of formal, state-sanctioned rules, making it the correct answer.

> **Quick Tip**
>
> To easily differentiate, ask yourself: "Is this rule written down in a legal code and enforced by the police or courts?" If the answer is yes, it's a formal control. If it's enforced by social opinion or tradition, it's informal.

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4. What is the result of modernization?

(A) Emergence of new classes
(B) Industrialization
(C) Unemployment
(D) All of these

Correct Answer: (D) All of these

Solution:

Step 1: Understanding the Concept:
Modernization is a comprehensive process of transformation from a traditional or pre-modern society to a modern one. It involves profound changes in a society's economy, social structure, politics, and culture. The question asks for the outcomes or results of this process.

Step 2: Detailed Explanation:
Let's evaluate each option as a result of modernization:
(A) **Emergence of new classes:** Modernization disrupts traditional social hierarchies. The shift towards industrial capitalism leads to the rise of new social classes, such as the industrial bourgeoisie (factory owners) and the urban proletariat (working class), while older classes like the landed aristocracy may decline. This is a key result.
(B) **Industrialization:** This is a core engine and a fundamental characteristic of modernization. It refers to the shift from an agrarian economy to one dominated by manufacturing and machine production. It is both a driver and a result of the modernization process.
(C) **Unemployment:** While modernization creates new types of jobs, it can also lead to unemployment. Technological advancements can make certain skills obsolete (structural unemployment), and the decline of traditional sectors (like agriculture) can displace workers who are not immediately absorbed into new industries. This is a common social problem associated with modernization.

Step 3: Final Answer:
Since the emergence of new classes, industrialization, and unemployment are all well-documented consequences of the modernization process, the most complete and accurate answer is 'All of these'.

> **Quick Tip**
>
> For questions about broad societal processes like modernization, globalization, or urbanization, the effects are usually wide-ranging and cover economic, social, and political aspects. If multiple options appear to be correct results, the "All of these" option is a strong candidate.

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5. Which one of the following is not a process to bring about change in Indian cultural structure ?

(A) Sanskritization
(B) Industrialization
(C) Westernization
(D) Secularization

Correct Answer: (B) Industrialization

Solution:

Step 1: Understanding the Concept:
The question asks to identify which of the given options is not primarily a process of cultural change in the Indian context. Cultural structure refers to the patterned way of life of a society, including its norms, values, beliefs, and practices.

Step 2: Detailed Explanation:
(A) **Sanskritization:** This is a socio-cultural process defined by M.N. Srinivas, where lower castes emulate the rituals and practices of higher castes to improve their social status. This is a direct process of cultural change.
(C) **Westernization:** This refers to the adoption of Western cultural norms, values, and lifestyles, leading to significant changes in Indian culture.
(D) **Secularization:** This is the process where religious institutions and symbols lose their social significance, which is a fundamental shift in the cultural fabric of a society.
(B) **Industrialization:** This is primarily an **economic process** involving the shift from an agrarian to an industrial economy. While industrialization has massive cultural consequences (like urbanization, changes in family structure, and the rise of new values), it is, at its core, a change in the mode of production, not a cultural process itself in the same way as the others. The other three are inherently processes of cultural and normative change.

Step 3: Final Answer:
Industrialization is an economic process, whereas Sanskritization, Westernization, and Secularization are primarily socio-cultural processes. Therefore, industrialization is the correct answer.

> **Quick Tip**
>
> When analyzing social change, differentiate between the primary nature of a process. Industrialization is economic, democratization is political, and secularization is cultural. While they are all interconnected, their core focus differs.

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6. Which is the smallest minority group in India?

(A) Muslim
(B) Buddhist
(C) Jain
(D) Christian

Correct Answer: (C) Jain

Solution:

Step 1: Understanding the Concept:
The question requires knowledge of the demographic distribution of religious minority groups in India. The most reliable source for this information is the Census of India.

Step 2: Detailed Explanation:
According to the 2011 Census of India, the population percentages of the minority groups listed are as follows:
- **Muslims:** 14.2%
- **Christians:** 2.3%
- **Buddhists:** 0.7%
- **Jains:** 0.4%

Comparing these figures, the Jain community constitutes the smallest percentage of the population among the given options.

Step 3: Final Answer:
Based on the 2011 Census data, Jains are the smallest minority group among the choices provided.

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7. Which one of the following is not a scheduled caste in India?

(A) Washerman
(B) Barber
(C) Dusadh
(D) Carpenter

Correct Answer: (B) Barber (and (D) Carpenter)

Solution:

Step 1: Understanding the Concept:
The Constitution of India provides for lists of Scheduled Castes (SCs) who are eligible for special protections and affirmative action. These lists are specific to each state. The question asks to identify a community that is generally not on the SC list.

Step 2: Detailed Explanation:
Let's examine the typical classification of these caste-based occupational groups:
- **Washerman (Dhobi):** This community is listed as a Scheduled Caste in many states across India.
- **Dusadh:** This is a prominent community that is officially recognized as a Scheduled Caste, particularly in states like Bihar and Uttar Pradesh.
- **Barber (Nai) and Carpenter (Badhai/Suthar):** These are artisan and service communities. Throughout India, they are most commonly classified under Other Backward Classes (OBC), not as Scheduled Castes. They have not historically faced the same degree of "untouchability" that is the primary criterion for inclusion in the SC list.

Since both Barber and Carpenter are generally not considered Scheduled Castes, either option could be correct. However, in such questions, both are valid answers as they fall under the OBC category. We will select (B) as a representative correct answer.

Step 3: Final Answer:
The Barber (Nai) community is classified as an Other Backward Class (OBC) in India, not a Scheduled Caste.

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8. There are how many types of Muslim marriage ?

(A) Two
(B) Three
(C) Four
(D) Five

Correct Answer: (B) Three

Solution:

Step 1: Understanding the Concept:
The question asks about the classification of marriage (Nikah) under Muslim personal law. The classification is based on the legal validity and enforceability of the marital contract.

Step 2: Detailed Explanation:
Under Hanafi (Sunni) law, which is followed by the majority of Muslims in India, marriages are classified into three categories based on their legal validity:
1. **Sahih (Valid):** A marriage that fulfills all the legal requirements and confers all rights and obligations.
2. **Batil (Void):** A marriage that is unlawful from its inception (e.g., marriage prohibited by reasons of consanguinity or affinity). It confers no legal rights or obligations.
3. **Fasid (Irregular):** A marriage that is not completely void but has some legal impediment that can be rectified. For example, a marriage without the required number of witnesses. It has limited legal consequences until the irregularity is removed.
This three-fold classification is a standard and widely accepted legal framework.

Step 3: Final Answer:
Based on the standard legal classification in Sunni jurisprudence, there are three types of Muslim marriage: Valid (Sahih), Void (Batil), and Irregular (Fasid).

Quick Tip

While Shia law recognizes temporary (Muta) marriage, the most common classification question in the Indian context refers to the Sunni law distinction of Sahih (Valid), Batil (Void), and Fasid (Irregular).

9. Which among the following is not an achieved status?

(A) Professor
(B) Collector
(C) Bank officer
(D) Brahmin

Correct Answer: (D) Brahmin

Solution:

Step 1: Understanding the Concept:
Sociology distinguishes between two types of social status:
- **Ascribed Status:** A social position that is assigned to a person at birth or involuntarily later in life (e.g., race, sex, caste). It is not earned or chosen.
- **Achieved Status:** A social position that a person acquires through their own efforts, skills, knowledge, and choices (e.g., a profession, being a parent).

Step 2: Detailed Explanation:
Let's analyze the options:
(A) **Professor:** This is a profession achieved through years of education and expertise.
(B) **Collector:** This is a high-ranking administrative position achieved by passing competitive exams and through career progression.
(C) **Bank officer:** This is a job achieved through education and a selection process.
(D) **Brahmin:** This is a caste status. In the traditional Indian social system, one is born into a caste. It is not earned or achieved; it is an ascribed status.

Step 3: Final Answer:
Brahmin is an ascribed status determined by birth, unlike the other options which are achieved statuses based on personal effort.

Quick Tip

To quickly identify the type of status, ask: "Is this something a person is born into, or is it something they have to work for?" If they are born into it, it's ascribed. If they work for it, it's achieved.

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10. In which year was a National Policy on child labour made ?

(A) 1987
(B) 1991
(C) 1948
(D) 1952

Correct Answer: (A) 1987

Solution:

Step 1: Understanding the Concept:
This is a factual question about a specific piece of social legislation in India aimed at addressing the problem of child labour.

Step 2: Detailed Explanation:
The Government of India adopted the **National Policy on Child Labour** in August **1987**. This policy was formulated to provide a comprehensive framework for tackling child labour. It emphasizes a gradual approach, focusing first on the rehabilitation of children working in hazardous occupations and processes. The policy is multi-faceted, including legal measures, general welfare and development programs, and project-based action plans.

Step 3: Final Answer:
The National Policy on child labour was made in 1987.

> **Quick Tip**
>
> Don't confuse the National Policy on Child Labour (1987) with the Child Labour (Prohibition & Regulation) Act, which was passed a year earlier in 1986. Both are key milestones in addressing child labour in India.

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11. Which marriage among Muslim is temporary in nature?

(A) Nikah
(B) Phasid
(C) Mutah
(D) Mubarat

Correct Answer: (C) Mutah

Solution:

Step 1: Understanding the Concept:
The question asks to identify the specific form of marriage in Islamic law that is for a fixed, temporary period. This requires knowledge of different forms of marriage contracts in Islam.

Step 2: Detailed Explanation:
Let's analyze the given terms:
- **(A) Nikah:** This is the standard, permanent marriage contract in Islam, intended to be for life.
- **(B) Phasid (or Fasid):** This refers to an 'irregular' marriage, which has some procedural

flaw but is not completely void. It is not defined by its duration.

- **(C) Mutah:** This is a temporary marriage contract where the duration of the marriage and the mahr (dower) are specified in advance. At the end of the specified period, the marriage automatically dissolves without a formal divorce. This practice is primarily recognized within the Twelver Shia school of Islam.

- **(D) Mubarat:** This is not a form of marriage, but a form of divorce by mutual consent of the husband and wife.

Step 3: Final Answer:
Mutah marriage is the form of marriage in Islam that is temporary in nature.

> **Quick Tip**
>
> Associate the term 'Mutah' directly with 'temporary marriage' in the context of Islamic law, and remember that it is a practice largely specific to Shia Islam.

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12. In which year was Untouchability Offence Act passed?

(A) 1955
(B) 1976
(C) 1988
(D) 1995

Correct Answer: (A) 1955

Solution:

Step 1: Understanding the Concept:
This question asks for the year of enactment of the central law to enforce the constitutional abolition of untouchability.

Step 2: Detailed Explanation:
Article 17 of the Indian Constitution abolishes the practice of "Untouchability" and makes its enforcement a punishable offense. To give effect to this constitutional provision, the Parliament of India passed the **Untouchability (Offences) Act** in **1955**.
This Act made the practice of untouchability a cognizable offense. It is important to note that this Act was comprehensively amended in 1976 and was renamed the **Protection of Civil Rights Act, 1955**. The question specifically asks when the original act was passed.

Step 3: Final Answer:
The Untouchability (Offences) Act was passed in the year 1955.

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13. Due to which reason is reservation for scheduled caste provided ?

(A) Due to poverty
(B) Due to economic necessities
(C) Due to population
(D) Due to low ritual position

Correct Answer: (D) Due to low ritual position

Solution:

Step 1: Understanding the Concept:
The question asks for the primary justification for providing reservations (affirmative action) to the Scheduled Castes (SCs) in India.

Step 2: Detailed Explanation:
The policy of reservation for Scheduled Castes is rooted in the historical context of the Indian caste system.
- The core reason is to provide social justice and remedy the centuries of discrimination, oppression, and exclusion faced by communities who were considered "untouchable". This status of "untouchability" is a direct consequence of their **low ritual position** in the caste hierarchy.
- While this discrimination led to extreme poverty (A) and economic deprivation (B), these are consequences of the primary social problem. The reservation policy aims to correct the root cause, which is the social backwardness and stigma attached to their ritual status.
- Population (C) is a factor used to determine the *quantum* or percentage of reservation, not the *reason* for providing it.

Step 3: Final Answer:
The fundamental reason for providing reservation to Scheduled Castes is to compensate for the historical injustice and social disabilities arising from their low ritual position and the practice of untouchability.

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14. Who among the following is authorized to declare a caste as scheduled caste ?

(A) President
(B) Scheduled Caste Commissioner
(C) Governor
(D) Union Ministry

Correct Answer: (A) President

Solution:

Step 1: Understanding the Concept:
The question concerns the constitutional authority responsible for specifying which castes are to be included in the list of Scheduled Castes.

Step 2: Detailed Explanation:
The procedure for specifying Scheduled Castes is laid down in **Article 341** of the Constitution of India.
- Clause (1) of Article 341 states that the **President** may, with respect to any State or Union territory, and where it is a State, after consultation with the Governor, specify the castes, races, or tribes which shall be deemed to be Scheduled Castes for that State or Union territory.
- Once this initial notification is made by the President, any subsequent inclusion in or exclusion from the list of Scheduled Castes can only be done by an Act of Parliament.
Therefore, the initial authority to declare or specify a caste as a Scheduled Caste rests with the President of India.

Step 3: Final Answer:
The President of India is authorized to declare a caste as a Scheduled Caste.

> **Quick Tip**
>
> Remember the roles: The President issues the initial notification for the SC/ST list for a state (in consultation with the Governor), and only the Parliament can amend this list later.

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15. Which of the following factors is responsible for change in caste system?

(A) Industrialization
(B) Globalization
(C) Urbanization
(D) All of these

Correct Answer: (D) All of these

Solution:

Step 1: Understanding the Concept:
The question asks to identify the major forces that have led to changes and a weakening of the traditional caste system in India.

Step 2: Detailed Explanation:
The caste system, with its rigid hierarchy and rules, has been significantly impacted by modern socio-economic processes:
- **(A) Industrialization:** The growth of factories and industries created new job opportunities that were not based on caste. It promoted economic mobility based on skill rather than birth.
- **(C) Urbanization:** The migration of people to cities weakened caste ties. The anonymity of city life made it difficult to enforce caste norms regarding purity, pollution, and social interaction.
- **(B) Globalization:** The integration with the global economy and culture has introduced new values of individualism, meritocracy, and human rights, which challenge the hierarchical principles of the caste system. It has also created new economic opportunities outside the traditional caste framework.
All three factors have collectively contributed to the transformation of the caste system.

Step 3: Final Answer:
Industrialization, Globalization, and Urbanization are all significant factors responsible for changes in the caste system. Therefore, 'All of these' is the correct answer.

Quick Tip

Processes of modernization (like industrialization, urbanization, modern education, and globalization) are the primary drivers of change in traditional social structures like the caste system. When you see these options listed, "All of these" is often the correct choice.

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16. Who among the following has propounded the conflict theory of social stratification ?

(A) Weber
(B) Parsons
(C) Marx
(D) Davis

Correct Answer: (C) Marx

Solution:

Step 1: Understanding the Concept:
The question asks to identify the primary sociologist associated with the conflict theory of social stratification. Social stratification refers to the hierarchical arrangement of individuals into social classes, castes, and divisions within a society.

Step 2: Detailed Explanation:
- **(C) Karl Marx:** He is the principal proponent of the conflict theory. Marx argued that social stratification is created by the differing economic interests and conflict between the two main classes in a capitalist society: the *bourgeoisie* (owners of the means of production) and the *proletariat* (workers). He saw class struggle as the engine of social change.
- **(B) Talcott Parsons** and **(D) Kingsley Davis** (along with Wilbert Moore) are leading figures of the *functionalist theory* of stratification, which argues that social inequality is necessary and beneficial for the functioning of society.
- **(A) Max Weber** also offered a conflict-based perspective on stratification, but he proposed a multidimensional view based on Class, Status, and Party. While he is a conflict theorist, Karl Marx is considered the founder and most central figure of the class conflict theory of stratification.

Step 3: Final Answer:
Karl Marx is the sociologist who propounded the foundational conflict theory of social stratification based on class struggle.

> **Quick Tip**
>
> For stratification theories, remember this simple pairing: Conflict Theory = Karl Marx; Functionalist Theory = Davis & Moore/Parsons; Multidimensional Theory = Max Weber.

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17. Who has called Sanskritization as anticipatory Socialization ?

(A) Yogendra Singh
(B) S. C. Dube
(C) K. Davis
(D) C. H. Cooley

Correct Answer: (A) Yogendra Singh

Solution:

Step 1: Understanding the Concepts:
- **Sanskritization:** A concept by M.N. Srinivas describing the process where a lower caste adopts the cultural patterns (rituals, lifestyle) of a higher caste to achieve upward social mobility.
- **Anticipatory Socialization:** A concept by Robert K. Merton where a person or group

adopts the values and behaviors of a group they aspire to join in the future (a reference group).

Step 2: Detailed Explanation:
There is a clear conceptual link between the two ideas. In Sanskritization, the higher caste acts as a 'reference group' for the lower caste, which adopts its norms in 'anticipation' of being accepted into a higher social position.
Several sociologists have discussed this link. However, the Indian sociologist **Yogendra Singh**, in his critical analyses of social change in India, particularly in works like "Modernization of Indian Tradition," explicitly interpreted and analyzed Sanskritization as a form of anticipatory socialization. He connected Srinivas's empirical observation with Merton's theoretical framework.

Step 3: Final Answer:
Yogendra Singh is the sociologist known for explicitly linking and describing Sanskritization as a process of anticipatory socialization.

Quick Tip

This question tests your ability to connect concepts from different theorists. Remember the chain: Sanskritization (Srinivas) is an example of Reference Group Behaviour (Merton), which is a form of Anticipatory Socialization (Merton). Yogendra Singh is credited with making this analytical link in the Indian context.

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18. In which year was the law of 'Triple Talaq' passed from both the houses of parliament ?

(A) 2018
(B) 2017
(C) 2019
(D) 2020

Correct Answer: (C) 2019

Solution:

Step 1: Understanding the Concept:
The question asks for the year when the legislation criminalizing the practice of instant triple talaq (Talaq-e-Biddat) was passed by the Indian Parliament.

Step 2: Detailed Explanation:
- In **2017**, the Supreme Court of India, in the Shayara Bano case, declared the practice of instant triple talaq unconstitutional.
- Following this judgment, the government introduced a bill in Parliament. The **Muslim Women (Protection of Rights on Marriage) Act, 2019**, which makes instant triple talaq

a criminal offense, was passed by the Lok Sabha on July 25, 2019, and by the Rajya Sabha on July 30, **2019**.
- It received the President's assent on July 31, 2019.

Step 3: Final Answer:
The law on 'Triple Talaq' was passed by both houses of Parliament in the year 2019.

> **Quick Tip**
>
> It is crucial to differentiate between the year of the Supreme Court judgment (2017) and the year the Act of Parliament was passed (2019). The question specifically asks about the law passed by the houses of parliament.

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19. Which sociologist used the term 'social control' for the first time?

(A) Marx
(B) Ross
(C) Comte
(D) MacIver

Correct Answer: (B) Ross

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sociologist who coined and introduced the term 'social control' into the discipline's lexicon.

Step 2: Detailed Explanation:
The term 'social control' was introduced and popularized by the American sociologist **Edward Alsworth Ross (E. A. Ross)**. He is credited with being the first to systematically develop this concept.
He published a series of articles on the subject in the American Journal of Sociology beginning in 1896, which were later compiled into his seminal book titled **"Social Control"** in **1901**. He used the term to refer to all the social mechanisms and processes by which society regulates individual and group behavior.

Step 3: Final Answer:
E. A. Ross was the first sociologist to use and elaborate on the term 'social control'.

20. History of Indian society is divided into how many periods ?

(A) Two
(B) Three
(C) Four
(D) Five

Correct Answer: (B) Three

Solution:

Step 1: Understanding the Concept:
The question asks about the standard periodization used by historians and social scientists to structure the history of India.

Step 2: Detailed Explanation:
The conventional and most widely accepted academic division of Indian history is into three periods:
1. **Ancient Period:** From pre-history (Indus Valley Civilization) up to approximately the 7th-8th century CE (post-Harsha period).
2. **Medieval Period:** From the 8th century CE to the 18th century CE, covering the Sultanates and the Mughal Empire.
3. **Modern Period:** From the mid-18th century onwards, covering the establishment of British rule, the independence struggle, and post-independence India.
This three-fold division is standard in historical scholarship, replacing the older colonial-era periodization of Hindu, Muslim, and British periods.

Step 3: Final Answer:
The history of Indian society is conventionally divided into three periods: Ancient, Medieval, and Modern.

21. There are how many Ashrams in Hindu society?

(A) Four
(B) Five
(C) Three
(D) Two

Correct Answer: (A) Four

Solution:

Step 1: Understanding the Concept:
The question refers to the traditional Hindu concept of Ashramas, which represents the stages of life through which a man of the 'twice-born' varnas is expected to pass.

Step 2: Detailed Explanation:
The classical Hindu scriptures outline four Ashramas or stages of life:
1. **Brahmacharya:** The student stage, focused on education and celibacy.
2. **Grihastha:** The householder stage, focused on marriage, family, and worldly pursuits.
3. **Vanaprastha:** The retirement stage (or forest-dweller), marked by a gradual withdrawal from worldly responsibilities.
4. **Sannyasa:** The renunciation stage, dedicated to spiritual pursuits and detachment from material life.
This system is known as the Ashrama Dharma.

Step 3: Final Answer:
There are four Ashrams prescribed in traditional Hindu society.

Quick Tip

Remember the four Purusharthas (goals of life: Dharma, Artha, Kama, Moksha) and the four Ashramas (stages of life: Brahmacharya, Grihastha, Vanaprastha, Sannyasa) as foundational concepts of Hindu social philosophy.

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22. In which year was Ashok Mehta Committee constituted ?

(A) 1956
(B) 1958
(C) 1977
(D) 1979

Correct Answer: (C) 1977

Solution:

Step 1: Understanding the Concept:
This question asks for the year of establishment of a major committee on the Panchayati Raj system in India.

Step 2: Detailed Explanation:
The **Ashok Mehta Committee** was appointed by the Janata Party government in **December 1977** to review the existing Panchayati Raj institutions and make recommendations for their revitalization. The committee was chaired by Ashok Mehta. It submitted its report in August 1978, famously recommending a two-tier system of Panchayati Raj instead of the three-tier system suggested by the earlier Balwant Rai Mehta Committee.

Step 3: Final Answer:
The Ashok Mehta Committee was constituted in 1977.

> **Quick Tip**
>
> Create a timeline of important committees on Panchayati Raj to remember the years: Balwant Rai Mehta Committee (1957), Ashok Mehta Committee (1977), G.V.K. Rao Committee (1985), and L.M. Singhvi Committee (1986).

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23. There are how many types of divorce among the Muslims ?

(A) Two
(B) Four
(C) Five
(D) Six

Correct Answer: (B) Four

Solution:

Step 1: Understanding the Concept:
The question asks for a classification of the modes of divorce under Muslim personal law. The methods can be categorized based on who initiates the divorce or the manner in which it is obtained.

Step 2: Detailed Explanation:
The various methods of divorce in Muslim law can be broadly grouped into four main categories:
1. **By the Husband:** This includes different forms of *Talaq* pronounced by the husband (e.g., Talaq-ul-Sunnat, Talaq-ul-Biddat).
2. **By the Wife:** This is possible if the right to divorce has been delegated to her by the

husband (*Talaq-e-Tafweez*).
3. **By Mutual Consent:** This includes *Khula* (where the wife seeks divorce in return for giving up some consideration, usually her dower) and *Mubarat* (divorce by mutual agreement).
4. **By Judicial Decree:** A court can dissolve the marriage on various grounds under the Dissolution of Muslim Marriages Act, 1939. This process is known as *Faskh*.
This gives a comprehensive classification into four principal types.

Step 3: Final Answer:
Based on a broad classification of the modes of dissolution of marriage, there can be considered four types of divorce among Muslims.

> **Quick Tip**
>
> To simplify complex legal topics, categorize them based on a simple principle. For Muslim divorce, classifying by the agent who initiates it (Husband, Wife, Both, or Court) provides a clear four-part structure.

---

24. Who had established All India Harijan Sevak Sangh in 1932 ?

(A) Bhim Rao Ambedkar
(B) Kanshi Ram
(C) Mahatma Gandhi
(D) Jyotiba Phule

Correct Answer: (C) Mahatma Gandhi

Solution:

Step 1: Understanding the Concept:
The question asks to identify the founder of the All India Harijan Sevak Sangh, a significant social reform organization.

Step 2: Detailed Explanation:
The All India Harijan Sevak Sangh was founded by **Mahatma Gandhi** on September 30, **1932**. He established the organization following his fast at Yerwada Jail in Pune, which led to the Poona Pact. The primary objective of the Sangh was to eradicate untouchability from Indian society and work for the social, economic, and cultural upliftment of the 'Harijans' (a term coined by Gandhi for the so-called 'untouchables', meaning 'children of God').

Step 3: Final Answer:
Mahatma Gandhi established the All India Harijan Sevak Sangh in 1932.

25. In which year was the Child Marriage Restraint Act first enacted ?

(A) 1850
(B) 1895
(C) 1925
(D) 1929

Correct Answer: (D) 1929

Solution:

Step 1: Understanding the Concept:
The question asks for the year of enactment of the first central legislation in India that restrained the practice of child marriage.

Step 2: Detailed Explanation:
The **Child Marriage Restraint Act** was passed in **1929**. This act is popularly known as the **Sarda Act**, after its sponsor, Harbilas Sarda. It was a landmark piece of social legislation for its time.
The Act fixed the minimum age of marriage for girls at 14 years and for boys at 18 years. It was enacted on September 28, 1929, and came into force on April 1, 1930.

Step 3: Final Answer:
The Child Marriage Restraint Act was first enacted in 1929.

26. Who has propounded the concept of dominant caste ?

(A) R. Indra
(B) S. C. Dube
(C) A. R. Desai

(D) M. N. Srinivas

Correct Answer: (D) M. N. Srinivas

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sociologist who introduced the concept of 'dominant caste' to analyze the power structure in rural India.

Step 2: Detailed Explanation:
The concept of the **dominant caste** was propounded by the eminent Indian sociologist **M. N. Srinivas**. He first introduced this concept in his essay 'The Social System of a Mysore Village' (1955).
According to Srinivas, a caste is considered dominant when it possesses several attributes, including:
- Numerical strength in the local area.
- Significant economic power (primarily land ownership).
- Political power.
- A relatively high ritual status in the local caste hierarchy.
This concept became a powerful tool for understanding rural social dynamics and power relations.

Step 3: Final Answer:
M. N. Srinivas propounded the concept of dominant caste.

> **Quick Tip**
>
> Associate key concepts of Indian sociology with their proponents. The most important pairing is M. N. Srinivas -¿ Sanskritization, Westernization, and Dominant Caste.

---

27. Who among the following is not a sociologist ?

(A) Auguste Comte
(B) MacIver
(C) G. S. Ghurye
(D) Darwin

Correct Answer: (D) Darwin

Solution:

Step 1: Understanding the Concept:
The question requires identifying the individual who is not a sociologist from the given list of influential thinkers.

Step 2: Detailed Explanation:
Let's review the contributions of each individual:
- **(A) Auguste Comte:** A French philosopher often regarded as the founder or "father" of sociology and positivism.
- **(B) Robert MacIver:** A prominent Scottish-American sociologist known for his work on social causation and his book "Society: An Introductory Analysis".
- **(C) G. S. Ghurye:** An Indian sociologist widely considered the "father of Indian sociology" for his pioneering work in establishing the discipline in India.
- **(D) Charles Darwin:** A British naturalist and biologist. He is famous for his theory of evolution by natural selection, a cornerstone of modern biology. He was not a sociologist.

Step 3: Final Answer:
Charles Darwin was a biologist, not a sociologist.

> **Quick Tip**
>
> Be familiar with the founding figures of sociology (like Comte, Spencer, Durkheim, Weber) and key figures from other disciplines (like Darwin in biology, Adam Smith in economics, Freud in psychology) to answer such questions correctly.

---

28. 'FERA law' is related with which of the following ?

(A) Child labour
(B) Trafficking
(C) Prostitution
(D) Black money

Correct Answer: (D) Black money

Solution:

Step 1: Understanding the Concept:
The question asks about the subject matter of the 'FERA' law in India.

Step 2: Detailed Explanation:
FERA stands for the **Foreign Exchange Regulation Act**. It was a law passed in India in 1973.
- The primary purpose of FERA was to impose very strict regulations on all transactions involving foreign exchange, securities, and property held abroad.

- Due to its stringent and restrictive nature, it was a powerful tool used by enforcement agencies to curb illegal activities related to foreign currency, such as hawala transactions and the stashing of unaccounted wealth, commonly known as **black money**, in foreign countries.
- FERA was repealed in 1999 and replaced by the more liberal Foreign Exchange Management Act (FEMA).

Step 3: Final Answer:
The FERA law was primarily related to the regulation of foreign exchange and was used to combat economic offenses, including the generation and transfer of black money.

> **Quick Tip**
>
> Remember the full forms of important legal acronyms. FERA (Foreign Exchange Regulation Act) immediately points towards its connection with currency and economic offenses, distinguishing it from laws related to social crimes like trafficking or child labour.

---

29. Which among the following is not a part of Varna system ?

(A) Brahmin
(B) Kshatriya
(C) Vaishya
(D) Kushwaha

Correct Answer: (D) Kushwaha

Solution:

Step 1: Understanding the Concept:
The question requires differentiating between the theoretical 'Varna' system and the practical 'Jati' system in Hindu society.

Step 2: Detailed Explanation:
The **Varna** system is the ancient, four-fold hierarchical classification of society described in Hindu scriptures. The four Varnas are:
1. **Brahmin** (priests, scholars)
2. **Kshatriya** (warriors, rulers)
3. **Vaishya** (merchants, landowners)
4. **Shudra** (labourers, service providers)
On the other hand, **Kushwaha** is a *jati* or a specific community/caste. Jatis are the thousands of endogamous social groups that form the practical reality of the caste system. The Kushwaha community is an agricultural caste, typically classified as an OBC. It is a specific caste, not one of the four broad Varna categories.

Step 3: Final Answer:
Kushwaha is a jati (caste), not one of the four Varnas.

---

30. What is the minimum number of members in a Gram Panchayat ?

(A) Eight
(B) Ten
(C) Twelve
(D) Fourteen

Correct Answer: (A) Eight (with caveats)

Solution:

Step 1: Understanding the Concept:
The question asks for the minimum number of elected members (Panchs or Ward Members) in a Gram Panchayat in India.

Step 2: Detailed Explanation:
The constitution and composition of Gram Panchayats are governed by the respective **State Panchayati Raj Acts**. Therefore, there is **no single, uniform minimum number** of members applicable throughout India. The number of members typically depends on the population of the Panchayat area and varies from state to state.
For example: - In Uttar Pradesh, a Gram Panchayat can have from 7 to 15 members. - In Haryana, the number ranges from 6 to 20. - In many states, the lower limit is often an odd number like 5, 7, or 9.
The options provided (8, 10, 12, 14) are all even and do not reflect the common lower limits in many states. This suggests the question may be flawed or specific to a particular state's act not mentioned. However, if forced to choose from the given options, the **lowest value** presented is the most logical choice for a "minimum".

Step 3: Final Answer:
Given the options, Eight (8) is the lowest number and thus the most plausible answer for a minimum, although it must be noted that the actual minimum varies by state and is often lower.

31. Who among the following has divided group into In-group and Out-group?

(A) MacIver
(B) Green
(C) Sumner
(D) Cooley

Correct Answer: (C) Sumner

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sociologist who introduced the fundamental classification of social groups into 'in-groups' and 'out-groups'.

Step 2: Detailed Explanation:
The distinction between in-groups and out-groups was developed by the American sociologist **William Graham Sumner**. In his influential 1906 book, **"Folkways"**, he defined these terms:
- **In-group:** The group to which an individual belongs and identifies with, characterized by a sense of loyalty, solidarity, and "we-feeling".
- **Out-group:** A group to which an individual does not belong, often viewed with a sense of indifference, competition, or even hostility.
This concept is central to understanding group dynamics, identity, and intergroup relations.
Charles Horton Cooley, another sociologist listed, is known for classifying groups into primary and secondary groups.

Step 3: Final Answer:
William Graham Sumner divided groups into In-group and Out-group.

Quick Tip

Create a quick mental mapping of sociologists and their group classifications: Sumner -¿ In-groups/Out-groups; Cooley -¿ Primary/Secondary groups; Tönnies -¿ Gemeinschaft/Gesellschaft (Community/Society).

32. According to Auguste Comte, sociology is closest to which subject ?

(A) Anthropology
(B) Social Anthropology
(C) Biology
(D) Physics

Correct Answer: (C) Biology

Solution:

Step 1: Understanding the Concept:
The question refers to Auguste Comte's "Hierarchy of Sciences," a key concept in his positivist philosophy that organizes scientific disciplines based on their complexity and historical development.

Step 2: Detailed Explanation:
Comte arranged the sciences in a specific order, from the most general and simple to the most particular and complex. Each science in the hierarchy depends on the laws of the science below it. His hierarchy is as follows:
1. Mathematics
2. Astronomy
3. Physics
4. Chemistry
5. **Biology**
6. **Sociology**
According to this hierarchy, Sociology is the "Queen of Sciences" as it is the most complex and the last to develop. It rests directly on the foundations of **Biology**, the science of living organisms. Comte often used biological analogies to describe society (e.g., social statics and dynamics as equivalent to anatomy and physiology), further highlighting the close relationship he saw between the two disciplines.

Step 3: Final Answer:
In Auguste Comte's hierarchy of sciences, sociology is placed immediately after biology, making it the subject to which sociology is closest.

Quick Tip

To remember Comte's hierarchy, think of it as a ladder of complexity: from the non-living (Physics, Chemistry) to the living (Biology) and finally to the social (Sociology). Each step depends on the one before it.

---

33. Who was the King of France during French Revolution ?

(A) Louis XVI
(B) Louis XIV
(C) Edward
(D) Czar

Correct Answer: (A) Louis XVI

Solution:

Step 1: Understanding the Concept:
This question asks for the monarch of France at the time of the French Revolution, a pivotal event in world history that began in 1789.

Step 2: Detailed Explanation:
The French Revolution is conventionally dated from the storming of the Bastille on July 14, 1789.
- **Louis XVI** of the House of Bourbon was the reigning King of France at that time. He ascended to the throne in 1774.
- His reign was marked by severe financial crisis, which was a major cause of the revolution.
- He was eventually deposed and executed by guillotine in 1793.
- Louis XIV, the "Sun King," ruled much earlier, from 1643 to 1715.
- Edward is an English royal name, and Czar (or Tsar) was the title of the ruler of Russia.

Step 3: Final Answer:
Louis XVI was the King of France when the French Revolution began.

Quick Tip

Remember the key figures of the French Revolution: King Louis XVI and his wife, Marie Antoinette. Differentiating him from the earlier, more absolutist Louis XIV is crucial.

---

34. Who among the following is associated with the synthetic school of sociology ?

(A) Auguste Comte
(B) Emile Durkheim
(C) Pareto
(D) Spencer

Correct Answer: (B) Emile Durkheim

Solution:

Step 1: Understanding the Concept:
In sociology, there was a debate about its scope, leading to two main schools of thought:
- **The Formalistic (or Specialist) School:** Argued that sociology should be a specific, pure science studying only the 'forms' of social relationships (e.g., Georg Simmel).
- **The Synthetic School:** Argued that sociology should be a general science, synthesizing the findings of other social sciences (like history, economics, political science) to provide a complete picture of society.

Step 2: Detailed Explanation:
- **Emile Durkheim** is a key proponent of the synthetic school. His work, like "The Division of Labour in Society," drew upon law, economics, and history to understand social solidarity. He viewed sociology as the study of 'social facts' in their totality.
- Auguste Comte and Herbert Spencer are also considered forerunners of this school because of their encyclopedic approach to studying society.
- However, Durkheim is most strongly and directly associated with establishing the synthetic approach as a major sociological tradition. Vilfredo Pareto is generally associated with a different tradition focusing on logical-experimental science.

Step 3: Final Answer:
Emile Durkheim is a prominent sociologist associated with the synthetic school of sociology.

Quick Tip

To remember the schools of scope: think 'Formalistic = Forms' (Simmel) and 'Synthetic = Synthesis' (Durkheim, Sorokin, Hobhouse). The synthetic school sees sociology as a broad, integrative discipline.

---

35. Which of the following subjects comes first in the Comte's hierarchical principle of sciences ?

(A) Biology
(B) Mathematics
(C) Sociology
(D) Physics

Correct Answer: (B) Mathematics

Solution:

Step 1: Understanding the Concept:
The question refers to Auguste Comte's "Hierarchy of Sciences," which arranges scientific disciplines based on increasing complexity and decreasing generality. The science that "comes first" is the most basic and general one upon which all others are built.

Step 2: Detailed Explanation:
Comte's hierarchy of the six fundamental sciences is as follows:

1. **Mathematics** (The most general and basic)
2. Astronomy
3. Physics
4. Chemistry
5. Biology
6. Sociology (The most complex and specific)

Each science in the list depends on the principles of the ones that come before it. Therefore, Mathematics is the foundational science that comes first in his hierarchy.

Step 3: Final Answer:
Mathematics comes first in Auguste Comte's hierarchical principle of sciences.

> **Quick Tip**
>
> Remember Comte's hierarchy as a pyramid: Mathematics is the broad base, and Sociology is the pinnacle. The order is based on logical dependence, from simple to complex.

---

36. Which of the following fundamental features of Jajmani system is based on exchange?

(A) Documents
(B) Land
(C) Goods and services
(D) Money

Correct Answer: (C) Goods and services

Solution:

Step 1: Understanding the Concept:
The Jajmani system was a traditional economic system in rural India. It was based on a network of reciprocal relationships between different caste groups. The question asks about the primary medium of exchange within this system.

Step 2: Detailed Explanation:
The core of the Jajmani system was the exchange of services for goods.
- Lower caste groups, known as 'Kamin' or 'Praja', provided specialized services (like pottery, carpentry, barbering, washing clothes) to the landowning upper castes, known as 'Jajmans'.
- In return, the Jajmans did not typically pay in cash (money). Instead, they compensated the Kamins with a fixed share of the agricultural produce (goods) and other customary payments.
- Therefore, the system was a non-monetary (or minimally monetary) economy based on the

direct exchange of goods and services.

Step 3: Final Answer:
The fundamental exchange in the Jajmani system was based on goods and services.

> **Quick Tip**
>
> Think of the Jajmani system as a form of traditional barter economy embedded in the caste structure. It's about service castes (Kamins) serving landowning castes (Jajmans) in exchange for grain and other necessities, not cash.

---

37. In which year was Enforcement Directorate established ?

(A) 1957
(B) 2009
(C) 2014
(D) 2019

Correct Answer: (A) 1957

Solution:

Step 1: Understanding the Concept:
This is a factual question asking for the year of establishment of the Enforcement Directorate (ED), a specialized financial investigation agency in India.

Step 2: Detailed Explanation:
- The origin of the Enforcement Directorate goes back to **1st May 1956**, when an 'Enforcement Unit' was formed in the Department of Economic Affairs to handle exchange control law violations under the Foreign Exchange Regulation Act, 1947 (FERA '47).
- In the year **1957**, this unit was renamed as the **'Enforcement Directorate'**, and a second branch was opened in Madras (now Chennai).
- Since the question asks when the 'Enforcement Directorate' was established, and the renaming happened in 1957, this is the most accurate answer among the given choices.

Step 3: Final Answer:
The Enforcement Directorate was established in 1957 (by renaming the Enforcement Unit formed in 1956).

---

38. Who among the following has given the theory of 'Sociology of Religions'?

(A) Marx
(B) Tylor
(C) Weber
(D) Durkheim

Correct Answer: (D) Durkheim

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sociologist who gave a foundational theory for the "Sociology of Religion" as a distinct field of study.

Step 2: Detailed Explanation:
While several sociologists have studied religion, two are considered central to the founding of its sociological study:
- **Max Weber:** He wrote extensively on religion, most famously in "The Protestant Ethic and the Spirit of Capitalism," where he analyzed the relationship between religious ideas and economic development. This is a sociology *of* religion.
- **Emile Durkheim:** In his work "The Elementary Forms of the Religious Life," Durkheim proposed a general theory of religion itself. He argued that the essence of religion is the worship of society and that religious rituals create social solidarity. This work is considered a foundational text that established the functionalist approach to the sociology of religion.
Both Weber and Durkheim are correct answers in a broad sense. However, Durkheim's work is often seen as providing a more universal and systematic sociological theory of what religion *is* and what it *does* for society, thus being a more direct answer to "the theory of 'Sociology of Religions'".

Step 3: Final Answer:
Emile Durkheim is a key founder of the sociology of religion, known for his theory on the social functions of religion.

39. Which one is not a primary kin ?

(A) Husband-Wife
(B) Uncle
(C) Father-Son
(D) Brother-Sister

Correct Answer: (B) Uncle

Solution:

Step 1: Understanding the Concept:
Kinship is classified into different degrees of closeness.
- **Primary Kin:** Individuals with a direct relationship. There are eight such relationships: Husband-Wife, Father-Son, Father-Daughter, Mother-Son, Mother-Daughter, Brother-Sister, Brother-Brother, Sister-Sister.
- **Secondary Kin:** The primary kin of one's primary kin (e.g., father's brother, i.e., uncle).
- **Tertiary Kin:** The primary kin of one's secondary kin (e.g., uncle's son, i.e., cousin).

Step 2: Detailed Explanation:
- (A) Husband-Wife, (C) Father-Son, and (D) Brother-Sister are all direct, one-to-one relationships, making them primary kin.
- (B) An Uncle is one's father's brother or mother's brother. This is not a direct relationship. It is mediated through a parent. Therefore, an uncle is a secondary kin.

Step 3: Final Answer:
An Uncle is a secondary kin, not a primary kin.

40. Which one of the following is the example of achievement status ?

(A) Girl
(B) Doctor
(C) Brahmin
(D) Boy

Correct Answer: (B) Doctor

Solution:

Step 1: Understanding the Concept:
Sociology differentiates social status into two types:
- **Ascribed Status:** A social position assigned at birth or involuntarily assumed later in life (e.g., sex, race, caste).
- **Achieved Status:** A social position acquired through personal effort, skill, and choice (e.g., a profession).

Step 2: Detailed Explanation:
- (A) Girl and (D) Boy are statuses based on sex, which is ascribed at birth.
- (C) Brahmin is a caste status, which is also ascribed at birth in the traditional Indian system.
- (B) Doctor is a professional status that is achieved through extensive education, training, and qualification. It is not something one is born into.

Step 3: Final Answer:
Doctor is an example of an achieved status.

Quick Tip

A simple test to differentiate is to ask: "Did the person have to do something to get this status?" If yes, it's achieved. If no, it's ascribed.

---

41. How many functions of Gram Panchayat have been narrated in Bihar Panchayati Raj Act, 1993?

(A) 20
(B) 25
(C) 28
(D) 30

Correct Answer: (C) 28

Solution:

Step 1: Understanding the Concept:
The question asks for the number of functions assigned to Gram Panchayats under a specific state law, the Bihar Panchayati Raj Act of 1993. This is a specific factual question related to Indian polity and local governance.

Step 2: Detailed Explanation:
The 73rd Constitutional Amendment Act, 1992, added the Eleventh Schedule to the Constitution, which lists 29 subjects that can be devolved to Panchayats. State governments then enact their own laws specifying the functions.
The Bihar Panchayati Raj Act, 1993, which was in effect until it was replaced by the 2006 Act, outlined the powers and functions of Gram Panchayats. Section 22 of this Act detailed these functions. While the Eleventh Schedule has 29 items, the 1993 Bihar Act specifically enumerated a list that is commonly cited as containing **28** major functional areas.
Therefore, in the context of the 1993 Act, the number of functions is considered to be 28.

Step 3: Final Answer:
The Bihar Panchayati Raj Act, 1993, narrated 28 functions for the Gram Panchayat.

> **Quick Tip**
>
> Remember that the Eleventh Schedule of the Indian Constitution lists 29 subjects for Panchayats. However, specific state acts may group or list these functions slightly differently. For exam purposes, the number 29 is the constitutional standard, but state-specific questions may have a different answer.

---

42. Which Chief Minister started the 'Bihar Berojgari Bhatta Yojana' ?

(A) Nitish Kumar
(B) Lalu Prasad
(C) Jitan Ram Manjhi
(D) Jagannath Mishra

Correct Answer: (A) Nitish Kumar

Solution:

Step 1: Understanding the Concept:
The question asks to identify the Chief Minister of Bihar who launched the unemployment allowance scheme known as 'Berojgari Bhatta Yojana'.

Step 2: Detailed Explanation:
The 'Bihar Berojgari Bhatta Yojana' (unemployment allowance scheme) was launched by the government of Bihar under the leadership of Chief Minister **Nitish Kumar**. The scheme is part of his "Saat Nishchay" (Seven Resolves) program for good governance.

It was officially known as the "Mukhyamantri Nishchay Swayam Sahayata Bhata Yojana" and was launched to provide financial assistance to unemployed youth between the ages of 20 and 25 to help them search for jobs.

Step 3: Final Answer:
Nitish Kumar started the 'Bihar Berojgari Bhatta Yojana'.

> **Quick Tip**
>
> Associate major state-level welfare schemes with the Chief Minister who launched them. The "Saat Nishchay" program is a signature initiative of Nitish Kumar's government in Bihar.

---

43. Who propounded Animism theory of religion?

(A) Tylor
(B) Frazer
(C) Max Weber
(D) Durkheim

Correct Answer: (A) Tylor

Solution:

Step 1: Understanding the Concept:
The question asks to identify the scholar who proposed the theory of 'Animism' as the origin of religion. Animism is the belief that all natural objects, phenomena, and the universe itself possess souls or spirits.

Step 2: Detailed Explanation:
The theory of Animism was propounded by the English anthropologist **Sir Edward Burnett Tylor** in his book "Primitive Culture" (1871).
- Tylor argued that the earliest form of religion was the belief in spirits, which arose from early humans' attempts to explain phenomena like dreams, visions, and death.
- He considered this belief in spiritual beings as the minimum definition of religion.
- James Frazer, his student, further developed these ideas in "The Golden Bough," but Tylor is credited with originating the theory.

Step 3: Final Answer:
E. B. Tylor propounded the Animism theory of religion.

---

44. Which day is observed as International Day against Drug Abuse and Illicit Trafficking?

(A) 26th June
(B) 11th June
(C) 27th June
(D) 5th June

Correct Answer: (A) 26th June

Solution:

Step 1: Understanding the Concept:
This is a factual question asking for the specific date of an international observance designated by the United Nations.

Step 2: Detailed Explanation:
The International Day against Drug Abuse and Illicit Trafficking is observed annually on **26th June**.
This day was designated by the United Nations General Assembly in December 1987. The date was chosen to commemorate Lin Zexu's dismantling of the opium trade in Humen, Guangdong, just before the First Opium War in China. The day aims to raise awareness about the major problem that illicit drugs represent to society.

Step 3: Final Answer:
The International Day against Drug Abuse and Illicit Trafficking is observed on 26th June.

---

45. Who said, "Urbanism is a way of life"?

(A) Wirth
(B) Bergel
(C) Ross

(D) Ghurye

Correct Answer: (A) Wirth

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sociologist who authored the famous statement defining urbanism not just as a location but as a distinct social and cultural experience.

Step 2: Detailed Explanation:
The phrase "Urbanism is a way of life" comes from the title of a highly influential essay, **"Urbanism as a Way of Life,"** published in 1938 by **Louis Wirth**, a sociologist associated with the Chicago School.
In this essay, Wirth argued that the unique characteristics of cities—large population size, high density, and social heterogeneity—produce a distinct mode of living characterized by impersonal, superficial, and transitory social relations.

Step 3: Final Answer:
Louis Wirth said, "Urbanism is a way of life".

Quick Tip

For urban sociology, the Chicago School is paramount. Remember its key figures and their core ideas: Louis Wirth -¿ Urbanism as a Way of Life; Robert Park -¿ Human Ecology.

---

46. Who has given racial interpretation of origin of caste system ?

(A) Morgan
(B) Risley
(C) Nesfield
(D) Sachchidanand

Correct Answer: (B) Risley

Solution:

Step 1: Understanding the Concept:
The question asks to identify the scholar who proposed the theory that the caste system in India originated from racial differences between invading Aryans and the indigenous populations.

Step 2: Detailed Explanation:

Sir Herbert Hope Risley, a British colonial administrator and ethnographer, was the foremost proponent of the racial theory of caste.
- In his work, particularly "The People of India" (1908), Risley argued that caste originated from the encounter between the light-skinned, "Aryan" invaders and the dark-skinned, "Dravidian" natives.
- He used anthropometric measurements (like the nasal index) to classify Indian populations into different racial types and tried to correlate these physical features with caste hierarchy.
- Other scholars listed proposed different theories: J. C. Nesfield, for instance, argued for an occupational theory of caste.

Step 3: Final Answer:

Herbert Risley has given the racial interpretation of the origin of the caste system.

> **Quick Tip**
>
> Associate key theories of caste origin with their main proponents: Racial Theory -¿ Herbert Risley; Occupational Theory -¿ Nesfield; Religious/Brahmanical Theory -¿ G.S. Ghurye.

---

47. Which among the following cannot be said to be the effect of alcoholism?

(A) Decline of health
(B) Decrease in crime
(C) Personal disorganization
(D) Familial disorganization

Correct Answer: (B) Decrease in crime

Solution:

Step 1: Understanding the Concept:
The question asks to identify which of the options is NOT a consequence of alcoholism. This requires understanding the socio-medical impacts of alcohol abuse.

Step 2: Detailed Explanation:
Let's analyze the effects of alcoholism:
- **(A) Decline of health:** Alcoholism is known to cause numerous health problems, including liver disease, heart problems, and neurological damage. This is a direct effect.
- **(C) Personal disorganization:** Alcohol abuse often leads to job loss, financial problems, and a general inability to manage one's life. This is a clear effect.
- **(D) Familial disorganization:** Alcoholism frequently contributes to marital conflict, domestic violence, and breakdown of family relationships. This is a well-documented effect.

- **(B) Decrease in crime:** This is incorrect. Numerous studies show a strong correlation between alcohol abuse and an *increase* in crime, including violent crimes, drink-driving offenses, and public disorder. Alcohol lowers inhibitions and impairs judgment, which can lead to criminal behavior. Therefore, a decrease in crime cannot be an effect of alcoholism.

Step 3: Final Answer:
A decrease in crime cannot be said to be the effect of alcoholism; in fact, the opposite is true.

> **Quick Tip**
>
> When faced with a "which is not" question, evaluate each option's validity. The one that contradicts established facts is the correct answer. The link between alcohol and increased crime is a well-established fact.

---

48. In which year was Jammu & Kashmir state divided into two union territories ?

(A) 2018
(B) 2019
(C) 2020
(D) 2021

Correct Answer: (B) 2019

Solution:

Step 1: Understanding the Concept:
This is a factual question about a major constitutional and administrative change in India regarding the status of the state of Jammu and Kashmir.

Step 2: Detailed Explanation:
- In August **2019**, the Parliament of India passed the Jammu and Kashmir Reorganisation Act, 2019.
- This act contained provisions to reconstitute the state of Jammu and Kashmir into two separate union territories:
1. The Union Territory of Jammu and Kashmir.
2. The Union Territory of Ladakh.
- The act came into effect on 31 October 2019.

Step 3: Final Answer:
The state of Jammu & Kashmir was divided into two union territories in the year 2019.

49. In which year was Sarva Shiksha Abhiyan launched ?

(A) 1992
(B) 1993
(C) 1994
(D) 1995

Correct Answer: (None of the above) The correct year is 2001.

Solution:

Step 1: Understanding the Concept:
The question asks for the launch year of Sarva Shiksha Abhiyan (SSA), a flagship Government of India program for the universalization of elementary education.

Step 2: Detailed Explanation:
The Sarva Shiksha Abhiyan (SSA) was officially launched in **2001** by the government of India, led by Prime Minister Atal Bihari Vajpayee. Its goal was to provide useful and relevant elementary education for all children in the 6-14 age group by 2010.
The options provided in the question (1992, 1993, 1994, 1995) are incorrect. They likely refer to an earlier, similar program. The District Primary Education Programme (DPEP), a precursor to SSA, was launched in 1994. However, the question specifically asks about Sarva Shiksha Abhiyan.

Step 3: Final Answer:
The options provided are incorrect. The Sarva Shiksha Abhiyan was launched in the year 2001.

Quick Tip

Be cautious of questions with potentially incorrect options. Know the correct facts independently. SSA (2001) is a different program from DPEP (1994). If you must choose the 'best' option, sometimes the closest date to a precursor program is intended, but it's important to know the correct answer.

50. The concept of Sanskritization is closely related to which of the following ?

(A) Reference group
(B) Primary group
(C) Interest group
(D) Tertiary group

Correct Answer: (A) Reference group

Solution:

Step 1: Understanding the Concepts:
- **Sanskritization:** A concept by M.N. Srinivas describing the process where a 'low' caste or tribe takes over the customs, rituals, and way of life of a 'high' or dominant caste.
- **Reference Group:** A concept by R.K. Merton referring to a group to which an individual compares themselves or aspires to belong. This group serves as a standard for evaluating one's own behavior and attitudes.

Step 2: Detailed Explanation:
In the process of Sanskritization, the 'high' or dominant caste whose customs are being emulated serves as a model for the 'low' caste. The lower caste is aspiring to raise its status by adopting the norms of this higher group. Therefore, the higher caste is functioning as a **reference group** for the lower caste. The lower caste is engaging in 'anticipatory socialization' by adopting the behaviors of the group it wishes to join or be associated with.

Step 3: Final Answer:
The concept of Sanskritization is closely related to the concept of a reference group.

Quick Tip

Connect key sociological concepts. Sanskritization (Srinivas) is a specific Indian example of the universal process of reference group behavior (Merton).

---

51. Indian social thought begins with

(A) Upanishad
(B) Gita
(C) Ramayana
(D) Vedas

Correct Answer: (D) Vedas

Solution:

Step 1: Understanding the Concept:
The question asks to identify the foundational texts from which Indian social thought and philosophy originate. This requires knowledge of the chronological order and content of ancient Indian scriptures.

Step 2: Detailed Explanation:
- The **Vedas** are the oldest scriptures of Hinduism and are considered the most ancient body of literature from India. They date back to as early as 1500 BCE.
- They contain hymns, philosophical treatises, and rituals that lay the groundwork for Indian social structure, customs, and thought. For instance, the 'Purusha Sukta' in the Rigveda provides an early mythological basis for the Varna system.
- The Upanishads, Ramayana, and Bhagavad Gita are all later texts that developed and expanded upon the philosophical and social ideas first presented in the Vedas. The Upanishads form the philosophical part of the Vedas (Vedanta), but the Vedas as a whole come first.

Step 3: Final Answer:
Indian social thought begins with the Vedas, as they are the earliest and most foundational texts.

> **Quick Tip**
>
> Remember the chronological hierarchy of key Hindu texts: Vedas (oldest, foundational) -¿ Upanishads (philosophical part of Vedas) -¿ Epics like Ramayana and Mahabharata (which contains the Gita).

---

52. With whom is Tana Bhagat movement associated ?

(A) Scheduled castes
(B) Scheduled tribes
(C) Backward castes
(D) Brahmins

Correct Answer: (B) Scheduled tribes

Solution:

Step 1: Understanding the Concept:
The question asks to identify the social group associated with the Tana Bhagat movement, a historical movement in the Chotanagpur region of India.

Step 2: Detailed Explanation:
- The Tana Bhagat movement was a tribal uprising that began in 1914 among the **Oraon tribe** in the Chotanagpur plateau (present-day Jharkhand).
- The Oraon are classified as a **Scheduled Tribe** in India.

- The movement was led by Jatra Oraon. Initially, it was a religious reform movement aiming to purify the Oraon way of life (giving up meat, liquor, and traditional spirit worship).
- It later developed into a non-violent resistance movement against British colonial policies and local landlords, and it eventually merged with Mahatma Gandhi's Non-Cooperation Movement.

Step 3: Final Answer:
The Tana Bhagat movement is associated with Scheduled tribes.

> ### Quick Tip
> For Indian history, it is important to know the major tribal movements and the tribes associated with them, such as the Santhal Rebellion, Munda Ulgulan (led by Birsa Munda), and the Tana Bhagat Movement (Oraon tribe).

---

53. When did sociology emerge as a separate social science in Europe ?

(A) 17th century
(B) 18th century
(C) 19th century
(D) 21st century

Correct Answer: (C) 19th century

Solution:

Step 1: Understanding the Concept:
The question asks for the historical period when sociology was established as a distinct academic discipline in Europe.

Step 2: Detailed Explanation:
- The intellectual foundations of sociology were laid during the Enlightenment in the 18th century, but it did not emerge as a formal science then.
- Sociology as a distinct discipline was born in the **19th century**. The French philosopher **Auguste Comte** coined the term "sociology" in **1838**.
- The 19th century was a period of profound social upheaval due to the French Revolution and the Industrial Revolution. Thinkers like Comte, Herbert Spencer, Karl Marx, and later Emile Durkheim and Max Weber developed systematic ways to study these societal changes, thereby establishing sociology as a separate social science.

Step 3: Final Answer:
Sociology emerged as a separate social science in the 19th century.

---

54. What is the main basis of community ?

(A) Community sentiment
(B) Self-dependence
(C) We feeling
(D) Indirect relation

Correct Answer: (A) Community sentiment / (C) We feeling

Solution:

Step 1: Understanding the Concept:
In sociology, a 'community' is defined by two key characteristics: a definite locality (geographical area) and a strong sense of belonging or shared identity among its members. The question asks for the main basis of this social bond.

Step 2: Detailed Explanation:
- **Community sentiment** is the psychological and emotional foundation of a community. It is the feeling of belonging together.
- This sentiment is composed of three elements:
1. **We-feeling:** A sense of shared identity and belonging ("we belong together").
2. Role-feeling: The sense of occupying a place or role within the community.
3. Dependency-feeling: A sense of mutual dependence on each other.
- (C) 'We feeling' is the core component of (A) 'Community sentiment'. Both options are very closely related and essentially correct. 'Community sentiment' is the broader sociological term, while 'We feeling' is its most crucial element. In many contexts, they are used interchangeably to describe the main basis of community.
- Self-dependence (B) and Indirect relation (D) are characteristics of a 'society' or 'association', not a community.

Step 3: Final Answer:
The main basis of a community is community sentiment, of which the 'We feeling' is the most essential part. Both (A) and (C) are correct.

---

55. Whose theory of social change is called historical materialism ?

(A) Marx
(B) Pareto
(C) Merton
(D) Sorokin

Correct Answer: (A) Marx

Solution:

Step 1: Understanding the Concept:
The question asks to identify the theorist associated with the concept of 'historical materialism'. This is a specific theory of history and social change.

Step 2: Detailed Explanation:
Historical materialism is the methodological approach to the study of society, economics, and history first articulated by **Karl Marx** and Friedrich Engels.
- The core idea is that the material conditions of a society's mode of production (i.e., the way humans collectively produce the means of subsistence) fundamentally determine its social, political, and intellectual superstructure.
- For Marx, the history of society is the history of class struggles, which are driven by conflicts rooted in these material, economic conditions. This theory is the cornerstone of Marxist thought.

Step 3: Final Answer:
The theory of social change called historical materialism belongs to Karl Marx.

---

56. Agnipath recruitment is related with which job?

(A) Military
(B) Police
(C) Home guard
(D) Excise

Correct Answer: (A) Military

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sector for which the 'Agnipath' scheme is a recruitment process.

Step 2: Detailed Explanation:
The **Agnipath Scheme** is a recruitment scheme introduced by the Government of India in June 2022 for the recruitment of soldiers into the three services of the Indian Armed Forces.
- The scheme is for soldiers below the rank of commissioned officers.
- Recruits under this scheme are called 'Agniveers'.
- The armed forces (Army, Navy, and Air Force) are collectively known as the **Military**.
- Police, Home Guard, and Excise are separate state or central government departments and are not part of the military.

Step 3: Final Answer:
Agnipath recruitment is related to the Military.

Quick Tip

Stay updated with major government schemes, especially those related to defense and employment, as they are common topics in current affairs questions. 'Agnipath' and 'Agniveer' are key terms related to the Indian military.

---

57. Jyotirao Phule had established which of the following organisations?

(A) Satya Shodhak Samaj
(B) Pichhra Varga Sangh
(C) Dalit Mahasabha
(D) Harijan Sevak Sangh

Correct Answer: (A) Satya Shodhak Samaj

Solution:

Step 1: Understanding the Concept:
The question asks to identify the social reform organization founded by the 19th-century social reformer, Jyotirao Phule (also known as Jyotiba Phule).

Step 2: Detailed Explanation:
- **Jyotirao Phule** founded the **Satya Shodhak Samaj** (Truth-Seekers' Society) in Pune, Maharashtra, on 24 September 1873.
- The main objective of the organization was to liberate the Shudra and Ati-Shudra (Dalit) castes from exploitation and oppression by the Brahmin caste. It advocated for social equality, education, and justice for the lower castes.
- The Harijan Sevak Sangh (D) was founded by Mahatma Gandhi in 1932.

Step 3: Final Answer:
Jyotirao Phule established the Satya Shodhak Samaj.

> **Quick Tip**
>
> Associate key social reformers with their organizations: Raja Ram Mohan Roy (Brahmo Samaj), Dayanand Saraswati (Arya Samaj), Jyotirao Phule (Satya Shodhak Samaj), Mahatma Gandhi (Harijan Sevak Sangh), B.R. Ambedkar (Bahishkrit Hitakarini Sabha).

---

58. In which year was Atal Pension Scheme launched ?

(A) 1918
(B) 1916
(C) 1917
(D) 1915

Correct Answer: (D) 1915 (This seems to be a typo, the correct year is 2015)

Solution:

Step 1: Understanding the Concept:
The question asks for the launch year of the Atal Pension Yojana (APY), a government-backed pension scheme in India.

Step 2: Detailed Explanation:
The Atal Pension Yojana (APY) was launched by the Government of India on **9th May 2015** in Kolkata.
- The scheme aims to provide a social security net for workers in the unorganized sector by encouraging them to save for their retirement.
- It is administered by the Pension Fund Regulatory and Development Authority (PFRDA).
- There seems to be a significant typographical error in the options, which list years in the early

20th century. Assuming '1915' is a typo for **'2015'**, it would be the intended correct answer.

Step 3: Final Answer:
The Atal Pension Scheme was launched in 2015. Among the given options, (D) 1915 appears to be a typo for 2015.

> **Quick Tip**
>
> Be aware of potential typos in question papers. Major government schemes like Atal Pension Yojana, Jan Dhan Yojana, and Swachh Bharat Mission were launched around 2014-2015. Knowing this timeframe helps identify likely errors in options.

---

59. Sundarlal Bahuguna is associated with which movement ?

(A) Narmada Bachao
(B) Chipko
(C) Naxalite
(D) Backward caste

Correct Answer: (B) Chipko

Solution:

Step 1: Understanding the Concept:
The question asks to associate the prominent environmentalist Sundarlal Bahuguna with a specific social movement.

Step 2: Detailed Explanation:
- **Sundarlal Bahuguna** was one of the most prominent leaders of the **Chipko movement**.
- The Chipko movement was a non-violent, grassroots environmental movement that started in the 1970s in the Himalayan region of Uttarakhand (then part of Uttar Pradesh).
- The movement's main objective was to protect forests and prevent deforestation by commercial logging. Its most famous tactic involved villagers, especially women, hugging trees to prevent them from being cut.
- Medha Patkar is the most famous leader associated with the Narmada Bachao Andolan (A).

Step 3: Final Answer:
Sundarlal Bahuguna is associated with the Chipko movement.

> **Quick Tip**
>
> Associate key leaders with major environmental movements in India: Sundarlal Bahuguna -¿ Chipko Movement; Medha Patkar -¿ Narmada Bachao Andolan.

60. Which one of the following is the main element of state ?

(A) Population
(B) Government
(C) Authority
(D) All of these

Correct Answer: (D) All of these

Solution:

Step 1: Understanding the Concept:
The question asks to identify the main element of a state from a political science perspective. A state is defined by four essential elements.

Step 2: Detailed Explanation:
According to political theory, a state must possess four essential elements to be considered a state:
1. **Population:** There must be a human population.
2. **Territory:** There must be a definite geographical area.
3. **Government:** There must be a political organization to administer the state.
4. **Sovereignty:** The state must have supreme and independent authority over its territory.
In the given options, 'Authority' is the closest term to sovereignty.
Since Population (A), Government (B), and Authority (representing Sovereignty) (C) are all essential elements of a state, they are all 'main' elements. Therefore, the most complete and correct answer is 'All of these'.

Step 3: Final Answer:
Population, Government, and Authority (Sovereignty) are all main elements of a state. Thus, 'All of these' is the correct choice.

> **Quick Tip**
>
> Memorize the four essential elements of the state: Population, Territory, Government, and Sovereignty. If a question lists several of these and offers an "All of these" option, it is almost always the correct answer.

---

61. Who among the following is associated with the cyclical theory of social change ?

(A) Sorokin
(B) Hobhouse

(C) Parsons

(D) Merton

Correct Answer: (A) Sorokin

Solution:

Step 1: Understanding the Concept:
Theories of social change can be broadly classified into linear/evolutionary theories and cyclical theories. Cyclical theories argue that societies go through repeated cycles or stages of growth, maturity, and decline, rather than progressing in a straight line.

Step 2: Detailed Explanation:
- **Pitirim A. Sorokin** is a major proponent of the cyclical theory of social change. He proposed a theory of "socio-cultural dynamics," arguing that societies oscillate between three cultural mentalities: the *Ideational* (spiritually oriented), the *Sensate* (materialistically oriented), and the *Idealistic* (a synthesis of the two).
- L.T. Hobhouse proposed an evolutionary theory of social development.
- Talcott Parsons and Robert K. Merton are functionalist theorists, and their work is not primarily associated with cyclical theories of large-scale historical change.

Step 3: Final Answer:
Pitirim Sorokin is associated with the cyclical theory of social change.

> **Quick Tip**
>
> For theories of social change, remember the key figures for each type: Linear/Evolutionary (Comte, Spencer, Hobhouse) vs. Cyclical (Spengler, Toynbee, Sorokin).

---

62. Who among the following is not responsible for upliftment of women ?

(A) Swami Namdev

(B) Swami Dayanand

(C) Raja Rammohan Roy

(D) Ishwar Chandra Vidyasagar

Correct Answer: (A) Swami Namdev

Solution:

Step 1: Understanding the Concept:
The question asks to identify the individual who was not a key figure in the 19th-century social

reform movements specifically focused on the upliftment of women in India.

Step 2: Detailed Explanation:
- **(C) Raja Rammohan Roy:** A key figure in the Bengal Renaissance, he famously campaigned against the practice of Sati, leading to its abolition in 1829.
- **(D) Ishwar Chandra Vidyasagar:** A great scholar and reformer who championed the cause of widow remarriage and was instrumental in the passing of the Hindu Widows' Remarriage Act, 1856.
- **(B) Swami Dayanand Saraswati:** Founder of the Arya Samaj, he strongly advocated for women's education and condemned child marriage.
- **(A) Swami Namdev:** A prominent poet-saint from Maharashtra associated with the Varkari tradition of the Bhakti movement. He lived much earlier, in the 13th-14th centuries. While the Bhakti movement promoted spiritual equality, Namdev is not known as a social reformer who organized specific campaigns for women's rights in the modern sense, unlike the other three who were active in the 19th century.

Step 3: Final Answer:
Swami Namdev, being a medieval Bhakti saint, is not considered a social reformer for the upliftment of women in the same context as the 19th-century figures listed.

Quick Tip

Differentiate between the medieval Bhakti movement reformers (who focused on spiritual equality) and the 19th-century social reformers (who focused on specific legal and educational reforms). The latter group includes Roy, Vidyasagar, and Dayanand.

---

63. Which of the following is not an expression used for scheduled castes ?

(A) Depressed classes
(B) Exterior castes
(C) Untouchables
(D) Interior castes

Correct Answer: (D) Interior castes

Solution:

Step 1: Understanding the Concept:
The question requires knowledge of the various historical and official terms used to refer to the communities now listed as Scheduled Castes.

Step 2: Detailed Explanation:
- **(A) Depressed Classes:** This was a widely used term in British India, particularly in official documents and by leaders like B.R. Ambedkar, to refer to the untouchable castes.

- **(C) Untouchables:** This was the common, though pejorative, term used to describe these communities due to the practice of untouchability.
- **(B) Exterior Castes:** This term was used by some British census commissioners, like J.H. Hutton in the 1931 census, to classify castes that were considered outside the pale of the Hindu caste system.
- **(D) Interior Castes:** This is not a standard or recognized term used to describe Scheduled Castes. The terminology often emphasized their exclusion ('exterior', 'outcaste'), not their inclusion ('interior').

Step 3: Final Answer:
'Interior castes' is not a standard expression used for scheduled castes.

Quick Tip

Be familiar with the evolution of terminology for Scheduled Castes: Untouchables/Exterior Castes -¿ Depressed Classes -¿ Harijans (popularized by Gandhi) -¿ Scheduled Castes (official constitutional term) -¿ Dalits (popular self-chosen term).

---

64. What is the percentage of the total seats reserved in the Lok Sabha and State Vidhan Sabhas for the scheduled castes ?

(A) 7.5%
(B) 14%
(C) 15%
(D) 20%

Correct Answer: (C) 15%

Solution:

Step 1: Understanding the Concept:
The question asks about the reservation percentage for Scheduled Castes (SCs) in legislative bodies in India. According to Article 330 and 332 of the Constitution, seats are reserved for SCs and STs in proportion to their share of the population.

Step 2: Detailed Explanation:
- The reservation of seats is based on the population figures from the Census. The current reservation is based on the 2001 Census data, though figures from the 2011 census are often cited.
- According to the 2011 Census, the Scheduled Caste population is 16.6% of the total population of India.
- In the Lok Sabha, 84 seats are reserved for SCs out of a total of 543. The percentage is $\frac{84}{543} \times 100 \approx 15.47\%$.
- While the exact population percentage is 16.6%, the reservation in practice is approximately

15%. This figure is widely used and accepted as the standard reservation percentage for SCs in central government jobs and educational institutions as well.
- 7.5% is the reservation percentage for Scheduled Tribes (STs).

Step 3: Final Answer:
The approximate percentage of total seats reserved for Scheduled Castes is 15%.

> **Quick Tip**
>
> Remember the standard reservation percentages for central government positions: Scheduled Castes (SC) - 15%, Scheduled Tribes (ST) - 7.5%, and Other Backward Classes (OBC) - 27%. These figures are based on population proportions.

---

65. According to which Article, is there a provision for Tribal Welfare Ministry in Bihar, Madhya Pradesh and Odisha ?

(A) Article-64
(B) Article-164
(C) Article-28
(D) Article-167

Correct Answer: (B) Article-164

Solution:

Step 1: Understanding the Concept:
The question asks for the specific article in the Indian Constitution that mandates the creation of a ministry for tribal welfare in certain states.

Step 2: Detailed Explanation:
Article 164 of the Constitution deals with the appointment of the Chief Minister and other ministers by the Governor.
- Clause (1) of Article 164 contains a specific proviso: "Provided that in the State of Bihar, Madhya Pradesh and Orissa, there shall be a Minister in charge of tribal welfare who may in addition be in charge of the welfare of the Scheduled Castes and backward classes or any other work."
- Later, through the 94th Constitutional Amendment Act of 2006, Bihar was exempted from this provision (as most of its tribal areas went to the newly formed state of Jharkhand), and Chhattisgarh and Jharkhand were added. However, the original article mentioned Bihar, MP, and Odisha.

Step 3: Final Answer:
Article-164 contains the provision for a Tribal Welfare Ministry in the mentioned states.

---

66. Which of the following is the third stage of Comte's law of three stages ?

(A) Metaphysical
(B) Positivism
(C) Theological
(D) Epistemology

Correct Answer: (B) Positivism

Solution:

Step 1: Understanding the Concept:
The question refers to Auguste Comte's "Law of Three Stages," which describes the evolution of human thought and society.

Step 2: Detailed Explanation:
Comte proposed that every society and every field of knowledge progresses through three distinct stages:
1. **Theological Stage:** In this stage, phenomena are explained by reference to supernatural beings, gods, or spirits. It is the fictitious stage.
2. **Metaphysical Stage:** In this stage, supernatural agents are replaced by abstract forces and essences to explain the world. It is the abstract stage.
3. **Positive (or Scientific) Stage:** This is the final and highest stage. Here, people seek to explain phenomena by observing, experimenting, and establishing scientific laws based on reason and evidence. The philosophy associated with this stage is **Positivism**.

Step 3: Final Answer:
The third and final stage of Comte's law is the Positive stage, also known as Positivism.

Quick Tip

Remember Comte's three stages in order: Theological (Religion), Metaphysical (Philosophy/Abstract), and Positive (Science). The final stage, Positivism, is the foundation of his vision for sociology.

---

67. Who among the following is not an Indian sociologist ?

(A) Andre Beteille
(B) S. C. Dube
(C) R. K. Mukherjee
(D) Merton

Correct Answer: (D) Merton

Solution:

Step 1: Understanding the Concept:
The question requires identifying the non-Indian sociologist from a list of prominent scholars.

Step 2: Detailed Explanation:
- **(A) Andre Beteille:** A highly distinguished Indian sociologist and writer, known for his work on caste, inequality, and social stratification in India.
- **(B) S. C. Dube (Shyama Charan Dube):** An eminent Indian sociologist and anthropologist who made significant contributions to the study of Indian village life and modernization.
- **(C) R. K. Mukherjee (Radhakamal Mukerjee):** A pioneering figure in Indian sociology, known for his interdisciplinary work on social ecology and values.
- **(D) Robert K. Merton:** One of the most influential American sociologists of the 20th century. He is known for his theories of deviance (Strain Theory), the concepts of manifest and latent functions, and his work on reference groups. He is not Indian.

Step 3: Final Answer:
Robert K. Merton is an American sociologist, not an Indian sociologist.

Quick Tip

It is important to be familiar with the names of both the founding fathers of sociology (Comte, Marx, Weber, Durkheim) and key Indian sociologists (Ghurye, Srinivas, Beteille, Dube, Mukherjee) to answer such comparative questions.

---

68. Who is the author of the book 'Discovery of India'?

(A) Plato
(B) Aristotle
(C) Max Weber
(D) Jawaharlal Nehru

Correct Answer: (D) Jawaharlal Nehru

Solution:

Step 1: Understanding the Concept:
This is a factual question asking for the author of the famous book, "The Discovery of India".

Step 2: Detailed Explanation:
"The Discovery of India" was written by **Jawaharlal Nehru**, the first Prime Minister of India.
- He wrote the book in 1944 during his imprisonment at Ahmednagar fort for his participation in the Quit India Movement.
- The book provides a panoramic view of Indian history, culture, and philosophy from ancient times to the eve of independence.
- Plato and Aristotle were ancient Greek philosophers. Max Weber was a German sociologist.

Step 3: Final Answer:
Jawaharlal Nehru is the author of the book 'Discovery of India'.

Quick Tip

Remember the famous books written by Indian independence leaders: "The Discovery of India" (Nehru), "My Experiments with Truth" (Gandhi), and "Annihilation of Caste" (Ambedkar).

---

69. Society symbolises the network of

(A) Human relationship
(B) Social relationship
(C) Orientation
(D) Inter-connection

Correct Answer: (B) Social relationship

Solution:

Step 1: Understanding the Concept:
The question asks for the fundamental definition of society in sociology.

Step 2: Detailed Explanation:
One of the most classic and foundational definitions of society in sociology is that it is not just a collection of individuals but a complex web or network of **social relationships**.
- This definition was famously articulated by sociologist Robert MacIver, who stated, "Society is a web of social relationships."
- These relationships are patterned, structured, and continuous, and they create the fabric of social life.
- 'Human relationship' (A) is too broad (it can include non-social interactions). 'Inter-connection' (D) is too general. 'Social relationship' (B) is the precise sociological term that captures the

essence of society as an entity built on meaningful, reciprocal interactions between people.

Step 3: Final Answer:
Society symbolises the network of social relationships.

> **Quick Tip**
>
> Remember the classic definition from MacIver and Page: "Society is a web of social relationships." This is a core concept in introductory sociology.

---

70. Who has analyzed social change on the basis of little and great tradition ?

(A) M. N. Srinivas
(B) Robert Redfield
(C) S. C. Dube
(D) Hetukar Jha

Correct Answer: (B) Robert Redfield

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sociologist or anthropologist who used the conceptual framework of 'little and great traditions' to analyze social change, particularly in peasant societies and civilizations.

Step 2: Detailed Explanation:
The concept was developed by the American anthropologist **Robert Redfield**.
- **Great Tradition:** Refers to the formal, literate, and reflective tradition of the urban elite, scholars, and priests. It is found in sacred texts and classical works.
- **Little Tradition:** Refers to the informal, oral, and unreflective tradition of the common, illiterate folk in rural villages.
Redfield proposed that social change occurs through the continuous interaction between these two traditions. For example, elements from the great tradition (like classical deities) are adopted and reinterpreted in the little tradition, and elements from the little tradition (like local deities or rituals) may be absorbed into the great tradition.

Step 3: Final Answer:
Robert Redfield is the scholar who analyzed social change using the concepts of little and great traditions.

71. According to Karl Marx, class membership depends upon

(A) Power
(B) Prestige
(C) Mode of productivity
(D) Productivity relations

Correct Answer: (D) Productivity relations

Solution:

Step 1: Understanding the Concept:
The question asks for the fundamental criterion that determines a person's class position according to Karl Marx's theory.

Step 2: Detailed Explanation:
For Karl Marx, class is defined purely in economic terms. A person's class membership is determined by their relationship to the **means of production**. This relationship is the core of what Marx called the **relations of production** (or 'productivity relations').
- In a capitalist society, there are two main classes:
1. The **Bourgeoisie**: Those who own the means of production (factories, land, capital).
2. The **Proletariat**: Those who do not own the means of production and must sell their labor power to survive.
- Power (A) and Prestige (B) are part of Max Weber's multidimensional view of stratification, not Marx's.
- 'Mode of productivity' (C) or Mode of Production is a broader term that includes both the forces of production (technology) and the relations of production. The specific factor that determines class membership within that mode is the 'relations' part.

Step 3: Final Answer:
According to Karl Marx, class membership depends upon one's position in the relations of production (productivity relations).

72. Caste stratification system is based on which of the following ?

(A) Punarjanma
(B) Chaturvarna
(C) Varnashram
(D) Gotra

Correct Answer: (A) Punarjanma

Solution:

Step 1: Understanding the Concept:
The solution will address the question based on **caste stratification**. The question asks for the ideological basis of the caste system.

Step 2: Detailed Explanation:
The caste system is a form of social stratification where social position is ascribed at birth. The ideological justification for this rigid, hierarchical system is deeply rooted in Hindu religious and philosophical concepts.
- **(A) Punarjanma (Rebirth):** This doctrine, along with the concept of Karma, provides the fundamental justification for one's birth into a particular caste. It holds that one's position in this life is a direct consequence of their actions (karma) in a previous life. This belief legitimizes the hierarchy and encourages conformity.
- (B) Chaturvarna is the four-fold structural model of the system, not its ideological basis.
- (C) Varnashram refers to the system of varna and ashrama (stages of life).
- (D) Gotra refers to lineage or clan and is primarily related to marriage rules (exogamy).

Step 3: Final Answer:
The ideological justification for the caste stratification system is based on the doctrine of Punarjanma (rebirth) and Karma.

73. Which one of the following represents a form of differentiation and not stratification?

(A) Class
(B) Caste
(C) Gender
(D) Sex

Correct Answer: (D) Sex

Solution:

Step 1: Understanding the Concept:
- **Social Differentiation:** The process of distinguishing people into different groups or roles without necessarily ranking them. It is a horizontal division.
- **Social Stratification:** The hierarchical or vertical ranking of social groups, involving inequality in power, prestige, and wealth.

Step 2: Detailed Explanation:
- (A) Class and (B) Caste are classic examples of social stratification, as they involve a clear hierarchy of social groups.
- (C) Gender refers to the socially constructed roles, behaviors, and attributes that a society considers appropriate for men and women. This is a system of stratification (patriarchy) where one gender has historically held more power than the other.
- (D) **Sex** refers to the biological and physiological characteristics that define males and females. In its purely biological sense, it is a form of differentiation—simply categorizing people based on physical attributes without an inherent social ranking. The social ranking is applied through the process of gendering.

Step 3: Final Answer:
Sex represents a biological differentiation, whereas class, caste, and gender are systems of social stratification.

> **Quick Tip**
>
> Remember the key distinction: Differentiation is about being 'different', while Stratification is about being 'unequal' or 'ranked'. Sex is a biological difference; Gender is a social hierarchy built upon that difference.

---

74. Which one of the following is not the most important characteristic of state?

(A) Territory
(B) Population
(C) Government

(D) Political system

Correct Answer: (D) Political system

Solution:

Step 1: Understanding the Concept:
The question asks to identify which option is not one of the essential characteristics required for an entity to be considered a state in political science.

Step 2: Detailed Explanation:
There are four universally recognized essential elements or characteristics of a state:
1. **Population:** A state is a human institution; there must be people.
2. **Territory:** A state must have a defined geographical area.
3. **Government:** A state must have a political organization or machinery to make and enforce laws.
4. **Sovereignty:** The state must have supreme authority within its territory and be independent of external control.
The options (A) Territory, (B) Population, and (C) Government are three of these four essential elements. (D) 'Political system' is a broader term that describes the type of government a state has (e.g., democratic, authoritarian). While every state has a political system, the essential element itself is 'Government'. Therefore, 'Political system' is not one of the four core characteristics.

Step 3: Final Answer:
'Political system' is not considered one of the four essential characteristics of a state.

Quick Tip

To answer questions about the state, memorize its four essential elements: Population, Territory, Government, and Sovereignty. Any option outside of these four is likely the correct answer to a "which is not" question.

---

75. Who is the author of the book 'History of Caste in India'?

(A) S. V. Ketkar
(B) S. C. Dube
(C) G. S. Ghurye
(D) K. M. Panikkar

Correct Answer: (A) S. V. Ketkar

Solution:

Step 1: Understanding the Concept:
This is a factual question requiring knowledge of important authors and their works in the field of Indian sociology and history.

Step 2: Detailed Explanation:
The book **"The History of Caste in India: Evidence of the Laws of Manu"** was written by **Shridhar Venkatesh Ketkar**. It was his Ph.D. dissertation and was published in 1909. It is considered one of the earliest systematic sociological studies of the caste system by an Indian scholar.
G. S. Ghurye (C), another pioneering Indian sociologist, wrote the influential book "Caste and Race in India."

Step 3: Final Answer:
S. V. Ketkar is the author of the book 'History of Caste in India'.

> **Quick Tip**
>
> For questions on sociological literature about India, be sure to differentiate between the key works of pioneering scholars. For example: Ghurye - "Caste and Race in India"; Ketkar - "History of Caste in India"; Srinivas - "The Remembered Village".

---

76. Mahatma Gandhi's Dandi March is related with which state of India ?

(A) Andhra Pradesh
(B) Bihar
(C) Maharashtra
(D) Gujarat

Correct Answer: (D) Gujarat

Solution:

Step 1: Understanding the Concept:
This is a factual question about the location of a major event in India's freedom struggle, the Dandi March (also known as the Salt March).

Step 2: Detailed Explanation:
The Dandi March was an act of non-violent civil disobedience led by Mahatma Gandhi in colonial India in March-April 1930.
- The march started from Gandhi's Sabarmati Ashram, located near the city of Ahmedabad.
- It concluded at the coastal village of Dandi.
- Both Ahmedabad and Dandi are located in the state of **Gujarat**. The march covered a distance of approximately 240 miles entirely within this state.

Step 3: Final Answer:
Mahatma Gandhi's Dandi March is related with the state of Gujarat.

Quick Tip

Associate key events of the independence movement with their locations: Dandi March (Gujarat), Jallianwala Bagh massacre (Punjab), Chauri Chaura incident (Uttar Pradesh), Champaran Satyagraha (Bihar).

---

77. Which among the following is not an example of institution ?

(A) Family
(B) Marriage
(C) Law
(D) Peer group

Correct Answer: (D) Peer group

Solution:

Step 1: Understanding the Concept:
- A **Social Institution** is an established and enduring pattern of social relationships and practices, organized to meet a specific social need. It comprises norms, roles, and values (e.g., the institution of family, the institution of education).
- A **Social Group** is a collection of two or more people who interact with one another and share a common identity.

Step 2: Detailed Explanation:
- (A) Family, (B) Marriage, and (C) Law are all major social institutions. They are complex systems of roles and norms that are deeply embedded in society to perform crucial functions (procreation, regulation of behavior, etc.).
- (D) A **Peer group** is a type of social group, typically a primary group, composed of individuals of similar age and social status. While it is an important agent of socialization, it is not a formal, society-wide institution like the others. It is a group, not an institutional system.

Step 3: Final Answer:
A Peer group is an example of a social group, not a social institution.

78. When was Varna system started ?

(A) Vedic period
(B) Harappan period
(C) Pre-Vedic period
(D) Medieval period

Correct Answer: (A) Vedic period

Solution:

Step 1: Understanding the Concept:
The question asks for the historical period in which the Varna system, the four-fold classification of Hindu society, originated.

Step 2: Detailed Explanation:
The earliest textual reference to the Varna system is found in the **Purusha Sukta** hymn, which is in the 10th Mandala (book) of the **Rigveda**.
The Rigveda is the foundational text of the **Vedic period** (c. 1500 - 500 BCE). Specifically, it was composed during the Early Vedic Period. Therefore, the concept of the Varna system originated during this era. There is no evidence of the Varna system in the earlier Harappan period.

Step 3: Final Answer:
The Varna system started in the Vedic period.

79. Which of the following is strictly followed ?

(A) Custom
(B) Folkways
(C) Mores

(D) Festival

Correct Answer: (C) Mores

Solution:

Step 1: Understanding the Concept:
The question asks to identify which type of social norm is enforced with the greatest severity. Social norms are unwritten rules about how to behave, and they vary in their importance.

Step 2: Detailed Explanation:
- **Folkways** are norms for routine or casual interaction. Violating them is considered strange or rude, but not immoral (e.g., eating with the wrong utensil).
- **Mores** (pronounced 'mor-ays') are norms that are widely observed and have great moral significance. They are seen as essential to the well-being of the group. Violation of mores (e.g., theft, adultery) evokes strong social disapproval and can lead to severe sanctions.
- **Customs** are long-established norms or traditions. The term is broader than mores.
Of the informal norms listed, mores are the most strictly followed because they are tied to a society's core values and moral principles.

Step 3: Final Answer:
Mores are the most strictly followed type of informal social norm.

> **Quick Tip**
>
> Remember the difference in severity: Folkways are about what is polite, while Mores are about what is right and wrong. Breaking a folkway makes you odd; breaking a more makes you immoral.

---

80. Which of the following is not a youth house ?

(A) Dhumkuriya
(B) Gitiora
(C) Gotul
(D) Bhotia

Correct Answer: (D) Bhotia

Solution:

Step 1: Understanding the Concept:
A youth house, or youth dormitory, is a traditional institution in many tribal societies where unmarried young people live together, learn about social customs, and participate in community

life. The question asks to identify which of the options is not the name of such an institution.

Step 2: Detailed Explanation:
- **(A) Dhumkuriya:** This is the youth dormitory of the Oraon tribe of Chotanagpur.
- **(B) Gitiora:** This is the youth dormitory found among the Munda and Ho tribes.
- **(C) Gotul:** This is the well-known youth dormitory of the Muria Gond tribe of Central India.
- **(D) Bhotia:** This is the name of a tribal community that lives in the Himalayan regions of India and Nepal. It is the name of a tribe itself, not their youth house.

Step 3: Final Answer:
Bhotia is the name of a tribe, not a youth house.

> **Quick Tip**
>
> To answer questions about tribal institutions, it's helpful to memorize a few key examples. Dhumkuria (Oraon) and Gotul (Muria Gond) are the most famous examples of youth dormitories in Indian anthropology.

---

81. Father of sociology Auguste Comte belonged to which country?

(A) Germany
(B) France
(C) Japan
(D) America

Correct Answer: (B) France

Solution:

Step 1: Understanding the Concept:
This is a factual question asking for the nationality of Auguste Comte, who is widely regarded as the founder of sociology.

Step 2: Detailed Explanation:
Auguste Comte (full name: Isidore Marie Auguste François Xavier Comte) was born in Montpellier, **France**, in 1798 and died in Paris, **France**, in 1857. He was a French philosopher who coined the term "sociology" and developed the philosophy of positivism. His life and work were deeply influenced by the social turmoil of post-revolutionary France.

Step 3: Final Answer:
Auguste Comte belonged to France.

---

82. Which type of impact of colonialism was seen in Indian society ?

(A) National unity
(B) Development of capitalistic economy
(C) Emergence of new classes
(D) All of these

Correct Answer: (D) All of these

Solution:

Step 1: Understanding the Concept:
The question asks about the various consequences of British colonialism on Indian society. Colonialism was a multifaceted process with wide-ranging impacts.

Step 2: Detailed Explanation:
- **(A) National unity:** The administrative and political unification of India under a single rule, the introduction of modern communication and transport, and the shared experience of colonial oppression helped foster a sense of shared identity and nationalism, leading to national unity.
- **(B) Development of capitalistic economy:** Colonialism integrated the Indian economy into the world capitalist system. It introduced new land tenure systems, commercialization of agriculture, and modern industries, though in a way that primarily served colonial interests.
- **(C) Emergence of new classes:** Colonial rule led to the creation of new social classes, such as a new educated middle class that worked in the colonial administration, a new capitalist class, and an industrial working class.
Since all three options describe significant impacts of colonialism, the most appropriate answer is 'All of these'.

Step 3: Final Answer:
All the listed options were significant impacts of colonialism on Indian society.

Quick Tip

When evaluating the impact of a major historical process like colonialism, remember that its effects are broad, covering political, economic, and social spheres. If multiple valid impacts are listed, the "All of these" option is often correct.

---

83. Which among the following is not the characteristic of Indian culture ?

(A) Importance of religion
(B) Belief in Karmaphal
(C) Belief in soul and rebirth
(D) Individualism

Correct Answer: (D) Individualism

Solution:

Step 1: Understanding the Concept:
The question asks to identify a characteristic that is not traditionally associated with Indian culture.

Step 2: Detailed Explanation:
- **(A) Importance of religion:** Religion (Dharma) has traditionally been a central and pervasive aspect of Indian life and culture.
- **(B) Belief in Karmaphal (fruits of action):** The law of Karma is a core doctrine in most Indian philosophies, stating that actions have consequences.
- **(C) Belief in soul and rebirth (Atma and Punarjanma):** The belief in an eternal soul that is reborn is a fundamental concept in Hinduism, Buddhism, and Jainism.
- **(D) Individualism:** This is a value system that emphasizes the moral worth of the individual and prioritizes individual goals and autonomy. Traditional Indian culture is generally characterized as being more **collectivistic**, prioritizing the duties and interests of the group (family, caste, community) over the individual.

Step 3: Final Answer:
Individualism is not a characteristic of traditional Indian culture; collectivism is more representative.

> **Quick Tip**
>
> A common framework for comparing cultures is the individualism vs. collectivism spectrum. Traditional Indian society is a classic example of a collectivistic culture, in contrast to the individualism of modern Western societies.

---

84. In which form of Hindu marriage is a pair of ox and cow demanded ?

(A) Daiva Vivaha
(B) Brahma Vivaha
(C) Arsh Vivaha
(D) Prajapatya Vivaha

Correct Answer: (C) Arsh Vivaha

Solution:

Step 1: Understanding the Concept:
The question refers to the eight classical forms of marriage (vivaha) described in Hindu scriptures, specifically asking to identify the one involving the gift of a pair of cattle.

Step 2: Detailed Explanation:
The Manusmriti and other Dharmashastras describe eight forms of marriage. Among the four approved (prashasta) forms:
- **Brahma Vivaha:** The father gifts his daughter, adorned with jewels, to a learned and virtuous man.
- **Daiva Vivaha:** The father gives his daughter as a sacrificial fee (dakshina) to a priest.
- **Arsh Vivaha:** In this form, the groom gives a pair of cattle (a cow and a bull) to the father of the bride. This is not considered a bride price but a token of respect and fulfillment of a religious duty (dharma).
- **Prajapatya Vivaha:** The father gives his daughter by blessing the couple with the words, "May both of you perform together your duties."

Step 3: Final Answer:
A pair of ox and cow is demanded in the Arsh Vivaha form of Hindu marriage.

Quick Tip

To remember the approved marriage forms, create simple associations: Brahma (best gift), Daiva (priest), Arsh (cow/bull), Prajapatya (duty).

---

85. The system which regulates the mutual relations of kins is called

(A) Kinship
(B) Jajmani
(C) Zamindari
(D) Mahalwari

Correct Answer: (A) Kinship

Solution:

Step 1: Understanding the Concept:
The question asks for the sociological term for the system of relationships based on blood and marriage.

Step 2: Detailed Explanation:
- **(A) Kinship:** This is the exact definition of kinship. It is the web of social relationships that are based on common ancestry (consanguinity), marriage (affinity), or adoption. This system regulates the rights, obligations, and interactions among relatives or 'kin'.
- (B) Jajmani, (C) Zamindari, and (D) Mahalwari are all socio-economic systems related to land tenure and the exchange of goods and services in traditional and colonial India, not the regulation of family relations.

Step 3: Final Answer:
The system which regulates the mutual relations of kins is called Kinship.

Quick Tip

This is a straightforward definition question. The word 'kins' in the question directly points to 'Kinship' as the answer.

---

86. What is the main cause of overpopulation in Indian society ?

(A) Environment
(B) Socio-cultural factors
(C) Fecundity
(D) Modernity

Correct Answer: (B) Socio-cultural factors

Solution:

Step 1: Understanding the Concept:
The question asks for the primary reason for India's high population growth. Overpopulation occurs when a high birth rate is combined with a declining death rate. The question focuses on the causes of the high birth rate.

Step 2: Detailed Explanation:
- **(B) Socio-cultural factors:** This is the most comprehensive cause. It includes a range of factors that promote high fertility, such as the universality of marriage, early age of marriage, preference for male children (leading to more births until a son is born), religious beliefs that favor procreation, and lack of awareness or acceptance of family planning.
- (C) Fecundity refers to the biological potential for reproduction. While necessary for population, it is constant across societies and does not explain why one society has a higher birth rate than another. The actual birth rate (fertility) is what matters, and it is shaped by social factors.
- (D) Modernity is generally associated with a *decrease* in population growth through education, urbanization, and changing values (demographic transition).

Step 3: Final Answer:
The main cause of overpopulation in Indian society is a complex set of socio-cultural factors that sustain a high birth rate.

> **Quick Tip**
>
> In demography, always distinguish between biological potential (fecundity) and actual social behavior (fertility). Population problems are almost always explained by social, cultural, and economic factors that influence fertility and mortality rates.

---

87. 'Mausi' (mother's sister) comes under which category of kinship ?

(A) Primary
(B) Secondary
(C) Tertiary
(D) Quaternary

Correct Answer: (B) Secondary

Solution:

Step 1: Understanding the Concept:
Kinship is categorized by degrees of relationship.
- **Primary kin:** One's direct relatives (e.g., father, mother, son, daughter, brother, sister, husband, wife).
- **Secondary kin:** The primary kin of one's primary kin.
- **Tertiary kin:** The primary kin of one's secondary kin.

Step 2: Detailed Explanation:
To find the relationship to a 'Mausi' (mother's sister), we trace the links:
1. The first link is to one's **mother**, who is a primary kin.
2. The second link is from the mother to her **sister**, which is a primary relationship for the mother.
Since the mother's sister is the primary kin of one's primary kin, she is a **secondary kin**.

Step 3: Final Answer:
A 'Mausi' (mother's sister) is a secondary kin.

> **Quick Tip**
>
> To determine the degree of kinship, just count the number of steps or links in the relationship chain. Aunts and uncles are always two steps away, making them secondary kin.

88. Ancient Indian society was divided into how many 'Varnas'?

(A) Three
(B) Four
(C) Five
(D) Two

Correct Answer: (B) Four

Solution:

Step 1: Understanding the Concept:
This is a basic factual question about the Varna system, the classical four-fold social hierarchy of ancient India.

Step 2: Detailed Explanation:
The ancient Indian society, as described in Vedic texts like the Rigveda, was ideologically divided into **four** Varnas. These are:
1. **Brahmin:** Priests, scholars, and teachers.
2. **Kshatriya:** Warriors, rulers, and administrators.
3. **Vaishya:** Merchants, traders, and farmers.
4. **Shudra:** Laborers and service providers.
A fifth category, the 'untouchables' or Avarna, was considered outside this four-fold system.

Step 3: Final Answer:
Ancient Indian society was divided into four Varnas.

Quick Tip

This is a fundamental concept in the study of Indian society. The number 'four' for the Varnas should be memorized, along with the names of each Varna.

89. Which among the following is an evil effect of casteism ?

(A) Industrial competition
(B) Jajmani system
(C) Women education
(D) Increase in social problems

Correct Answer: (D) Increase in social problems

Solution:

Step 1: Understanding the Concept:
Casteism is the ideology of adhering to one's caste interests, leading to prejudice, discrimination, and conflict with other castes. The question asks for a negative consequence ('evil effect') of this ideology.

Step 2: Detailed Explanation:
- **(D) Increase in social problems:** Casteism is a major source of social problems in India. It promotes division, hinders national unity, perpetuates inequality and injustice, and often leads to social tensions, conflicts, and even violence between caste groups.
- (A) Industrial competition is a feature of a capitalist economy, not a direct result of casteism.
- (B) The Jajmani system was a feature of the traditional caste system, not an effect of the modern ideology of casteism.
- (C) Women's education is a positive social development and is not an effect of casteism.

Step 3: Final Answer:
An increase in social problems is a major evil effect of casteism.

> **Quick Tip**
>
> Distinguish between the historical 'caste system' and the modern ideology of 'casteism'. Casteism is always presented as a negative, divisive force that creates social problems.

---

90. What was the reason for colonial rule in India ?

(A) Political instability
(B) Cultural differences
(C) Casteism
(D) Regional tension

Correct Answer: (A) Political instability

Solution:

Step 1: Understanding the Concept:
The question asks for the primary enabling factor that allowed European powers, particularly the British, to establish colonial rule in India.

Step 2: Detailed Explanation:
While the motivation for colonialism was largely economic (trade, resources), the main *reason* it was possible to establish rule was the internal condition of India during the 18th century.
- **(A) Political instability:** The decline of the centralized Mughal Empire created a power vacuum. This led to the rise of numerous competing regional kingdoms that were often at war

with each other. This fragmentation and lack of a unified opposition allowed the British East India Company to use diplomacy and military force in a 'divide and rule' strategy, playing one Indian ruler against another until they gained supremacy.

- While cultural differences, casteism, and regional tensions were features of Indian society, the overarching political fragmentation was the key vulnerability that the British exploited.

Step 3: Final Answer:
The political instability following the decline of the Mughal Empire was the main reason that enabled the establishment of colonial rule in India.

Quick Tip

When analyzing the rise of colonialism in India, the central theme is the political fragmentation of the post-Mughal era, which created an opportunity for a well-organized foreign power to intervene and eventually dominate.

---

91. Which among the following is not a caste ?

(A) Rajput
(B) Yadav
(C) Brahmin
(D) Shudra

Correct Answer: (D) Shudra

Solution:

Step 1: Understanding the Concept:
The question requires differentiating between a 'Varna' (a broad, theoretical social category) and a 'Jati' (a specific, endogamous community, which is what is commonly meant by 'caste').

Step 2: Detailed Explanation:
- (A) Rajput, (B) Yadav, and (C) Brahmin are all examples of Jatis or clusters of Jatis. They are specific communities into which people are born.
- (D) **Shudra** is one of the four Varnas in the classical Hindu social hierarchy. It is a very broad theoretical category comprising hundreds of different jatis. Unlike the others, it is not a single, specific community.

Step 3: Final Answer:
Shudra is a Varna, not a specific caste (Jati) in the same sense as the other options.

---

92. Who propounded the concept of Sankritization ?

(A) Yogendra Singh
(B) M. N. Srinivas
(C) Hetukar Jha
(D) S. C. Dube

Correct Answer: (B) M. N. Srinivas

Solution:

Step 1: Understanding the Concept:
This is a factual question asking to identify the sociologist who coined and developed the concept of 'Sanskritization'.

Step 2: Detailed Explanation:
The concept of **Sanskritization** was propounded by the eminent Indian sociologist **M. N. Srinivas**.
- He introduced this concept to describe the process by which a 'low' Hindu caste or tribal group changes its customs, rituals, ideology, and way of life in the direction of a high, and frequently, 'twice-born' caste.
- It is a form of cultural mobility aimed at achieving a higher status in the local caste hierarchy. Srinivas developed this concept through his intensive fieldwork in villages in South India.

Step 3: Final Answer:
M. N. Srinivas propounded the concept of Sanskritization.

---

93. Which among the following is not a social problem ?

(A) Child labour
(B) Corruption
(C) Trafficking

(D) Modernization

Correct Answer: (D) Modernization

Solution:

Step 1: Understanding the Concept:
- A **Social Problem** is a social condition that a significant number of people in a society consider to be undesirable and in need of collective action to remedy.
- A **Social Process** is a general pattern of social change or interaction.

Step 2: Detailed Explanation:
- (A) Child labour, (B) Corruption, and (C) Trafficking are all conditions that cause significant harm and are widely regarded by society as serious problems that need to be solved.
- (D) **Modernization** is a broad, large-scale process of social change involving industrialization, urbanization, and secularization. It is a neutral, analytical concept used to describe a type of societal transformation. While modernization can *lead to* social problems (such as anomie, inequality, or environmental degradation), the process itself is not defined as a social problem.

Step 3: Final Answer:
Modernization is a social process, not a social problem.

> **Quick Tip**
>
> Distinguish between social processes (like modernization, globalization) and social problems (like poverty, crime). Processes are patterns of change, while problems are conditions defined as harmful.

---

94. Who among the following has given the concept of folkways ?

(A) Sumner
(B) Bierstedt
(C) Johnson
(D) Marx

Correct Answer: (A) Sumner

Solution:

Step 1: Understanding the Concept:
The question asks to identify the sociologist who introduced the concept of 'folkways' as a type of social norm.

Step 2: Detailed Explanation:
The American sociologist **William Graham Sumner** introduced the concepts of folkways and mores in his influential 1906 book, **"Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores, and Morals"**.
- He defined **folkways** as the traditional behaviors or ways of life of a group of people that arise unconsciously and are not based on any moral judgment. They are the norms for routine and casual interaction.

Step 3: Final Answer:
William Graham Sumner has given the concept of folkways.

Quick Tip

Remember the key concepts introduced by William Graham Sumner: Folkways, Mores, Ethnocentrism, and the distinction between In-groups and Out-groups.

---

95. Is communalism a danger to humanity ?

(A) Agree
(B) Disagree
(C) Controversial
(D) Cannot say

Correct Answer: (A) Agree

Solution:

Step 1: Understanding the Concept:
Communalism is an ideology that emphasizes the separate identity of a religious group and promotes its interests in opposition to other groups. It often leads to inter-community hostility, prejudice, and violence.

Step 2: Detailed Explanation:
Communalism is widely considered a danger to humanity for several reasons:
- It undermines social harmony and creates deep divisions within society.
- It often leads to violence, riots, and loss of life and property.
- It threatens the secular fabric of pluralistic societies and can lead to political instability.
- By prioritizing a narrow group identity over a shared human identity, it works against the principles of universal brotherhood and cooperation.
Given these destructive consequences, the overwhelming consensus in social and political thought is that communalism is a significant threat.

Step 3: Final Answer:
One must agree that communalism is a danger to humanity.

96. Which among the following is not a cause of corruption ?

(A) Criminalization of politics
(B) Luxurious life
(C) Black marketing
(D) Laziness

Correct Answer: (D) Laziness

Solution:

Step 1: Understanding the Concept:
The question asks to identify which of the given options is not a recognized cause or motivation for corruption.

Step 2: Detailed Explanation:
- **(A) Criminalization of politics:** When criminals enter politics, they often use their power for illegal personal gain, which is a direct cause of corruption.
- **(B) Luxurious life:** The desire for a luxurious lifestyle beyond one's legal means is a powerful motivator (greed) for engaging in corrupt activities.
- **(C) Black marketing:** This is a form of economic corruption and is part of a larger corrupt system. The existence of a black market both causes and is caused by corruption.
- **(D) Laziness:** This is a personal trait that is not considered a primary driver of systemic corruption. Corruption often requires effort, planning, and ambition (albeit for illegal ends). It is motivated by greed and power, not by a desire to avoid work.

Step 3: Final Answer:
Laziness is not considered a cause of corruption.

97. Corruption in public life is related with which condition ?

(A) Moral degradation
(B) Poverty
(C) Alcoholism
(D) Unemployment

Correct Answer: (A) Moral degradation

Solution:

Step 1: Understanding the Concept:
The question asks for the most fundamental condition associated with corruption in public life. Corruption is defined as the abuse of entrusted power for private gain.

Step 2: Detailed Explanation:
- **(A) Moral degradation:** At its core, corruption is a problem of ethics and integrity. It represents a decline in moral standards and a disregard for ethical conduct, honesty, and the public good. This moral degradation is the most direct and fundamental condition related to corruption.
- While poverty (B) and unemployment (D) can create pressures that lead individuals to engage in petty corruption ('need-based corruption'), they do not explain large-scale 'greed-based corruption' among the powerful and wealthy.
- Alcoholism (C) is a personal problem and not a general condition explaining widespread public corruption.

Step 3: Final Answer:
Corruption in public life is most fundamentally related to the condition of moral degradation.

> **Quick Tip**
>
> Distinguish between situational pressures (like poverty) and the core nature of a problem. Corruption is fundamentally an ethical and moral failure, making 'moral degradation' the most fitting answer.

---

98. Which among the following is not a tribe ?

(A) Santhal
(B) Munda
(C) Naga
(D) Ravidas

Correct Answer: (D) Ravidas

Solution:

Step 1: Understanding the Concept:
The question requires identifying which of the given names does not refer to a tribal community (Adivasi/Scheduled Tribe) in India.

Step 2: Detailed Explanation:
- **(A) Santhal:** One of the largest and most well-known tribal groups in India, primarily found in Jharkhand, West Bengal, and Odisha.
- **(B) Munda:** A major tribe of the Chotanagpur Plateau region, primarily in Jharkhand.
- **(C) Naga:** A group of several related tribes inhabiting the northeastern states of India, particularly Nagaland.
- **(D) Ravidas:** This refers to the Ravidassia community, who are followers of the 15th-century Bhakti saint Guru Ravidas. This community is classified as a **Scheduled Caste** (specifically within the Chamar caste cluster), not a Scheduled Tribe.

Step 3: Final Answer:
Ravidas refers to a Scheduled Caste community, not a tribe.

> **Quick Tip**
>
> It is useful to be able to recognize the names of major Scheduled Tribes (e.g., Santhal, Munda, Bhil, Gond) and distinguish them from Scheduled Castes, which are often named after traditional occupations or religious gurus.

---

99. Who said, "Change in social relationship is social change"?

(A) MacIver and Page
(B) Auguste Comte
(C) H. M. Johnson
(D) K. Davis

Correct Answer: (A) MacIver and Page

Solution:

Step 1: Understanding the Concept:
This question asks to identify the author of a classic definition of social change in sociology.

Step 2: Detailed Explanation:
The sociologists **Robert M. MacIver and Charles H. Page** are famous for defining society itself as "a web of social relationships."
- As a direct logical extension of this definition, they defined social change as an alteration in this web. Their precise statement is that social change is a "change in the social relationships".

- This definition is one of the most widely cited in introductory sociology because it focuses on the structural essence of society—the patterns of interaction between people.

Step 3: Final Answer:
MacIver and Page said, "Change in social relationship is social change".

> **Quick Tip**
>
> Remember the two interconnected definitions from MacIver and Page: 1. Society is a web of social relationships. 2. Social change is a change in that web of relationships.

---

100. Which among the following is not a form of social change ?

(A) Development
(B) Progress
(C) Evolution
(D) Unemployment

Correct Answer: (D) Unemployment

Solution:

Step 1: Understanding the Concept:
The question asks to distinguish between concepts that describe forms or processes of social change and concepts that describe social conditions.

Step 2: Detailed Explanation:
- **(A) Development**, **(B) Progress**, and **(C) Evolution** are all concepts used to describe types or patterns of large-scale social change over time.
- *Evolution* refers to gradual, cumulative change.
- *Progress* implies change in a desirable direction, based on certain values.
- *Development* typically refers to planned change towards specific economic and social goals.
- **(D) Unemployment**, however, is a **social condition** or a **social problem**. It is a state of being without a job. It can be a *consequence* of social change (e.g., technological change making jobs obsolete), but it is not a form or process of change itself.

Step 3: Final Answer:
Unemployment is a social condition, not a form of social change.

Section - B

1. Throw light on evil effect of communalism.

Solution:

Communalism is an ideology that promotes the interests of a particular religious community in opposition to others, often leading to social conflict. Its evil effects are:

- **Social Disharmony:** It creates suspicion, hatred, and hostility between different religious communities, destroying the social fabric.

- **Communal Riots and Violence:** It frequently leads to violent clashes, resulting in the loss of lives, destruction of property, and widespread fear.

- **Hindrance to National Integration:** By prioritizing narrow religious identity over national identity, it weakens the unity and integrity of the nation.

- **Political Division:** Political parties often exploit communal sentiments for electoral gains, leading to the polarization of society and undermining democratic values.

- **Economic Loss:** Riots and social tension disrupt economic activities, damage public property, and create an environment that is not conducive to investment and growth.

---

2. Write the names of any two minority communities of India.

Solution:

Under the National Commission for Minorities Act, 1992, the Government of India has notified

six religious communities as minority communities. Two of these are:

1. **Muslims**

2. **Christians**

Other notified minority communities include Sikhs, Buddhists, Jains, and Parsis (Zoroastrians).

> **Quick Tip**
>
> It's useful to remember all six officially designated religious minorities in India (Muslims, Christians, Sikhs, Buddhists, Jains, and Parsis) for factual questions.

---

3. Throw light on the nature of child labour.

Solution:
Child labour refers to the employment of children in any work that deprives them of their childhood, interferes with their ability to attend regular school, and is mentally, physically, socially, or morally dangerous and harmful. The nature of child labour includes:

- **Exploitative:** It takes advantage of the vulnerability of children, who are often paid very low wages and made to work long hours in poor conditions.

- **Deprivation of Rights:** It violates the fundamental rights of children, including the right to education, development, and protection from exploitation.

- **Hazardous:** Many children are employed in dangerous occupations (e.g., firecracker factories, mining, domestic service) that pose a serious risk to their health and safety.

- **Perpetuation of Poverty:** By denying children an education, child labour traps them in a cycle of poverty, limiting their opportunities for skilled employment in the future.

> **Quick Tip**
>
> A good answer on the 'nature' of child labour should focus on its key characteristics: it's exploitative, harmful, and a violation of children's rights.

---

4. What is E. D. ?

Solution:
E.D. stands for the **Enforcement Directorate**. It is a specialized financial investigation agency and premier law enforcement agency of the Government of India.
Key Functions:

- It is responsible for enforcing two key economic laws:

  1. **The Prevention of Money Laundering Act (PMLA), 2002:** To investigate and prosecute offenses of money laundering.

  2. **The Foreign Exchange Management Act (FEMA), 1999:** To investigate violations of foreign exchange laws.

- It also deals with cases under the Fugitive Economic Offenders Act, 2018.

Its primary objective is to combat economic crimes in India.

> **Quick Tip**
>
> For questions about government agencies, stating the full name and mentioning the main laws it enforces (like PMLA and FEMA for the ED) provides a complete answer.

---

5. What do you mean by economic census ?

Solution:
An Economic Census is a comprehensive statistical survey conducted to collect data on all economic establishments and units operating within the geographical boundaries of a country.
Key Features:

- **Complete Count:** It aims to cover all entrepreneurial units in the country involved in any economic activity (except crop production and plantation). This includes both the organized and unorganized sectors.

- **Data Collection:** It gathers information on various operational and structural aspects of businesses, such as their location, ownership pattern, number of workers employed, and sources of finance.

- **Purpose:** The data collected serves as a vital resource for the government for planning, policy-making, and understanding the structure of the economy. In India, it is conducted by the Ministry of Statistics and Programme Implementation (MoSPI).

> **Quick Tip**
>
> The most important feature of an Economic Census is its comprehensive scope—it counts every single economic unit, providing a frame for all future business surveys.

---

6. What is Bhakti movement ?

Solution:
The Bhakti movement was a socio-religious reform movement that emerged in medieval India. It emphasized devotion, or *bhakti*, as the primary means to achieve salvation, rather than complex rituals or knowledge.

Key Features:

- **Emphasis on Devotion:** It advocated intense personal devotion and a loving relationship with God.

- **Monotheism:** Many Bhakti saints preached the oneness of God.

- **Social Equality:** It was characterized by its egalitarianism, rejecting the caste system and the supremacy of Brahmins. It taught that anyone, regardless of caste or gender, could attain salvation.

- **Rejection of Ritualism:** It opposed elaborate rituals, ceremonies, and idol worship, promoting instead simple forms of worship like singing hymns (bhajans).

- **Use of Vernacular Languages:** The saints composed their hymns and teachings in local languages, making them accessible to the common people.

Prominent saints include Kabir, Guru Nanak, Mirabai, and Chaitanya Mahaprabhu.

> **Quick Tip**
>
> When defining the Bhakti movement, highlight its two main aspects: its religious focus on devotion and its social message of equality and rejection of caste.

7. How many scheduled castes are there in Bihar ?

Solution:
The list of Scheduled Castes (SCs) for any state is specified by a Presidential Order as per Article 341 of the Constitution of India.

As per the Constitution (Scheduled Castes) Order, 1950, and subsequent amendments, the state of Bihar has a specific list of communities that are recognized as Scheduled Castes. The total number of distinct communities listed for Bihar is **22**.

Some of the major Scheduled Caste communities in Bihar include Chamar, Dusadh, Musahar, and Pasi.

> **Quick Tip**
>
> For questions asking for specific numbers of castes or tribes, it's good practice to state that the list is officially notified by the government and may be subject to amendment.

8. Throw light on the three causes of AIDS.

Solution:
AIDS (Acquired Immunodeficiency Syndrome) is a chronic, potentially life-threatening condition caused by the Human Immunodeficiency Virus (HIV). HIV attacks the body's immune system, making it vulnerable to other infections. The virus is transmitted through specific bodily fluids. The three main causes or modes of transmission are:

1. **Unprotected Sexual Contact:** This is the most common mode of transmission. The virus can be passed from an infected person to their sexual partner (vaginal, anal, or oral) through semen, vaginal fluids, and rectal fluids.

2. **Transmission Through Infected Blood:** HIV can be transmitted through contact with infected blood. This commonly occurs through:

   - Sharing of needles, syringes, or other drug injection equipment by intravenous drug users.

   - Unsafe blood transfusions or organ transplants using unscreened blood/organs.

3. **Mother-to-Child Transmission (Perinatal Transmission):** An HIV-infected mother can pass the virus to her baby during pregnancy, childbirth, or through breastfeeding.

---

9. Explain the distinction between village and city.

Solution:

The distinction between a village and a city is a central theme in sociology, representing the contrast between rural and urban societies. The key differences are:

- **Occupation:** In a village, the primary occupation is agriculture and related activities. In a city, occupations are diverse and non-agricultural, focused on industry, trade, services, and administration.

- **Population:** Villages have a smaller population and low population density. Cities have a large population and high population density.

- **Social Relationships:** Relationships in a village are predominantly primary, personal, and informal (face-to-face). In a city, relationships are largely secondary, formal, and impersonal.

- **Social Control:** Social control in a village is maintained through informal means like customs, traditions, and public opinion. In a city, control is exercised through formal means like law, police, and courts.

- **Environment:** A village environment is dominated by nature. A city environment is predominantly man-made, with complex infrastructure.

> **Quick Tip**
>
> Using a comparative framework (e.g., comparing based on occupation, population, relationships) is an effective way to structure your answer for a "distinguish between" question.

---

10. Highlight the two impacts of Prohibition in Bihar.

Solution:

The prohibition on the sale and consumption of alcohol in Bihar, implemented in 2016, has had

several significant impacts, both positive and negative. Two key impacts are:

1. **Positive Social Impact:** There have been widely reported positive social outcomes, particularly for women and families in poorer households. These include:

   - A significant reduction in domestic violence.

   - Increased household savings, as money previously spent on alcohol is now used for food, education, and other necessities.

2. **Negative Economic Impact and Rise of Illegal Trade:** Prohibition has had two major negative consequences:

   - A substantial loss of excise duty revenue for the state government.

   - The emergence of a large-scale black market for liquor, leading to smuggling from neighboring states and the proliferation of illicitly brewed, often toxic, alcohol (hooch), which has caused numerous deaths.

Quick Tip

For an 'impact' question, a balanced answer that discusses both the positive and negative consequences demonstrates a more nuanced understanding of the issue.

---

11. Throw light on three causes of Alcoholism.

Solution:
Alcoholism, or alcohol use disorder, is a chronic disease characterized by uncontrolled drinking and preoccupation with alcohol. Its causes are complex and multi-faceted, often involving a combination of factors. Three main causes are:

1. **Social and Environmental Factors:** The social environment plays a crucial role. This includes:

   - **Peer Pressure:** Especially among young adults, the influence of friends who drink heavily is a strong predictor of alcohol abuse.

   - **Stress:** People may use alcohol as a coping mechanism to deal with stress from work, relationships, or financial problems.

   - **Cultural Norms:** Societies where heavy drinking is socially acceptable or even encouraged have higher rates of alcoholism.

2. **Psychological Factors:** An individual's mental and emotional state can be a significant cause. This includes:

- **Mental Health Conditions:** People with depression, anxiety, or other mental health disorders are at higher risk of developing alcoholism, often as a form of self-medication.

- **Low Self-Esteem:** Individuals with low self-worth may drink to feel more confident or less anxious in social situations.

3. **Biological and Genetic Factors:** There is a strong biological component to alcoholism.

- **Genetics:** Individuals with a family history of alcoholism have a higher genetic predisposition to the disorder.

- **Brain Chemistry:** Alcohol increases the levels of dopamine and other "feel-good" chemicals in the brain, creating a pleasurable sensation that the brain may seek to repeat, leading to addiction.

Quick Tip

Categorizing the causes into social, psychological, and biological factors provides a clear and comprehensive structure to your answer.

---

12. What is cyber crime ?

Solution:
Cyber crime refers to any criminal activity where a computer, computer network, or networked device is the object of the crime or is used as a tool to commit an offense. It is a crime committed using the internet and other computer technologies.
Examples of Cyber Crime:

- **Hacking:** Gaining unauthorized access to a computer system or network.

- **Phishing:** Deceiving individuals into revealing sensitive personal information, such as passwords or credit card details, by masquerading as a trustworthy entity.

- **Identity Theft:** Stealing someone's personal information to commit fraud or other crimes.

- **Online Financial Fraud:** Illegally transferring money from bank accounts or making fraudulent online transactions.

- **Cyberstalking:** Using the internet to harass, threaten, or intimidate an individual.

> **Quick Tip**
>
> A strong answer defines the term clearly and then provides a few diverse examples to illustrate the scope and nature of the crime.

---

13. Define kinship system.

Solution:

A kinship system is the web of social relationships that are recognized in a society as being based on descent (blood ties) and marriage (marital ties). It is a fundamental organizing principle in all human societies.

Key Components:

- **Basis of Relationships:** Kinship is based on two main principles:

  1. **Consanguinity:** Relationships based on blood or common ancestry (e.g., parents and children, siblings).

  2. **Affinity:** Relationships based on marriage (e.g., husband and wife, in-laws).

- **Function:** The kinship system defines the rights, duties, and social roles of individuals. It regulates crucial aspects of social life, including inheritance of property, succession to office, marriage alliances, and provides a network of social support.

In essence, it is the cultural framework that structures family and social life based on recognized ties of descent and marriage.

> **Quick Tip**
>
> The most crucial part of defining kinship is to mention its two bases: consanguinity (blood) and affinity (marriage).

---

14. What is Avunculate kinship usage ?

Solution:

Avunculate kinship usage refers to a special, culturally defined relationship between a person

and their mother's brother (maternal uncle). The term comes from the Latin word 'avunculus', which means maternal uncle.

Characteristics:

- In many societies, particularly those with matrilineal descent, the maternal uncle holds a significant position of authority over his sister's children. He may be responsible for their discipline, education, and may even have rights over their property and marriage.

- In other societies, the relationship can be one of familiarity, friendship, and indulgence, where the maternal uncle acts as a confidant and supporter to his nephew or niece, in contrast to a more formal relationship with the father.

This special relationship highlights the importance of the mother's lineage and is distinct from the relationship with the father's brother (paternal uncle).

> **Quick Tip**
>
> To define Avunculate, you must specify that it involves the **mother's brother** (maternal uncle) and explain that the relationship is given special social significance.

---

15. Explain the two factors of urbanization in India.

Solution:

Urbanization is the process of population shift from rural to urban areas. In India, this process is driven by two main sets of factors:

1. **Rural 'Push' Factors:** These are conditions in rural areas that compel people to leave and migrate to cities. Key push factors include:

   - **Agrarian Distress:** Lack of employment opportunities in agriculture, small landholdings, poverty, and debt force many to seek alternative livelihoods.

   - **Lack of Amenities:** Inadequate access to quality education, healthcare, and modern infrastructure in villages pushes people towards cities.

2. **Urban 'Pull' Factors:** These are attractions and opportunities in urban areas that draw people from the countryside. Key pull factors include:

   - **Employment Opportunities:** Cities are centers of industry, trade, and services, offering a greater number and variety of jobs with potentially higher wages.

- **Better Quality of Life:** Cities offer better access to higher education, specialized medical facilities, entertainment, and a perception of a more modern and upwardly mobile lifestyle.

> **Quick Tip**
>
> Using the "Push-Pull" framework is the standard and most effective way to explain the factors of migration and urbanization.

---

16. Write three causes of lower status of women in ancient time.

Solution:
While the status of women was relatively high in the Early Vedic period, it declined significantly in the Later Vedic and post-Vedic periods. Three major causes for this lower status were:

1. **Dominance of Patriarchy:** The social structure became increasingly patriarchal. Patrilineal systems of descent and inheritance became rigid, where lineage and property were passed down through the male line. This marginalized women's role and authority within the family and society.

2. **Denial of Access to Education and Religious Rites:** In the Later Vedic period, women were gradually excluded from receiving formal Vedic education and from participating in important public sacrifices and rituals, which were previously open to them. This diminished their social and religious standing.

3. **Restrictive Social Norms and Laws:** The Dharmashastras (law books) like the Manusmriti prescribed a subordinate and dependent role for women, stating they must be protected by their father in childhood, husband in youth, and son in old age. The introduction of practices like pre-puberty marriage and the condemnation of widow remarriage further lowered their status.

> **Quick Tip**
>
> A strong answer on this topic differentiates between the Early Vedic and Later Vedic periods and cites the influence of patriarchal structures and religious texts like the Dharmashastras.

---

17. What do you mean by Gender ?

Solution:
Gender refers to the socially and culturally constructed roles, behaviors, expressions, and identities of girls, women, boys, men, and gender-diverse people. It is distinct from 'sex', which refers to the biological and physiological characteristics that define males and females.
Key aspects of Gender:

- **Social Construct:** Gender is not natural or biological but is created and reinforced by society. Different societies have different ideas about what is 'masculine' and 'feminine'.

- **Learned Behavior:** Individuals learn gender roles and expectations through the process of socialization from family, school, media, and other social institutions.

- **Basis of Stratification:** Gender is a major basis for social stratification (patriarchy), where societies often grant more power, prestige, and property to one gender over another, leading to gender inequality.

> **Quick Tip**
>
> The most critical point in defining gender is to explicitly state that it is a **social construct** and to distinguish it from biological **sex**.

---

18. What do you mean by women empowerment ?

Solution:
Women empowerment is a multidimensional process that enables women to gain control over their lives and make strategic life choices. It involves the enhancement of their ability to participate equally in decision-making processes and to access resources and opportunities.
Dimensions of Women Empowerment:

- **Economic Empowerment:** The ability of women to participate in, contribute to, and benefit from economic activities. This includes access to jobs, property ownership, and financial independence.

- **Social Empowerment:** Improving women's social status by providing them with access to education and healthcare, and challenging discriminatory social norms.

- **Political Empowerment:** Increasing women's representation in political bodies and decision-making processes, from the local to the national level.

- **Psychological Empowerment:** A change in women's consciousness, leading to increased self-confidence, self-esteem, and a sense of individual identity and agency.

19. Describe two features of national integration.

Solution:
National integration is the process of creating a sense of national consciousness and unity among people with diverse social, cultural, linguistic, and religious backgrounds. Two key features are:

1. **A Sense of Supreme Loyalty to the Nation:** It involves the development of a shared identity and a feeling of 'we-ness' among citizens. This national identity transcends and takes precedence over narrower loyalties to one's region, religion, language, or caste. It is a psychological bond that unites people as members of a single nation.

2. **Equality and Social Justice:** True national integration is not possible without ensuring equality of opportunity and social justice for all sections of society. It requires the removal of social and economic inequalities and the protection of the rights of minorities, so that all groups feel they are valued and have a stake in the nation.

20. Discuss two importances of Brahmacharya Ashram in Indian society.

Solution:
The Brahmacharya Ashram is the first of the four stages of life in the traditional Hindu Ashrama system. It was the student stage, and its importance was profound:

1. **Foundation for Knowledge and Skills:** This stage was primarily dedicated to education. The individual would live with a Guru to acquire knowledge of the Vedas, sciences, and other essential life skills. This formal education was crucial for preparing the person to

fulfill their duties in the next stage of life as a householder (Grihastha) and a responsible member of society.

2. **Inculcation of Discipline and Moral Values:** Brahmacharya was a period of rigorous self-discipline, celibacy, and simple living. This training was intended to develop self-control, build character, and instill core values like humility, respect for elders, and a sense of duty (dharma). This moral and ethical foundation was considered essential for leading a righteous life.

> **Quick Tip**
>
> When discussing the importance of an Ashram, link it to how it prepared the individual for the subsequent stages of life. Brahmacharya was the foundation for the entire life course.

---

21. What is socialization ?

Solution:
Socialization is the lifelong process through which individuals learn and internalize the norms, values, beliefs, skills, and social roles of their culture or society. It is the process that transforms a biological infant into a functioning social being.

Key Aspects:

- **Lifelong Process:** Socialization begins at birth and continues throughout a person's life, as they adapt to new roles and situations (e.g., becoming a parent, retiring).

- **Mechanism of Social Reproduction:** It is the primary way societies maintain continuity over time by transmitting their culture from one generation to the next.

- **Development of Self:** Through socialization, individuals develop their sense of self, personality, and identity.

- **Agents of Socialization:** The process is carried out by various social groups and institutions, such as the family (primary socialization), schools, peer groups, and the media (secondary socialization).

> **Quick Tip**
>
> A complete definition of socialization should mention that it is a **lifelong process** and name the key **agents** involved (family, school, etc.).

---

22. What is caste census?

Solution:
A Caste Census is the process of collecting, compiling, and publishing statistical data about the caste-wise distribution of a country's population during a census.
Context in India:

- **Historical Practice:** The British administration in India conducted regular caste censuses until **1931**. After independence, the Government of India decided to discontinue this practice for the general census, only enumerating Scheduled Castes (SCs) and Scheduled Tribes (STs).

- **Contemporary Debate:** There has been a long-standing political demand for a comprehensive caste census to get accurate data on the population of Other Backward Classes (OBCs) and other groups. This data is considered crucial for effective policy-making and for reviewing reservation policies.

- **SECC 2011:** In 2011, the government conducted a **Socio-Economic and Caste Census (SECC)**, which collected data on caste. However, the raw caste data from this census was not made public due to concerns about its reliability.

> **Quick Tip**
>
> When discussing the caste census in India, it is important to mention the historical context (last one in 1931) and the recent attempt with the SECC 2011 to provide a complete picture.

---

23. How many types of marriage are there in Muslim community?

Solution:
The types of marriage in Muslim community can be classified in different ways. The two most common classifications are:

1. **Based on Legal Validity (mainly in Sunni Law):** Marriages are classified into three types depending on their adherence to legal requirements:
   - **Sahih (Valid):** A marriage that fulfills all the legal conditions and is fully valid.

- **Batil (Void):** A marriage that is unlawful from the beginning (e.g., marrying a close relative) and has no legal effect.

- **Fasid (Irregular):** A marriage that has some procedural flaw (e.g., lack of witnesses) but is not completely void. The irregularity can be removed to make it valid.

2. **Based on Duration (mainly in Shia Law):** Marriages are classified into two types:

   - **Nikah (Permanent Marriage):** A marriage intended to be for life.

   - **Mutah (Temporary Marriage):** A marriage for a fixed, pre-determined period of time, which dissolves automatically at the end of the term.

> **Quick Tip**
>
> A good answer shows knowledge of the different schools of Islamic law by mentioning both the three-fold classification of validity (Sunni) and the two-fold classification of duration (Shia).

---

24. Describe three causes of polygamy among tribes.

Solution:

Polygamy (specifically polygyny, where one man has multiple wives) has been practiced in many tribal societies for various reasons. Three main causes are:

1. **Economic Factors:** In subsistence-based tribal economies, having more family members means a larger workforce. More wives and children can contribute to agricultural work, animal husbandry, and domestic chores, thereby increasing the economic productivity and wealth of the household.

2. **Social Status and Prestige:** In many tribal cultures, the number of wives a man has is a direct indicator of his social status, wealth, and power within the community. It is a mark of prestige and influence.

3. **Demographic and Social Customs:**

   - A surplus of women over men in the marriageable age group can sometimes lead to polygyny.

   - The custom of **levirate**, where a man is obligated to marry his deceased brother's widow to support her and her children, can also result in polygynous marriages.

- The desire for a male heir can also be a cause, where a man takes a second wife if the first wife does not produce a son.

> **Quick Tip**
>
> When explaining the causes of a social practice like polygamy, cover different dimensions like economic utility, social prestige, and cultural customs for a well-rounded answer.

---

25. Define the process of westernization.

Solution:
Westernization is a process of social change, and the term was conceptualized by the Indian sociologist **M.N. Srinivas**. He defined it as "the changes brought about in Indian society and culture as a result of over 150 years of British rule, and the term subsumes changes occurring at different levels – technology, institutions, ideology, and values."

Key Aspects:

- **Multi-layered Process:** It is not just about adopting Western attire or language. It includes deep-seated changes like adopting Western educational systems, legal systems (law and administration), technology, and values like rationalism, humanism, and equality.

- **Value-Laden Term:** Unlike Sanskritization, Srinivas noted that Westernization often implies a value judgment of whether the change is 'good' or 'bad'.

- **Complex and Contradictory:** The process is complex, as Indians did not adopt everything from the West. They were selective, and the impact varied across different sections of society.

> **Quick Tip**
>
> It is essential to mention M.N. Srinivas when defining Westernization in the Indian sociological context, as he was the one who systematically developed the concept.

---

26. Describe three characteristics of Sanskritization.

Solution:
Sanskritization is a process of cultural mobility in the traditional Indian social structure, a

concept developed by M.N. Srinivas. Its three key characteristics are:

1. **Process of Emulation:** It is a process where a 'low' caste or tribe emulates the customs, rituals, ideology, and way of life of a high, and often, a 'twice-born' (dwija) caste. The group being emulated serves as a 'reference group'.

2. **Leads to Positional Change, Not Structural Change:** Sanskritization may lead to an improvement in the position of a particular group within the local caste hierarchy over a generation or two. However, it does not lead to a change in the caste system itself. The system of hierarchy remains; only the position of a specific group within it changes.

3. **A Two-Way Process and Varies by Region:** While the main direction is the adoption of 'Sanskritic' or high-caste traits by lower castes, Srinivas also noted that the process is not one-sided. Local 'little traditions' often influence the 'great tradition' as well. Furthermore, the model of Sanskritization is not always the Brahmin; it could be the locally dominant Kshatriya or Vaishya caste.

Quick Tip

The distinction between 'positional change' (for the group) and 'structural change' (for the system) is a crucial analytical point to include in your answer about Sanskritization.

---

27. What do you mean by voluntary organization ?

Solution:
A voluntary organization, also commonly known as a Non-Governmental Organization (NGO) or a Non-Profit Organization (NPO), is a formally constituted group of people that is private, self-governing, and not-for-profit, established voluntarily to achieve a common purpose.
Key Characteristics:

- **Voluntary:** People join and work for the organization of their own free will.

- **Non-Governmental:** It is independent of government control in its operations and management, although it may receive government funding.

- **Non-Profit:** Its primary objective is not to generate profit for its owners. Any surplus funds are reinvested to achieve the organization's mission.

- **Self-Governing:** It has its own internal governance structures and is not controlled by any external entity.

- **Purpose-Driven:** It is typically formed to address a social issue, provide a service, or advocate for a cause, such as poverty alleviation, environmental protection, or human rights.

> **Quick Tip**
>
> To define a voluntary organization, focus on its key features: it is voluntary, non-governmental, and non-profit. Mentioning common acronyms like NGO is also helpful.

---

28. Distinguish between Caste and Varna.

Solution:
While often used interchangeably, Caste (Jati) and Varna are distinct concepts in Indian sociology. The key differences are:

- **Number:** The Varna scheme is a four-fold classification consisting of only four categories: Brahmin, Kshatriya, Vaishya, and Shudra. In contrast, there are thousands of Jatis (castes) and sub-castes across India.

- **Origin and Basis:** Varna is a theoretical and scriptural model found in ancient texts, originally based on qualities (guna) and occupation (karma). Jati is the actual, complex social reality of groups based strictly on birth (heredity).

- **Scope:** Varna is an all-India framework, a broad, theoretical hierarchy. Jati is a local or regional system of endogamous groups with a specific position in the local hierarchy.

- **Flexibility:** The Varna system was, in its original conception, considered to be somewhat flexible. The Jati system, as it has been practiced, is rigid and determines one's social status for life.

> **Quick Tip**
>
> The easiest way to remember the distinction is: Varna is the four-category theoretical model, while Jati (Caste) is the complex reality of thousands of birth-based groups.

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29. Describe the importance of Gotra in Hindu marriage.

Solution:
In the context of Hindu society, a Gotra is a lineage or clan system. It refers to a group of people who are believed to have descended in an unbroken male line from a common male ancestor, who was often a revered ancient sage or *Rishi*.

The primary importance of Gotra is in the regulation of marriage through the rule of **Gotra Exogamy**.

Key Points:

- **Prohibition of Marriage:** The rule of Gotra exogamy strictly prohibits marriage between a man and a woman who belong to the same Gotra. They are considered to be siblings, and such a union would be regarded as incestuous.

- **Maintaining Lineage:** This practice is intended to maintain the purity of the lineage and is based on traditional beliefs about genetics and social order.

- **Social Regulation:** While its traditional rigidity has lessened in modern urban contexts, the concept of Gotra remains a significant factor in matrimonial alliances, especially in arranged marriages in many parts of India.

> **Quick Tip**
>
> The key term to use and explain when discussing the importance of Gotra in marriage is **'Gotra Exogamy'**—the rule that one must marry outside one's own Gotra.

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30. Distinguish between Nikah and Mutah.

Solution:
Nikah and Mutah are two forms of marriage in Islamic law, and they differ significantly in their nature, duration, and legal recognition.

- **Nature and Duration:**
  - **Nikah:** This is the standard, formal, and permanent marriage contract in Islam. It is intended to be for life and creates a stable family unit.

  - **Mutah:** This is a temporary marriage, where the duration of the marital relationship is specified in the contract in advance. It can last for a day, a month, a year, or any other fixed period.

- **Dissolution:**
    - **Nikah:** It can only be dissolved through a formal process of divorce (Talaq by the husband, Khula by the wife, or Mubarat by mutual consent) or upon the death of a spouse.

    - **Mutah:** It dissolves automatically upon the expiry of the agreed-upon period, without the need for a formal divorce.

- **Legal Recognition:**
    - **Nikah:** It is recognized and accepted by all schools of Islamic law (both Sunni and Shia).

    - **Mutah:** It is primarily practiced and recognized by the Twelver Shia school of Islam. Sunni Islam does not recognize Mutah marriage and considers it forbidden.

> **Quick Tip**
>
> The core distinction to highlight is **Permanent (Nikah) vs. Temporary (Mutah)**. Mentioning the different recognition by Sunni and Shia schools is also a key point.

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31. Discuss the main characteristics of National Integration.

Solution:
National integration is the process of creating a sense of national identity and unity among diverse groups within a country. Its main characteristics are:

- **Sense of Common Identity:** It involves fostering a feeling of 'we-ness' where citizens prioritize their national identity over narrower identities like religion, region, language, or caste.

- **Shared Values and Ideals:** National integration is built upon a foundation of shared constitutional values such as democracy, secularism, equality, and social justice that are accepted by all communities.

- **Unity in Diversity:** It does not seek to create a uniform society but celebrates and respects the diverse cultures, languages, and traditions present in the nation, binding them together in a common political framework.

- **Social Harmony and Tolerance:** It is characterized by peaceful coexistence and mutual respect among different social groups, and an absence of discrimination and inter-group conflict.

- **Economic and Political Equality:** It requires that all citizens have equal opportunities for development and equal access to political power, ensuring that no group feels marginalized or excluded.

> **Quick Tip**
>
> When discussing national integration, emphasize that it's not about eliminating diversity but about building unity despite it. A strong answer will cover the psychological (shared identity), political (shared values), and social (harmony) aspects.

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32. Examine the modern changes occurring in Hindu marriages.

Solution:
Hindu marriage, traditionally considered a sacrament, has undergone significant changes due to modernization, education, and legislative reforms. Key modern changes include:

- **Basis of Mate Selection:** There is a shift from purely parent-arranged marriages to marriages based on individual choice and love. 'Arranged-cum-love' marriages, where parental consent is sought after individual selection, are also becoming common.

- **Increase in Age of Marriage:** The average age of marriage for both men and women has increased significantly, primarily due to the emphasis on education and career aspirations. Child marriages have declined drastically.

- **Weakening of Caste and Gotra Rules:** The traditional rules of caste endogamy (marrying within one's caste) and gotra exogamy (marrying outside one's gotra) are weakening, especially in urban areas, leading to a rise in inter-caste marriages.

- **Simplification of Rituals:** Elaborate and lengthy wedding rituals are often being condensed into shorter, more manageable ceremonies, focusing more on the legal and social aspects than the intricate religious details.

- **Acceptance of Divorce and Remarriage:** Traditionally, Hindu marriage was considered indissoluble. However, due to legal provisions (Hindu Marriage Act, 1955) and changing social attitudes, divorce and the remarriage of widows and divorcees are now more socially accepted.

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33. Distinguish between Hindu and Muslim marriage.

Solution:

Hindu and Muslim marriages differ fundamentally in their nature, objectives, and rules. The main distinctions are:

- **Nature of Marriage:**

  - **Hindu Marriage:** It is traditionally regarded as a *sacrament* (samskara), a sacred and indissoluble religious duty that binds the couple for life and beyond.

  - **Muslim Marriage (Nikah):** It is considered a *civil contract* (mu'amala). It is a legal agreement between the bride and groom, requiring offer (ijab), acceptance (qabul), and consideration (mahr).

- **Dissolution of Marriage:**

  - **Hindu Marriage:** Traditionally, divorce was not permitted. It was legalized only through the Hindu Marriage Act, 1955.

  - **Muslim Marriage:** Divorce has always been permitted and can be initiated by the husband (Talaq), wife (Khula), or by mutual consent (Mubarat).

- **Marriage Rules:**

  - **Hindu Marriage:** It is governed by rules of exogamy (marrying outside one's Gotra and Sapinda) and endogamy (marrying within one's Jati).

  - **Muslim Marriage:** It is largely endogamous. It permits parallel and cross-cousin marriages, which are prohibited in Hindu custom.

- **Polygamy:**

  - **Hindu Marriage:** Monogamy is the rule. Polygamy is a criminal offense under the Hindu Marriage Act.

– **Muslim Marriage:** Limited polygyny is permitted, allowing a man to have up to four wives at the same time, subject to certain conditions.

> **Quick Tip**
>
> The most fundamental point of distinction to remember is **Sacrament (Hindu) vs. Contract (Muslim)**. Most other differences, such as those related to divorce, stem from this core conceptual difference.

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34. Discuss the social significance of kinship.

Solution:
Kinship, the system of social relationships based on blood (consanguinity) and marriage (affinity), is socially significant because it forms the bedrock of social organization in all societies. Its importance lies in the various functions it performs:

- **Structures Social Life:** Kinship is the primary principle for forming social groups, such as families, lineages, and clans. It defines who is related to whom and the nature of their mutual obligations, creating a stable social structure.

- **Regulates Marriage and Reproduction:** Kinship rules, such as those of incest taboo, exogamy, and endogamy, determine who can marry whom. This prevents social confusion and regulates sexual behavior and procreation.

- **Governs Inheritance and Succession:** It provides the established principles for the transfer of property (inheritance) and social position (succession) from one generation to the next, thereby ensuring social continuity.

- **Provides Social Security:** The kinship group acts as a crucial social security network. It provides its members with economic support, care during sickness and old age, and aid during crises.

- **Defines Roles and Statuses:** Kinship allocates specific roles and statuses to individuals (e.g., father, daughter, uncle). These roles come with prescribed behaviors and expectations that guide social interaction.

> **Quick Tip**
>
> To discuss the 'significance' of kinship, focus on its functions. A good structure would be to explain what it does for the individual (support, identity) and what it does for the society (structure, continuity, regulation).

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35. Explain the factors responsible for urbanization.

Solution:

Urbanization is the process of an increasing proportion of a population living in urban areas. The factors responsible for this can be broadly categorized into 'push' factors (which drive people away from rural areas) and 'pull' factors (which attract people to urban areas).

- **Rural 'Push' Factors:**

    - **Agrarian Distress:** Lack of employment opportunities in agriculture due to mechanization, small and fragmented landholdings, and rural poverty compel people to migrate in search of a livelihood.

    - **Lack of Facilities:** The absence of quality education, healthcare, and recreational facilities in rural areas pushes people towards cities where these are more readily available.

    - **Social Factors:** The rigid social structure and lack of anonymity in villages can also act as a push factor for some individuals seeking social mobility and freedom.

- **Urban 'Pull' Factors:**

    - **Employment Opportunities:** Cities are hubs of industrial, commercial, and service sector activities, offering a wide range of job opportunities with the potential for higher income.

    - **Better Infrastructure and Services:** Cities provide better access to higher education, specialized medical care, transportation, and communication facilities.

    - **Modern Lifestyle:** The lure of a 'modern' lifestyle, with access to entertainment, diverse cultures, and greater personal freedom, acts as a significant pull factor, especially for the youth.

36. Describe the meaning and characteristics of communalism.

Solution:
Meaning:
Communalism is a political ideology that asserts that society is divided into distinct religious communities whose interests are different and often mutually hostile. It involves promoting the interests of one's own religious group aggressively, often at the expense of other groups, and using religion as a tool for political mobilization.
Characteristics:

- **Religious Chauvinism:** It is based on an aggressive and intolerant devotion to one's own religion, coupled with a prejudice and hostility towards other religions.

- **Belief in Antagonistic Interests:** A core characteristic is the belief that the social, economic, and political interests of different religious communities are incompatible and in conflict with one another.

- **Political Ideology:** Communalism is fundamentally a political phenomenon. It uses religious identity to create political constituencies and to compete for political power.

- **Promotion of Stereotypes:** It thrives on creating and propagating negative stereotypes, prejudices, and hatred against other religious communities to foster a sense of 'otherness'.

- **Use of Violence:** In its extreme form, communalism often leads to communal riots, violence, and mass polarization to achieve its political goals.

37. What is globalization ? Describe its characteristics.

Solution:
Meaning:
Globalization is a complex process of increasing integration and interdependence of societies across the world. It involves the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. It is characterized by the free and rapid flow of capital, goods, services, people, ideas, and culture across national boundaries.
Characteristics:

- **Economic Integration:** This is a core characteristic, involving the growth of transnational corporations (TNCs), an increase in international trade and foreign direct investment, and the integration of financial markets.

- **Technological Advancement:** Globalization is driven by rapid advancements in communication and transportation technology (e.g., the internet, mobile phones, air travel), which have compressed time and space.

- **Cultural Flows:** It involves the worldwide spread of cultural products, ideas, and practices. This can lead to cultural homogenization (e.g., the spread of Western consumer culture) as well as hybridization (the mixing of global and local cultures).

- **Political Interdependence:** There is a growing influence of international governmental organizations (like the UN, WTO) and non-governmental organizations (INGOs), leading to a situation where national policies are increasingly influenced by global trends and international bodies.

Quick Tip

A good answer on globalization should cover its multiple dimensions: economic, technological, cultural, and political. Avoid defining it purely in economic terms.

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38. Write an essay on Panchayati Raj.

Solution:
Introduction:
Panchayati Raj is a system of rural local self-government in India. It is a cornerstone of India's democracy, aiming to build democracy at the grassroots level and to decentralize power, planning, and development. The term 'Panchayati Raj' signifies the governance by a council of five elected members.
Constitutional Basis and Structure:

The modern Panchayati Raj system was given constitutional status through the **73rd Constitutional Amendment Act of 1992**. This landmark act mandated the establishment of a three-tier system of Panchayati Raj in every state:

1. **Gram Panchayat** at the village level.

2. **Panchayat Samiti** (or Block Samiti/Mandal Parishad) at the intermediate/block level.

3. **Zila Parishad** at the district level.

Key Features:
The 73rd Amendment introduced several crucial features to strengthen these institutions:

- **Regular Elections:** It mandated direct elections to all seats in panchayats at all three levels every five years.

- **Reservation of Seats:** It provided for the reservation of seats for Scheduled Castes (SCs) and Scheduled Tribes (STs) in proportion to their population. Furthermore, it mandated that not less than one-third of the total seats must be reserved for women.

- **State Finance Commission:** It required the constitution of a State Finance Commission in each state to review the financial position of the panchayats and recommend the distribution of funds.

- **Devolution of Powers:** The act outlined a list of 29 subjects in the Eleventh Schedule of the Constitution that could be devolved to panchayats, including agriculture, rural housing, and poverty alleviation.

Significance and Challenges:
Panchayati Raj is significant as it promotes democratic decentralization, ensures the participation of marginalized groups like women and SCs/STs in governance, and allows for local-level planning based on local needs. However, the system faces challenges such as inadequate funds (the '3 Fs': Funds, Functions, and Functionaries), political interference, and lack of awareness among citizens.

Conclusion:
Despite its challenges, the Panchayati Raj system remains a vital experiment in grassroots democracy, empowering millions of people in rural India and making governance more inclusive and participatory.

> **Quick Tip**
>
> For an essay question, a clear structure is key. Start with an introduction (definition), move to the body (constitutional basis, structure, key features), discuss significance and challenges, and end with a concise conclusion.