

# CUET 2026 Sociology May 29 Shift 2

## Question Paper (Memory-Based) with Solutions

Conducted by National Testing Agency (NTA)



### General Instructions

- (i) The examination will be conducted in Computer-Based Test (CBT) mode.
- (ii) Each question carries +5 marks for correct answer and -1 mark for wrong answer.
- (iii) The total number of questions are 50.
- (iv) Duration of the exam is 1 hour (60 minutes).

1. Which of the following thinkers is associated with the concept of “Social Fact”?

- (A) Karl Marx
- (B) Emile Durkheim
- (C) Max Weber
- (D) Herbert Spencer

**Correct Answer:** (B) Emile Durkheim

#### Solution:

##### Step 1: Understanding the Question:

The question requires us to identify the classical sociological thinker who introduced and formulated the concept of "Social Fact" as the distinct subject matter of sociology.

This concept was created to establish sociology as an independent, empirical science separate from psychology and philosophy.

##### Step 2: Key Approach:

The methodological framework of positivism in sociology emphasizes the objective study of

society.

This concept insists that social phenomena should be observed and analyzed as external realities rather than internal mental states.

### Step 3: Detailed Explanation:

- **Origin of the Concept:** Emile Durkheim formally introduced the concept of "Social Fact" in his pathbreaking methodological treatise, *The Rules of Sociological Method*, published in 1895.
- **Definition:** Durkheim defined social facts as ways of acting, thinking, and feeling that are external to the individual and endowed with coercive power, by virtue of which they control the individual.
- **Key Characteristics:** Social facts have two primary characteristics: externality (they exist outside any single individual's consciousness) and constraint (they exert pressure on individuals to conform to social expectations).
- **Examples:** Instances of social facts include legal codes, language, religious dogmas, currency systems, and moral beliefs, all of which exist prior to an individual's birth and persist after their death.
- **Distinction from Other Options:** Karl Marx is associated with historical materialism and class struggle.
- **Weber's Perspective:** Max Weber focused on "Social Action" and the interpretive method of understanding social behavior, known as *Verstehen*.
- **Spencer's Perspective:** Herbert Spencer is known for comparing society to a biological organism and championing Social Darwinism.

**Step 4: Final Answer:**

Hence, Emile Durkheim is the theorist associated with the concept of "Social Fact," which matches Option (B).

**Quick Tip:** A quick way to remember Durkheim's methodology is his famous rule: "Treat social facts as things."

This signifies that social facts must be studied objectively, using empirical data, much like natural scientists study physical phenomena.

This connection is a highly recurring topic in undergraduate and competitive sociology exams.

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**2. In Sociology, "Sanskritization" as a process of social mobility was explained by:**

- (A) G.S. Ghurye
- (B) M.N. Srinivas
- (C) Andre Beteille
- (D) Yogendra Singh

**Correct Answer:** (B) M.N. Srinivas

**Solution:****Step 1: Understanding the Question:**

The question asks for the name of the Indian sociologist who coined and explained the concept of "Sanskritization" to describe cultural change and social mobility within the traditional Indian caste system.

**Step 2: Key Approach:**

Sanskritization is a structural-functional tool used to analyze how caste-based hierarchies undergo internal positional adjustments over time.

This framework highlights that the caste system, despite its rigidity, is not entirely static.

### Step 3: Detailed Explanation:

- **Definition of Sanskritization:** M.N. Srinivas defined Sanskritization as a process by which a low Hindu caste, tribal, or other group changes its customs, ritual, ideology, and way of life in the direction of a high, and frequently, "twice-born" (*dwija*) caste.
- **Empirical Basis:** Srinivas first observed and formulated this concept during his detailed field study of the Coorgs of South India, which he published in his landmark 1952 book, *Religion and Society among the Coorgs of South India*.
- **Nature of Mobility:** Sanskritization results only in "positional change" for a specific group within the local caste hierarchy.
- **No Structural Change:** It does not lead to "structural change" because the overall hierarchical framework of the caste system itself remains completely unaltered.
- **Analysis of Other Thinkers:** G.S. Ghurye is known as the father of Indian Sociology and focused on Indological perspectives and the features of caste.
- **Beteille's Contribution:** Andre Beteille is famous for his study of class, caste, and power dynamics in Sripuram village.
- **Singh's Contribution:** Yogendra Singh is recognized for analyzing the modernization of Indian tradition through structural and cultural changes.

### Step 4: Final Answer:

Therefore, the process of Sanskritization was explained by M.N. Srinivas, making Option (B) the correct answer.

**Quick Tip:** Remember that Sanskritization is closely linked to other terms coined by M.N. Srinivas, such as "Dominant Caste" and "Westernization."

Keep in mind that Sanskritization offers positional mobility, not structural mobility.

Identifying these distinctions is extremely helpful for eliminating incorrect choices in competitive papers.

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**3. Which of the following is an example of an achieved status?**

- (A) Religion by birth
- (B) Gender
- (C) Occupation
- (D) Caste

**Correct Answer:** (C) Occupation

**Solution:**

**Step 1: Understanding the Question:**

The question tests the conceptual understanding of social statuses by asking us to identify an example of an "achieved status" from the provided list.

This requires distinguishing between statuses that are assigned to us automatically and those we acquire through personal agency.

**Step 2: Key Approach:**

Sociologists classify social positions into two primary categories: ascribed status and achieved status.

This classical distinction was systematically developed and popularized by the anthropologist Ralph Linton in his social theory.

**Step 3: Detailed Explanation:**

- **Ascribed Status:** An ascribed status is a social position that is assigned to an individual at birth or involuntarily later in life, based on biological inheritance or fixed social attributes.

- **Achieved Status:** An achieved status is a social position that a person acquires on the basis of individual choice, effort, merit, skills, decisions, or direct personal action.
- **Evaluating Option A:** "Religion by birth" is an ascribed status because an individual is born into their family's religious community without any initial choice or personal effort.
- **Evaluating Option B:** "Gender" is traditionally treated as an ascribed status in sociology because it is assigned at birth based on anatomical sex and biological factors.
- **Evaluating Option C:** "Occupation" is an achieved status because becoming a doctor, teacher, engineer, or entrepreneur requires personal choices, education, training, and effort.
- **Evaluating Option D:** "Caste" in the Indian context is the quintessential example of an ascribed status because it is determined purely by birth and remains fixed throughout a person's life.

**Step 4: Final Answer:**

Thus, occupation is a clear example of an achieved status, which corresponds to Option (C).

**Quick Tip:** To easily differentiate between these two terms, ask yourself: "Did the person have to work or make a choice to get this social position?"  
If yes, it is an achieved status (e.g., class, educational degree, occupation).  
If no, it is an ascribed status (e.g., age, race, caste, sex).

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**4. The term "Globalization" refers to:**

(A) Isolation of economies

- (B) Expansion of local traditions only
- (C) Increasing interconnectedness across nations
- (D) Decline in communication technology

**Correct Answer:** (C) Increasing interconnectedness across nations

### Solution:

#### Step 1: Understanding the Question:

The question asks for the correct definition of the term "Globalization" from a sociological and economic perspective.

We need to select the option that best describes the fundamental essence of global shifts in contemporary times.

#### Step 2: Key Approach:

The approach involves identifying how globalization impacts the boundaries of nation-states, social relations, and global systems.

Sociologists analyze globalization as a multidimensional process involving economic, political, technological, and cultural dimensions.

#### Step 3: Detailed Explanation:

- **Core Definition:** Globalization is the process of rapid integration and increasing interconnectedness among countries, societies, economies, and cultures worldwide.
- **Time-Space Compression:** Theorists like David Harvey and Anthony Giddens describe globalization as the compression of time and space, where physical distance becomes less of a barrier to social interactions.
- **Economic Integration:** It involves the free flow of goods, services, capital, and labor across international borders, making economies deeply interdependent.
- **Inaccuracy of Option A:** "Isolation of economies" is the opposite of globalization, which

is characterized by economic integration and open markets.

- **Inaccuracy of Option B:** While local traditions can spread globally (a process sometimes called "glocalization"), globalization is not restricted to local traditions; it involves a complex, reciprocal exchange of global and local cultures.
- **Inaccuracy of Option D:** Rather than a decline, globalization is driven by massive advancements in communication and transport technologies, such as the internet and aviation.

**Step 4: Final Answer:**

Hence, globalization refers to the increasing interconnectedness across nations, which matches Option (C).

**Quick Tip:** Think of globalization as the creation of a "Global Village."

Any option that suggests isolation, separation, or a decrease in technology contradicts the very definition of globalization.

This simple rule of elimination helps you quickly identify the right choice.

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**5. Assertion (A): Urbanization leads to growth of secondary relationships.**

**Reason (R): Urban life is generally more formal and impersonal.**

- (A) Both A and R are true, and R is the correct explanation of A.
- (B) Both A and R are true, but R is not the correct explanation of A.
- (C) A is true, but R is false.
- (D) A is false, but R is true.

**Correct Answer:** (A) Both A and R are true, and R is the correct explanation of A.

## Solution:

### Step 1: Understanding the Question:

This is an Assertion-Reason style question requiring us to evaluate two statements about urbanization.

We must determine if both statements are individually true, and if the Reason (R) provides the correct logical explanation for the Assertion (A).

### Step 2: Key Approach:

The theoretical framework for analyzing urban life is based on classical urban sociology, notably Louis Wirth's concept of "Urbanism as a Way of Life."

It is also rooted in Ferdinand Tönnies' distinction between close-knit community (*Gemeinschaft*) and formal association (*Gesellschaft*).

### Step 3: Detailed Explanation:

- **Evaluating Assertion (A):** Urbanization is the process of population shift from rural to urban areas, leading to dense, heterogeneous, and large settlements.
- **Primary vs. Secondary Relations:** In rural societies, primary relations (intimate, informal, face-to-face, emotional) dominate.
- **Growth of Secondary Relations:** In urban areas, because of the sheer scale and diversity, relationships become secondary (formal, transactional, specialized, contractual). Thus, Assertion (A) is completely true.
- **Evaluating Reason (R):** Urban settings are characterized by a high division of labor, anonymity, and institutionalized interactions.
- **Impersonal Nature:** People interact based on social roles (e.g., bus driver and passenger, customer and cashier) rather than personal identities. This makes urban life formal and

impersonal. Thus, Reason (R) is also completely true.

- **Checking the Link:** Why does urbanization lead to the growth of secondary relationships? It does so precisely because the structural conditions of urban life make personal interactions impossible for every transaction, necessitating formal and impersonal relations. Hence, R is the correct explanation of A.

**Step 4: Final Answer:**

Since both statements are true and R is the correct explanation of A, the correct option is (A).

**Quick Tip:** To solve Assertion-Reason questions, read the assertion, add the word "BECAUSE" at the end, and then read the reason.

If the combined sentence makes logical sense, then R is the correct explanation of A.

"Urbanization leads to the growth of secondary relationships BECAUSE urban life is generally more formal and impersonal." This is perfectly logical.

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**6. Which Constitutional provision abolishes untouchability in India?**

- (A) Article 14
- (B) Article 15
- (C) Article 17
- (D) Article 21

**Correct Answer:** (C) Article 17

**Solution:**

**Step 1: Understanding the Question:**

The question asks to identify the specific article within the Constitution of India that constitutionally abolishes the practice of untouchability.

This is a core question regarding state-led efforts to eliminate caste discrimination and establish social justice.

### **Step 2: Key Approach:**

The approach involves identifying the key legal and constitutional mechanisms designed to protect marginalized communities in India.

These provisions are located within the Fundamental Rights (Part III) of the Indian Constitution, championed by Dr. B.R. Ambedkar.

### **Step 3: Detailed Explanation:**

- **Analysis of Article 17:** Article 17 of the Indian Constitution explicitly states: "Untouchability is abolished and its practice in any form is forbidden."
- **Punishable Offense:** The article further declares that the enforcement of any disability arising out of untouchability shall be an offense punishable in accordance with the law.
- **Implementation Acts:** To give practical effect to this constitutional provision, the Parliament enacted the Untouchability (Offenses) Act in 1955, which was later amended and renamed the Protection of Civil Rights Act in 1976.
- **Analysis of Option A (Article 14):** Article 14 guarantees equality before the law and equal protection of the laws to all citizens, but does not explicitly target untouchability.
- **Analysis of Option B (Article 15):** Article 15 prohibits discrimination against citizens on grounds only of religion, race, caste, sex, or place of birth, but does not dedicate itself solely to abolishing untouchability.
- **Analysis of Option D (Article 21):** Article 21 guarantees the fundamental right to life and personal liberty, which has been broadly interpreted by the judiciary but is distinct from the specific abolition of untouchability.

**Step 4: Final Answer:**

Therefore, the correct article is Article 17, which corresponds to Option (C).

**Quick Tip:** Article 17 is one of the very few absolute Fundamental Rights in the Indian Constitution. This means it has no exceptions or qualifications, and its violation is strictly punishable under the Protection of Civil Rights Act.

Memorizing this article is essential for all general and sociology-specific competitive papers.

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**7. The Chipko Movement is mainly associated with:**

- (A) Women empowerment
- (B) Forest conservation
- (C) Labour rights
- (D) Language politics

**Correct Answer:** (B) Forest conservation

**Solution:****Step 1: Understanding the Question:**

The question asks for the primary objective or focus area of the famous "Chipko Movement" from the given options.

We need to determine what this grassroots social movement was predominantly fighting for.

**Step 2: Key Approach:**

The approach involves analyzing the origin, key actions, and ecological context of the Chipko Movement.

In sociology, this is studied under environmental movements and ecofeminism, highlighting the relationship between human societies and nature.

**Step 3: Detailed Explanation:**

- **Historical Context:** The Chipko Movement began in the early 1970s in the Garhwal Himalayas region of Uttarakhand (then part of Uttar Pradesh).
- **Reason for the Protest:** It was a non-violent, grassroots peasant movement aimed at protecting trees and forests from the destructive logging activities authorized by government contractors.
- **Meaning of the Name:** The word "Chipko" literally translates to "to cling" or "to hug."
- **Method of Resistance:** Villagers, especially local women, physically hugged the trees to prevent them from being cut down, putting their own lives at risk.
- **Key Leaders:** Prominent leaders of this movement included environmentalists Sunderlal Bahuguna, Chandi Prasad Bhatt, and local women leaders like Gaura Devi.
- **Overlapping Themes:** Although the movement had significant elements of women's leadership and local livelihood protection (ecofeminism), its primary, core goal was forest conservation and ecological balance.
- **Incorrect Options:** It was not a movement primarily focused on industrial labor rights (C) or language politics (D).

**Step 4: Final Answer:**

Thus, the Chipko Movement is mainly associated with forest conservation, which is Option (B).

**Quick Tip:** To avoid confusion, remember that while Chipko is often cited as a key example of "Ecofeminism" because of the leadership of rural women, its main objective was saving the trees. Therefore, "Forest conservation" is the primary answer, and "Women's empowerment" is a secondary socio-political dimension of the movement.

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## 8. Who among the following gave the theory of Class Struggle?

- (A) Emile Durkheim
- (B) Max Weber
- (C) Karl Marx
- (D) Talcott Parsons

**Correct Answer:** (C) Karl Marx

### Solution:

#### Step 1: Understanding the Question:

The question requires us to identify the classical social theorist who formulated the theory of "Class Struggle" as the primary engine of historical and social change.

#### Step 2: Key Approach:

The theoretical framework under study is conflict theory, which views society as an arena of inequality and struggle between different social groups over scarce resources.

This perspective stands in contrast to structural functionalism, which views society as cohesive and harmonious.

#### Step 3: Detailed Explanation:

- **Core Thesis of Karl Marx:** Karl Marx, along with Friedrich Engels, famously declared in *The Communist Manifesto* (1848): "The history of all hitherto existing society is the history of class struggles."

- **Historical Materialism:** Marx argued that human history progresses through distinct stages (e.g., ancient society, feudalism, capitalism) determined by the mode of production.
- **The Two Conflicting Classes:** In a capitalist society, the struggle is polarized between the Bourgeoisie (owners of the means of production) and the Proletariat (working class who own only their labor power).
- **Exploitation and Revolution:** The inherent exploitation of the proletariat leads to class consciousness, alienation, and eventually a revolution that Marx believed would establish a classless, communist society.
- **Comparing Other Options:** Emile Durkheim focused on social integration, collective conscience, and functional solidarity.
- **Weber's Stratification Theory:** Max Weber argued that stratification is multidimensional, based on Class, Status (honor), and Party (power), rather than just class conflict.
- **Parsons' Functionalism:** Talcott Parsons is associated with structural functionalism, emphasizing value consensus and systemic equilibrium.

**Step 4: Final Answer:**

Hence, Karl Marx is the theorist who gave the theory of Class Struggle, which corresponds to Option (C).

**Quick Tip:** Whenever you see terms like "class struggle," "exploitation," "proletariat," "bourgeoisie," "surplus value," or "historical materialism," you can confidently associate them with Karl Marx. Marx views conflict as the main driver of social progress, whereas Durkheim and Parsons view consensus as the basis of society.

9. Read the following statements carefully:

1. Primary groups are characterized by close personal relationships.
2. Family is an example of a secondary group.

Choose the correct option:

- (A) Both statements are true
- (B) Both statements are false
- (C) Statement 1 is true, but Statement 2 is false
- (D) Statement 1 is false, but Statement 2 is true

**Correct Answer:** (C) Statement 1 is true, but Statement 2 is false

**Solution:**

**Step 1: Understanding the Question:**

This statement-based question requires us to evaluate the conceptual validity of two assertions regarding the sociological classification of social groups.

We need to determine which statements are true or false based on standard sociological definitions.

**Step 2: Key Approach:**

The sociological framework used here is the classification of groups into primary and secondary categories.

This binary classification was formulated by the American sociologist Charles Horton Cooley in his book, *Social Organization*, published in 1909.

**Step 3: Detailed Explanation:**

- **Evaluating Statement 1:** Primary groups are small social groups whose members share close, personal, intimate, and enduring relationships.
- **Nature of Primary Groups:** Members of primary groups interact face-to-face, know each other deeply, and show mutual care and concern. Examples include family, close

childhood friends, and playgroups. Therefore, Statement 1 is completely true.

- **Evaluating Statement 2:** Secondary groups are larger, formal, impersonal, and goal-oriented groups.
- **Nature of Secondary Groups:** Interactions in secondary groups are superficial, temporary, and contractual (e.g., labor unions, business corporations, or university departments).
- **Family Classification:** The family is the most fundamental primary group because it is where primary socialization takes place, characterized by deep emotional bonds. Classifying family as a secondary group is incorrect. Therefore, Statement 2 is false.

**Step 4: Final Answer:**

Since Statement 1 is true and Statement 2 is false, the correct option is (C).

**Quick Tip:** Think of "Primary" as "First" and "Most Personal."

The family is your first and most intimate circle, making it the classic primary group.

On the other hand, secondary groups are "impersonal and formal," like a bank or a corporate office where transactions are purely task-oriented.

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**10. Which of the following is a feature of a secular state?**

- (A) Promotion of one religion by the government
- (B) Equal respect for all religions
- (C) Ban on religious practices
- (D) Complete control of religion over politics

**Correct Answer:** (B) Equal respect for all religions

## Solution:

### Step 1: Understanding the Question:

The question asks us to identify the defining feature of a "secular state" from the provided options.

This requires understanding how secularism operates as a political and social concept, especially in modern democratic nations.

### Step 2: Key Approach:

The approach involves distinguishing between different models of secularism, particularly the strict Western model and the Indian model.

The Indian model of secularism is characterized by equal respect for all religions and a principled distance between state and religion.

### Step 3: Detailed Explanation:

- **Definition of Secular State:** A secular state is one that does not have an official state religion and remains neutral in matters of faith, ensuring that citizens are not discriminated against based on their religion.
- **Concept of Sarva Dharma Sambhava:** In the Indian context, secularism is understood as *Sarva Dharma Sambhava*, which translates to "equal respect for all religions."
- **State Neutrality:** The state does not patronize, promote, or favor any single religion over others, nor does it interfere maliciously in religious affairs, maintaining a balanced approach.
- **Why Option A is Incorrect:** The "promotion of one religion by the government" is characteristic of a theocratic state (e.g., Saudi Arabia or historical European states with state churches), which is the opposite of secularism.
- **Why Option C is Incorrect:** A "ban on religious practices" represents an anti-religious or

authoritarian state stance (similar to state atheism), which violates the fundamental right to freedom of religion.

- **Why Option D is Incorrect:** "Complete control of religion over politics" describes a theoretical or actual theocracy, which directly violates the core principle of separation of state and religious authority.

**Step 4: Final Answer:**

Thus, the correct option representing a feature of a secular state is (B) Equal respect for all religions.

**Quick Tip:** Remember that secularism does not mean a state is "anti-religious."

Instead, a secular state maintains neutrality, meaning it neither promotes a single state religion nor bans religious freedom.

In India, this manifests as equal support and protection for all faiths, a concept vital to democratic coexistence.