

CUET-UG Sociology Sample Paper-10

Duration: 1 Hour

Maximum Marks: 250

Instructions

- This paper contains a total of 50 Multiple Choice Questions.
- Each correct answer carries **+5 marks**.
- Each incorrect answer carries **-1 mark**.
- No negative marking for unattempted questions.

- Q1.** In the context of Giddens' Structuration Theory, what does the 'duality of structure' imply regarding the relationship between the individual and society?
- (A) Structure is external to the actor and exerts a coercive force.
- (B) Social structures are both the medium and the outcome of the practices they recursively organize.
- (C) Individuals are entirely autonomous and structures are mere mental constructs.
- (D) Structure and Agency exist as separate ontological entities that never intersect.
- Q2.** According to Merton's functional analysis, if a social pattern results in consequences that decrease the adaptation or adjustment of the system, it is termed a:
- (A) Latent Function
- (B) Non-function
- (C) Dysfunction
- (D) Manifest Function
- Q3.** Which type of social action, according to Max Weber, is guided by a belief in the inherent value of a behavior for its own sake, regardless of its outcome?
- (A) Zweckrational (Goal-rational)



- (B) Wertrational (Value-rational)
- (C) Affectual Action
- (D) Traditional Action

Q4. In Radcliffe-Brown's structural-functionalism, the primary function of social institutions is to maintain:

- (A) Individual psychological equilibrium
- (B) The biological needs of the species
- (C) The structural continuity of the social system
- (D) Economic surplus for the ruling class

Q5. Which concept describes the process where cultural items are borrowed but are significantly transformed to fit the existing cultural framework of the receiver?

- (A) Cultural Diffusion
- (B) Cultural Hybridization
- (C) Acculturation
- (D) Syncretism

Q6. Tönnies' concept of 'Gesellschaft' is characterized primarily by:

- (A) Primary group relations and kinship
- (B) Essential will and organic solidarity
- (C) Impersonal, contractual, and rational relationships
- (D) Sacred traditions and communal ownership

Q7. In the study of kinship, what does the term 'Amitate' specifically refer to?

- (A) The special relationship between a man and his mother's brother.
- (B) The custom where the father is given a superior status over the mother's brother.
- (C) The special status and role of the father's sister in the life of her nephews/nieces.



(D) A system where a man takes his wife's name after marriage.

Q8. Which perspective on education argues that the 'hidden curriculum' serves to reproduce the capitalist class structure by instilling docility and obedience?

- (A) Functionalist (Parsons)
- (B) Interactionist (Mead)
- (C) Marxist (Bowles and Gintis)
- (D) Liberal (Dewey)

Q9. When a woman is married to a group of brothers, the marriage system is specifically known as:

- (A) Non-fraternal polyandry
- (B) Fraternal polyandry
- (C) Adelphic polygyny
- (D) Sororal polygyny

Q10. According to Bronislaw Malinowski, the primary function of Religion and Magic is to:

- (A) Validate the social hierarchy
- (B) Provide a sense of control over uncontrollable psychological anxiety
- (C) Create a 'collective representation' of the society
- (D) Distract the masses from their economic exploitation

Q11. The 'Conjugal' family model, as discussed by William J. Goode, emphasizes:

- (A) Extended kin networks and ancestral property
- (B) The primacy of the husband-wife relationship over extended kin
- (C) Matrilineal descent and matrilocal residence
- (D) Tribal rituals and collective child-rearing

Q12. In the context of Hindu marriage, 'Anuloma' refers to a union between:



- (A) A higher caste man and a lower caste woman
- (B) A lower caste man and a higher caste woman
- (C) Two individuals of the same sub-caste
- (D) A maternal uncle and a niece

Q13. Which theory of the state argues that the state is not an independent entity but a 'committee for managing the common affairs of the whole bourgeoisie'?

- (A) Pluralist Theory
- (B) Instrumental Marxist Theory
- (C) Structuralist Marxist Theory
- (D) Elite Theory

Q14. Pierre Bourdieu's concept of 'Cultural Capital' suggests that inequality is maintained through:

- (A) Only the ownership of the means of production.
- (B) The accumulation of prestige, education, and social etiquette.
- (C) The biological superiority of certain ethnic groups.
- (D) The direct redistribution of wealth by the state.

Q15. The 'Varna' system is considered a 'closed' system of stratification because:

- (A) It allows for rapid individual social mobility based on merit.
- (B) Position is determined by birth and is theoretically immutable.
- (C) It is based purely on modern economic classes.
- (D) It excludes the concept of ritual purity and pollution.

Q16. Social exclusion is distinct from poverty because it focuses on:

- (A) Lack of income only.
- (B) The process and mechanisms that prevent individuals from participating in society.



- (C) The psychological state of the individual.
- (D) The total population growth rate.

Q17. Which scholar argued that 'Patriarchy' is a systemic social structure that allows men to dominate, oppress, and exploit women?

- (A) Sylvia Walby
- (B) Talcott Parsons
- (C) August Comte
- (D) Herbert Spencer

Q18. The 'Creamy Layer' concept in the Indian reservation system was introduced to:

- (A) Include the forward castes in the quota.
- (B) Exclude the relatively wealthy and educated members of the OBCs from reservation benefits.
- (C) Provide extra benefits to the most marginalized Dalits.
- (D) Replace the caste-based system with an income-based system entirely.

Q19. In Weber's tripartite model of stratification, 'Party' refers to the distribution of:

- (A) Economic wealth
- (B) Social honor/prestige
- (C) Political power and influence
- (D) Religious authority

Q20. The 'Salad Bowl' model of integration differs from the 'Melting Pot' model because it:

- (A) Demands total assimilation into the dominant culture.
- (B) Encourages different cultures to retain their unique identities while coexisting.
- (C) Forbids any interaction between different ethnic groups.



(D) Promotes a single national language and religion.

Q21. In the Indian context, 'Communalism' is primarily defined as:

- (A) A commitment to the welfare of the local community.
- (B) An ideology that treats a religious community as a distinct political entity, often in opposition to others.
- (C) The practice of living in rural communes.
- (D) The equitable distribution of resources among all citizens.
- (E)

Q22. According to T.K. Oommen and other Indian sociologists, the 'Nation-state' model often poses a challenge to 'Pluralism' because it assumes a 'Cultural Homogenization' where:

- (A) The state remains strictly neutral and indifferent to all cultural expressions in the public sphere.
- (B) There is a structural tendency to equate the national identity with the cultural identity of the dominant community.
- (C) All minority groups are legally mandated to undergo 'Sanskritization' to gain citizenship.
- (D) Civil society is abolished in favor of a singular, state-controlled religious apparatus.

Q23. The term 'Sanskritization', coined by M.N. Srinivas, explains mobility that is:

- (A) Individual and economic in nature.
- (B) Positional rather than structural.
- (C) Structural rather than positional.
- (D) Related to the adoption of Western technology.

Q24. Regionalism in India is often fueled by 'Relative Deprivation', which means:

- (A) A region has no resources at all.



- (B) A region feels it is less developed compared to other regions or its own expectations.
- (C) The absolute poverty of every citizen in that region.
- (D) The presence of multiple languages in a single state.

Q25. Secularism in the Indian context (Sarva Dharma Sambhava) implies:

- (A) Total separation of religion and state as in the West.
- (B) The state's active hostility towards all religions.
- (C) Equal respect for all religions by the state.
- (D) The establishment of a state religion.

Q26. The concept of 'Westernization' according to M.N. Srinivas refers to changes brought about by:

- (A) Only the adoption of Western clothing.
- (B) Over 150 years of British rule, encompassing technology, institutions, and values.
- (C) The total rejection of Indian tradition.
- (D) The migration of Indians to USA and UK.

Q27. Modernization theory is often criticized by Dependency theorists because it:

- (A) Focuses too much on internal social values and ignores global economic exploitation.
- (B) Promotes traditional values over technology.
- (C) Suggests that all countries develop at the same speed.
- (D) Overemphasizes the role of the environment.

Q28. Which process involves the movement of the population from a 'tradition-bound' society to a 'rational-industrial' society?

- (A) Sanskritization
- (B) Modernization



- (C) Parochialization
- (D) Tribalization

Q29. Ogburn's theory of 'Cultural Lag' suggests that:

- (A) Material culture changes faster than non-material culture.
- (B) Non-material culture changes faster than material culture.
- (C) Both change at the same rate.
- (D) Culture has no impact on social change.

Q30. Structural change in India during the colonial period was primarily driven by:

- (A) Industrialization and Urbanization
- (B) Vedantic philosophy
- (C) The Bhakti movement
- (D) Decentralized village administration

Q31. The process of 'Universalization' in McKim Marriott's framework refers to:

- (A) The downward spread of Great Tradition elements to the Little Tradition.
- (B) The upward movement of Little Tradition elements to the Great Tradition.
- (C) The total destruction of local cultures.
- (D) The adoption of global English as a primary language.

Q32. The 73rd Constitutional Amendment Act (1992) was significant because it:

- (A) Abolished the Zamindari system.
- (B) Gave constitutional status to Panchayati Raj Institutions.
- (C) Nationalized all major private banks.
- (D) Introduced the GST regime.

Q33. Which term describes a political system where power is concentrated in the hands of a few wealthy individuals?



- (A) Plutocracy
- (B) Meritocracy
- (C) Totalitarianism
- (D) Theocracy

Q34. The concept of the 'Circulation of Elites' was proposed by:

- (A) Karl Marx
- (B) Vilfredo Pareto
- (C) Max Weber
- (D) Robert Dahl

Q35. In India, the 'Pressure Groups' differ from political parties because they:

- (A) Aim to contest elections and win power.
- (B) Do not seek to capture political power but influence policy from the outside.
- (C) Are always illegal organizations.
- (D) Only represent the interests of the government.

Q36. The 'Green Revolution' in India led to 'Social Polarization' primarily because:

- (A) It benefited small and marginal farmers more than big landlords.
- (B) It increased the gap between the rich farmers and the landless laborers.
- (C) It caused a total shift from agriculture to IT.
- (D) It eliminated the use of all chemical fertilizers.

Q37. Which economist/sociologist discussed the 'invisible hand' of the market?

- (A) Adam Smith
- (B) Karl Polanyi
- (C) Immanuel Wallerstein
- (D) Amartya Sen

The 'Formal Sector' of the economy is characterized by:



- (A) Lack of written contracts and social security.
- (B) Regular wages, fixed working hours, and legal protections.
- (C) Seasonal employment in agriculture.
- (D) Street vending and domestic work.

Q38. According to Dependency theorists like Immanuel Wallerstein, the 'process of change' in the global economy does not lead to universal modernization but rather to the 'Development of Underdevelopment.' This is primarily because:

- (A) Peripheral nations lack the cultural 'need for achievement' required for capitalist growth.
- (B) The structural relationship between the 'Core' and 'Periphery' involves the systematic transfer of surplus value from the latter to the former.
- (C) Global institutions like the WTO have completely eliminated the sovereign boundaries of all nation-states equally.
- (D) Developing nations have refused to adopt industrial technology, preferring to remain in a state of subsistence agriculture.

Q39. Taylorism, or 'Scientific Management', aimed to increase industrial productivity by:

- (A) Giving workers more creative freedom.
- (B) Breaking down tasks into small, repetitive, and timed movements.
- (C) Increasing the wages of all workers regardless of output.
- (D) Promoting trade unionism.

Q40. The 'Global Commodity Chain' refers to:

- (A) A local supply chain within a single village.
- (B) The worldwide network of labor and production processes resulting in a finished product.
- (C) The ban on international trade.
- (D) The ancient Silk Route only.



- Q41.** The 'Digital Divide' refers to the inequality in:
- (A) Access to physical healthcare.
 - (B) Access to information and communication technologies (ICT).
 - (C) The number of languages spoken in a country.
 - (D) The distribution of agricultural land.
- Q42.** The 'Global Village' concept, popularized by Marshall McLuhan, emphasizes the role of:
- (A) Traditional farming techniques.
 - (B) Electronic media in shrinking time and space.
 - (C) The resurgence of tribal warfare.
 - (D) The isolation of rural communities.
- Q43.** Which of the following is a characteristic of 'Mass Media'?
- (A) Direct, face-to-face communication.
 - (B) Communication from a single source to a large, anonymous, and diverse audience.
 - (C) Private letters sent between two friends.
 - (D) Oral storytelling in a small village.
- Q44.** The term 'Glocalization' refers to:
- (A) The total dominance of global brands over local ones.
 - (B) The tailoring of global products and services to suit local cultural contexts.
 - (C) The refusal of a country to trade with the outside world.
 - (D) The movement of people from cities to villages.
- Q45.** The 'Resource Mobilization Theory' suggests that a social movement's success depends on:
- (A) Only the level of anger or deprivation felt by people.



- (B) The ability to organize and utilize money, media, and political allies.
- (C) The personal charisma of a single leader.
- (D) Spontaneous outbursts of violence.

Q46. The 'Chipko Movement' is a classic example of:

- (A) A purely religious movement.
- (B) An ecological movement centered on local community rights over forests.
- (C) A movement for the promotion of heavy industry.
- (D) A caste-based reservation movement.

Q47. A 'Redemptive' social movement aims to:

- (A) Change the entire social system (e.g., a revolution).
- (B) Change specific limited parts of the system.
- (C) Bring about a total change in the individual's inner life or consciousness.
- (D) Return society to a mythical past.

Q48. The Dalit Panthers movement in India was inspired by which international movement?

- (A) The French Revolution
- (B) The Black Panther Party in the USA
- (C) The Bolshevik Revolution
- (D) The Anti-Apartheid Movement

Q49. The Dalit Panther movement of the 1970s represented a 'rupture' in Dalit politics by shifting the discourse from legalistic constitutionalism toward a more militant identity. This was primarily characterized by their use of:

- (A) Traditional folk theatre (Tamasha) to reinforce Sanskritic values.
- (B) 'Little Magazines' and provocative literature to challenge the cultural hegemony of the 'upper' castes.



- (C) Negotiating for higher ritual status within the Varna hierarchy through Sanskritization.
- (D) Strict adherence to the non-violent 'Satyagraha' methods of the early 20th century.

Q50. The 'Telangana Movement' in the 1940s was primarily a:

- (A) Student protest against exams.
- (B) Peasant struggle against feudal landlords (Deshmukhs).
- (C) Movement for the promotion of Hindi.
- (D) Tribal movement against the British salt tax.



Detailed Solutions

Q1.

Solution

Concept: Anthony Giddens' Structuration Theory introduces the idea of the 'duality of structure', which challenges the traditional dichotomy between structure and agency. Instead of viewing structures as external constraints, Giddens argues that structures are both enabling and constraining. They consist of rules and resources that individuals draw upon in their everyday actions, making structure and agency mutually constitutive and interdependent.

Solution: The question asks what the 'duality of structure' implies about the relationship between individuals and society. According to Giddens, social structures are not separate from human action; rather, they are continuously produced and reproduced through social practices. Individuals use existing rules and resources (structures) to perform actions, and through repeated actions, these structures are reinforced or modified. This recursive relationship means that structure shapes human behavior, but human actions simultaneously sustain and transform structure. Therefore, structures are both the medium (through which action occurs) and the outcome (resulting from action). Options suggesting separation or total autonomy are incorrect because Giddens explicitly rejects such dualism.

Final Answer: Structures both shape actions and are reproduced by them.

Answer: (B)

Q2.

Solution

Concept: Robert K. Merton expanded functionalism by distinguishing between manifest and latent functions, and by introducing the concept of dysfunctions. While functions contribute positively to the stability of a system, dysfunctions refer to consequences that hinder the system's adaptation or adjustment. This made functional analysis more flexible and realistic by acknowledging negative outcomes.

Solution: The question focuses on consequences that reduce the effectiveness or stability of a social system. According to Merton, not all social patterns are beneficial; some may disrupt social order or create inefficiencies. Such negative consequences are termed dysfunctions. For example, excessive bureaucracy may hinder efficiency rather than promote it. Manifest functions are intended and recognized outcomes, while latent functions are unintended but still beneficial. A non-function implies irrelevance, not harm. Therefore, the correct term for harmful consequences that reduce system adaptation is dysfunction. This concept highlights that social structures can have both positive and negative effects simultaneously.

Final Answer: Dysfunction

Answer: (C)



Q3.

Solution

Concept: Max Weber classified social action into four types based on motivation: goal-rational (Zweckrational), value-rational (Wertrational), affectual, and traditional. Value-rational action is driven by a belief in the inherent value of an act, regardless of its consequences. It reflects commitment to ethical, religious, or moral principles rather than calculated outcomes.

Solution: The question asks which type of action is performed for its own intrinsic value, irrespective of results. In Weber's framework, Wertrational action fits this description. Individuals engage in such actions because they believe them to be right, ethical, or meaningful, even if they lead to unfavorable outcomes. For example, a person may tell the truth out of moral conviction despite potential harm. Zweckrational action, in contrast, is outcome-oriented and involves rational calculation. Affectual action is driven by emotions, and traditional action by habit. Thus, only value-rational action aligns with the idea of acting for inherent value.

Final Answer: Wertrational (Value-rational)

Answer: (B)

Q4.

Solution

Concept: A.R. Radcliffe-Brown's structural-functionalism emphasizes the role of social institutions in maintaining the stability and continuity of the social structure. Unlike Malinowski, who focused on individual needs, Radcliffe-Brown viewed society as a system where institutions function to preserve its structural integrity over time.

Solution: The question asks about the primary function of social institutions in Radcliffe-Brown's theory. He argued that institutions such as family, religion, and law exist to maintain the overall structure of society. Their role is not primarily to satisfy individual psychological or biological needs but to ensure the persistence and orderly functioning of the social system. For instance, kinship systems regulate relationships to maintain social cohesion. Options focusing on individual needs or economic surplus reflect other theoretical perspectives, such as Malinowski or Marxism. Therefore, the correct answer highlights the maintenance of structural continuity.

Final Answer: The structural continuity of the social system

Answer: (C)



Q5.

Solution

Concept: Cultural exchange processes include diffusion, acculturation, syncretism, and hybridization. Cultural hybridization refers to the blending of elements from different cultures, resulting in new, transformed cultural forms. Unlike simple borrowing, hybridization involves adaptation and reinterpretation within the receiving culture's existing framework.

Solution: The question highlights a process where borrowed cultural elements are significantly modified to suit the receiving culture. Cultural diffusion involves simple spread without necessary transformation, while acculturation refers to broader cultural change due to sustained contact. Syncretism often relates to the blending of religious or symbolic systems. Cultural hybridization, however, specifically captures the idea of transformation and recombination, producing new cultural forms. For example, global food cultures often adapt foreign dishes to local tastes. Thus, hybridization best describes the process where borrowed elements are reshaped to align with local norms and values.

Final Answer: Cultural Hybridization

Answer: (B)

Q6.

Solution

Concept: Ferdinand Tönnies distinguished between Gemeinschaft (community) and Gesellschaft (society). Gesellschaft refers to modern, urban societies characterized by impersonal, formal, and contractual relationships. These interactions are guided by rational self-interest rather than emotional bonds or traditional ties.

Solution: The question asks about the defining feature of Gesellschaft. In Tönnies' framework, Gesellschaft represents a shift from close-knit, kinship-based relations to more impersonal and goal-oriented interactions. Individuals relate to each other through formal agreements, contracts, and roles, often motivated by personal gain or efficiency. This contrasts with Gemeinschaft, where relationships are intimate, tradition-bound, and emotionally driven. Options mentioning kinship, sacred traditions, or organic solidarity are more aligned with Gemeinschaft or Durkheim's concepts. Therefore, Gesellschaft is best described as involving impersonal, contractual, and rational relationships typical of modern industrial societies.

Final Answer: Impersonal, contractual, and rational relationships

Answer: (C)



Q7.

Solution

Concept: In kinship studies, specific terms describe relationships between relatives beyond the nuclear family. 'Amitate' refers to the special relationship between a father's sister and her brother's children. This relationship often carries distinct social roles, privileges, and obligations in many traditional societies.

Solution: The question asks for the meaning of 'Amitate' in kinship terminology. Amitate specifically denotes the importance of the father's sister (amita) in the lives of her nephews and nieces. In many cultures, she holds a respected and sometimes authoritative role, often involved in rituals, marriage negotiations, or guidance. This differs from the avunculate, which refers to the relationship between a maternal uncle and his sister's children. The other options either describe different kinship roles or unrelated customs. Therefore, the correct interpretation of amitate emphasizes the special status of the father's sister in kinship relations.

Final Answer: The special status and role of the father's sister in the life of her nephews/nieces.

Answer: (C)

Q8.

Solution

Concept: The Marxist perspective on education, particularly advanced by Bowles and Gintis, views schools as instruments of capitalist reproduction. Through the 'hidden curriculum', students learn discipline, obedience, and acceptance of hierarchy. These implicit lessons mirror workplace relations and prepare individuals for their roles in a capitalist economy, thereby reinforcing class inequality and maintaining the dominance of the ruling class.

Solution: The question asks which perspective links the hidden curriculum to the reproduction of capitalist class structure. Bowles and Gintis, representing the Marxist approach, argued that education systems do not merely impart knowledge but also socialize students into accepting authority and hierarchy. The hidden curriculum includes norms such as punctuality, obedience, and respect for authority, which resemble the expectations of capitalist workplaces. This process ensures that working-class students are conditioned for subordinate roles, while elite students are prepared for leadership positions. Functionalists like Parsons see education as meritocratic, while interactionists focus on micro-level interactions. Liberal thinkers like Dewey emphasize democratic education. Therefore, only the Marxist perspective explicitly connects hidden curriculum with class reproduction.

Final Answer: Marxist (Bowles and Gintis)

Answer: (C)



Q9.

Solution

Concept: Polyandry is a form of marriage in which a woman has multiple husbands. It is classified into fraternal and non-fraternal types. Fraternal polyandry involves a woman marrying a group of brothers, which helps preserve family property and maintain unity. This system is found in certain traditional societies where ecological and economic conditions favor such arrangements.

Solution: The question specifically refers to a system where a woman is married to a group of brothers. This is known as fraternal polyandry. In such arrangements, all brothers share a common wife, and the children are considered part of the same family unit. This system minimizes the division of ancestral property and ensures economic stability. Non-fraternal polyandry, on the other hand, involves husbands who are not related to each other. The options related to polygyny describe one man marrying multiple women, which is the opposite form of marriage. Therefore, the correct classification for a marriage involving brothers sharing one wife is fraternal polyandry.

Final Answer: Fraternal polyandry

Answer: (B)

Q10.

Solution

Concept: Bronislaw Malinowski, a functionalist anthropologist, viewed religion and magic as fulfilling psychological needs. He argued that in situations of uncertainty and danger, such as fishing in the open sea, individuals turn to religion and magic to cope with anxiety. These practices provide emotional reassurance and a sense of control when empirical knowledge is insufficient.

Solution: The question asks about the primary function of religion and magic according to Malinowski. He emphasized that these practices are not irrational but serve important psychological functions. When individuals face unpredictable or uncontrollable situations, they experience anxiety and stress. Religion and magic help reduce this tension by offering a sense of control and confidence. For example, rituals performed before risky activities create emotional security. Other options reflect different theoretical views: Durkheim focused on collective representation, Marx saw religion as ideology, and some theories emphasize hierarchy. However, Malinowski's unique contribution lies in highlighting the role of religion and magic in managing psychological anxiety.

Final Answer: Provide a sense of control over uncontrollable psychological anxiety

Answer: (B)



Q11.

Solution

Concept: William J. Goode's concept of the conjugal family highlights the growing importance of the nuclear unit in modern societies. It emphasizes the emotional and functional centrality of the husband-wife relationship over extended kin ties. This model is associated with industrialization, where mobility and individualism reduce dependence on extended family networks.

Solution: The question asks what the conjugal family model emphasizes. According to Goode, modern societies increasingly prioritize the nuclear family, where the bond between husband and wife becomes central. Unlike extended families, where kinship obligations dominate, the conjugal family focuses on companionship, emotional support, and mutual decision-making between spouses. This shift is linked to industrialization, which requires geographic mobility and weakens extended kin ties. Options referring to ancestral property, matrilineal systems, or tribal practices do not align with Goode's concept. Therefore, the defining feature of the conjugal family is the primacy of the marital relationship over extended kinship obligations.

Final Answer: The primacy of the husband-wife relationship over extended kin

Answer: (B)

Q12.

Solution

Concept: In traditional Hindu social structure, marriage rules were influenced by caste hierarchy. 'Anuloma' and 'Pratiloma' describe hypergamous and hypogamous unions respectively. Anuloma refers to a marriage where a man from a higher caste marries a woman from a lower caste, which was socially tolerated, unlike the reverse form.

Solution: The question asks the meaning of 'Anuloma' in Hindu marriage. In classical texts, Anuloma marriages involve a higher caste man marrying a woman from a lower caste. Such unions were considered acceptable, though not ideal, because they maintained the dominance of the higher caste lineage. In contrast, Pratiloma marriages, where a lower caste man marries a higher caste woman, were strongly disapproved and often stigmatized. Other options either describe endogamy or unrelated kinship practices. Therefore, the correct interpretation of Anuloma aligns with hypergamy, where caste hierarchy is preserved through the male line.

Final Answer: A higher caste man and a lower caste woman

Answer: (A)



Q13.

Solution

Concept: Marxist theories of the state analyze its role in maintaining class domination. The instrumentalist Marxist theory views the state as directly controlled by the ruling class. It suggests that state institutions act in the interests of the bourgeoisie, functioning as tools to preserve capitalist relations and suppress working-class interests.

Solution: The question refers to the idea that the state is a 'committee for managing the common affairs of the bourgeoisie,' a phrase from Marx and Engels. This perspective aligns with the instrumentalist Marxist theory, which sees the state as an instrument in the hands of the capitalist class. According to this view, policies, laws, and institutions are shaped to benefit the bourgeoisie and maintain their dominance. Structuralist Marxists, like Althusser, argue that the state has relative autonomy, while pluralists and elite theorists offer different explanations. However, the direct control and class-serving role described in the question clearly reflects the instrumentalist approach.

Final Answer: Instrumental Marxist Theory

Answer: (B)

Q14.

Solution

Concept: Pierre Bourdieu's concept of cultural capital explains how social inequality is reproduced through non-economic resources such as education, language, tastes, and social etiquette. These forms of capital are transmitted within families and valued by dominant institutions like schools, giving advantages to already privileged groups and reinforcing existing class structures over generations.

Solution: The question asks how inequality is maintained according to Bourdieu's idea of cultural capital. He argued that beyond economic capital, individuals possess cultural resources such as educational qualifications, communication styles, and cultural knowledge. These are recognized and rewarded by institutions like schools, which are structured around the norms of the dominant class. As a result, children from privileged backgrounds perform better and gain further advantages, while others are disadvantaged. This creates a cycle where inequality persists without direct economic coercion. Options focusing only on ownership of production reflect Marxist theory, while biological superiority is invalid. Thus, inequality is reproduced through accumulated cultural resources.

Final Answer: The accumulation of prestige, education, and social etiquette.

Answer: (B)



Q15.

Solution

Concept: The Varna system in traditional Indian society is a form of closed stratification where social status is ascribed by birth. It is based on rigid hierarchical divisions and governed by rules of endogamy and occupational specialization. Mobility between varnas is theoretically restricted, making it fundamentally different from open class systems found in modern societies.

Solution: The question asks why the Varna system is considered closed. In such a system, an individual's social position is determined at birth and remains fixed throughout life. Unlike open systems where merit and achievement can lead to mobility, the Varna system restricts movement across social categories. This rigidity is reinforced by religious beliefs, social norms, and practices like endogamy. Options suggesting merit-based mobility or economic classification are incorrect because they describe open systems. Additionally, ritual purity and pollution are central to caste hierarchy. Therefore, the defining feature of a closed system is the immutability of status by birth.

Final Answer: Position is determined by birth and is theoretically immutable.

Answer: (B)

Q16.

Solution

Concept: Social exclusion refers to the processes through which individuals or groups are systematically blocked from accessing resources, rights, and opportunities that are normally available to members of society. It goes beyond poverty by focusing on relational and structural barriers that prevent full participation in economic, social, and political life.

Solution: The question distinguishes social exclusion from poverty. While poverty primarily concerns lack of income or material resources, social exclusion emphasizes the mechanisms that marginalize individuals and deny them participation in society. This includes discrimination, lack of access to education, healthcare, employment, and political representation. Social exclusion is multidimensional and process-oriented, highlighting how inequality is produced and maintained. Options focusing only on income are too narrow, and psychological states do not capture structural barriers. Therefore, the key feature of social exclusion is the systemic processes that prevent individuals from fully participating in society.

Final Answer: Exclusion from social participation

Answer: (B)



Q17.

Solution

Concept: Sylvia Walby conceptualized patriarchy as a system of social structures and practices in which men dominate, oppress, and exploit women. She identified multiple structures of patriarchy, including household production, paid work, state, male violence, sexuality, and cultural institutions, showing how gender inequality is embedded across various spheres of society.

Solution: The question asks which scholar defined patriarchy as a systemic structure of male domination. Sylvia Walby's feminist analysis explicitly describes patriarchy as a network of interrelated social structures that sustain gender inequality. She moved beyond viewing patriarchy as individual behavior and emphasized institutional mechanisms that disadvantage women. Other scholars like Parsons focused on functional roles in family, while Comte and Spencer contributed to early sociology without addressing patriarchy in this systemic sense. Therefore, Walby's framework best matches the description of patriarchy as a comprehensive system of domination across multiple domains.

Final Answer: Sylvia Walby

Answer: (A)

Q18.

Solution

Concept: The 'Creamy Layer' concept in India's reservation policy refers to the relatively advanced members within Other Backward Classes (OBCs). It was introduced to ensure that the benefits of affirmative action reach the truly disadvantaged by excluding those who have already achieved a certain level of socio-economic advancement.

Solution: The question asks the purpose of the creamy layer concept. This policy was introduced following judicial interventions to prevent the monopolization of reservation benefits by the more privileged sections within OBCs. By setting income and status criteria, individuals who are relatively wealthy or educated are excluded from reservation benefits. This ensures a more equitable distribution of opportunities among the genuinely disadvantaged. Options suggesting inclusion of forward castes or complete replacement of caste-based reservations are incorrect. The policy does not target Dalits specifically but applies mainly to OBCs. Therefore, its primary aim is to exclude the advanced sections within backward classes.

Final Answer: Excludes wealthy OBCs from reservations

Answer: (B)



Q19.

Solution

Concept: Max Weber's theory of stratification identifies three dimensions: class, status, and party. 'Party' refers to organized groups that seek to acquire power and influence social action. It is associated with the political sphere, where individuals or groups compete to control resources and decision-making processes within society.

Solution: The question asks what 'party' represents in Weber's model. While class relates to economic position and status to social prestige, party is concerned with political power. It involves the ability to influence collective decisions, shape policies, and control institutional outcomes. Political parties, interest groups, and associations are examples of such entities. Options referring to wealth or prestige correspond to class and status respectively, not party. Religious authority may overlap but is not central to Weber's definition. Therefore, party specifically denotes the distribution and exercise of political power and influence.

Final Answer: Political power and influence

Answer: (C)

Q20.

Solution

Concept: The 'Salad Bowl' model of cultural integration emphasizes multiculturalism, where diverse cultural groups coexist while maintaining their distinct identities. Unlike assimilationist models, it values diversity and encourages interaction without forcing uniformity, reflecting pluralistic societies where multiple cultural traditions are preserved simultaneously.

Solution: The question asks how the salad bowl model differs from the melting pot model. In the melting pot, diverse cultures blend into a single dominant culture, often losing their original identities. In contrast, the salad bowl model allows different cultural groups to retain their unique characteristics while coexisting within a shared society. Each culture contributes to the whole without being absorbed. This approach promotes diversity, tolerance, and mutual respect. Options suggesting forced assimilation or separation are incorrect. Therefore, the defining feature of the salad bowl model is the preservation of distinct cultural identities within a unified social framework.

Final Answer: Encourages different cultures to retain their unique identities while coexisting.

Answer: (B)



Q21.

Solution

Concept: In the Indian sociological context, communalism refers to an ideology that politicizes religious identities. It assumes that individuals belonging to the same religion share common social, economic, and political interests, which are often projected as being opposed to those of other religious groups. This leads to division, conflict, and challenges to national integration.

Solution: The question asks for the correct definition of communalism in India. Communalism is not about community welfare or rural living, but about the transformation of religious identity into a political force. It promotes the idea that religious communities are homogeneous and have conflicting interests with other communities. This often results in polarization, distrust, and even violence. Unlike secular or pluralist ideologies, communalism undermines unity by emphasizing differences. Options referring to equitable distribution or communal living are unrelated. Therefore, the most accurate definition highlights the treatment of religious communities as distinct political entities, often in opposition to each other.

Final Answer: Religion as a separate political identity

Answer: (B)

Q22.

Solution

Concept: Indian sociologists like T.K. Oommen argue that the nation-state model often assumes cultural uniformity, which can conflict with the reality of plural societies. Cultural homogenization refers to the process by which diverse cultural identities are expected to conform to a dominant national culture, potentially marginalizing minority identities.

Solution: The question examines the tension between the nation-state and pluralism. In many cases, the nation-state promotes a unified national identity, which tends to reflect the culture of the dominant group. This creates pressure on minority communities to assimilate, leading to cultural homogenization. Such a process undermines pluralism, which values diversity and coexistence of multiple identities. The option stating that national identity is equated with the dominant culture accurately reflects this critique. Other options are incorrect because they exaggerate or misrepresent the state's role, such as enforcing Sanskritization or abolishing civil society. Thus, the correct answer highlights the dominance of one cultural identity.

Final Answer: Dominant culture equated with national identity

Answer: (B)



Q23.

Solution

Concept: M.N. Srinivas introduced the concept of Sanskritization to explain a form of social mobility in caste society. It refers to the process by which lower castes adopt the customs, rituals, and practices of higher castes to improve their social status. This type of mobility changes position within the system without altering the structure itself.

Solution: The question asks about the nature of mobility described by Sanskritization. This process allows a caste group to elevate its status by imitating the lifestyle and practices of higher castes, such as adopting vegetarianism or performing certain rituals. However, it does not challenge or transform the hierarchical caste structure itself. Therefore, it is considered positional mobility rather than structural mobility. Structural mobility would involve fundamental changes in the system, which Sanskritization does not achieve. Options referring to economic or Western influences are incorrect. Thus, Sanskritization represents a shift in rank within the existing system, not a transformation of the system.

Final Answer: Positional rather than structural.

Answer: (B)

Q24.

Solution

Concept: Relative deprivation is a sociological concept that explains feelings of dissatisfaction arising from comparison with others. It occurs when individuals or groups perceive that they are worse off compared to others or compared to their own expectations, even if their absolute condition is not the worst.

Solution: The question asks how relative deprivation fuels regionalism in India. Regional groups may feel neglected or disadvantaged when they compare their level of development with more prosperous regions. This perception of inequality generates discontent and can lead to demands for autonomy, resources, or recognition. It is not necessary for a region to be absolutely poor; the feeling of being relatively deprived is sufficient to create tension. Options focusing on absolute poverty or lack of resources do not capture the comparative aspect of the concept. Therefore, regionalism is often driven by perceived inequalities rather than actual deprivation alone.

Final Answer: Perceived relative underdevelopment

Answer: (B)



Q25.

Solution

Concept: Secularism in India is distinct from the Western model. It is based on the principle of 'Sarva Dharma Sambhava', meaning equal respect for all religions. The state does not strictly separate itself from religion but engages with all religions in a neutral and balanced manner to ensure harmony and inclusivity.

Solution: The question asks about the meaning of secularism in the Indian context. Unlike Western secularism, which emphasizes strict separation of religion and state, Indian secularism promotes equal respect and treatment of all religions. The state may intervene in religious matters to ensure equality and social justice but does not favor any one religion. This approach aims to maintain harmony in a diverse society with multiple faiths. Options suggesting hostility or establishment of a state religion contradict this principle. Therefore, the correct interpretation is that the state respects and treats all religions equally.

Final Answer: Equal respect for all religions by the state.

Answer: (C)

Q26.

Solution

Concept: M.N. Srinivas used the term Westernization to describe the changes in Indian society resulting from prolonged contact with Western culture, particularly during British rule. It includes the adoption of new technologies, institutions, values, and lifestyles, rather than merely superficial changes like clothing or language.

Solution: The question asks what Westernization refers to in Srinivas' framework. It encompasses a wide range of changes brought about by over 150 years of British rule in India. These include the introduction of modern education, legal systems, communication technologies, and new values such as individualism and rationality. It is not limited to external aspects like dress, nor does it imply rejection of Indian traditions. Instead, it represents a complex process of cultural transformation. Options focusing only on migration or clothing are too narrow. Therefore, Westernization is best understood as a broad set of changes influenced by long-term colonial contact.

Final Answer: Over 150 years of British rule, encompassing technology, institutions, and values.

Answer: (B)



Q27.

Solution

Concept: Dependency theory critiques modernization theory by emphasizing global inequalities. It argues that underdevelopment in poorer nations is not due to internal deficiencies but results from historical exploitation by developed countries. This perspective highlights the unequal economic relationships between core and peripheral nations, where resources flow from the latter to the former, reinforcing global inequality.

Solution: The question asks why dependency theorists criticize modernization theory. Modernization theory focuses on internal factors such as values, institutions, and technology as drivers of development. However, dependency theorists argue that this view ignores the historical and structural exploitation of developing countries by developed ones. Colonization, unequal trade, and global capitalism have created a system where peripheral nations remain dependent and underdeveloped. Thus, development cannot be understood without considering external economic forces. Options suggesting promotion of tradition or environmental focus are incorrect. Therefore, the key criticism is that modernization theory overlooks global economic exploitation.

Final Answer: Overlooks global economic exploitation

Answer: (A)

Q28.

Solution

Concept: Modernization is a process of social transformation in which societies move from traditional, agrarian systems to modern, industrial, and rational forms of organization. It involves changes in economic structures, political institutions, and cultural values, leading to increased urbanization, technological advancement, and rational decision-making.

Solution: The question describes a transition from a tradition-bound society to a rational-industrial one. This transformation is best explained by modernization. It includes shifts from agriculture to industry, from ascribed to achieved status, and from traditional authority to rational-legal authority. Sanskritization refers to caste mobility, while parochialization involves localization of cultural elements. Tribalization is not a standard sociological concept describing such transformation. Therefore, modernization accurately captures the broad, systemic changes described in the question, including economic, social, and cultural transitions associated with development.

Final Answer: Modernization

Answer: (B)



Q29.

Solution

Concept: William F. Ogburn's theory of cultural lag explains the imbalance between material and non-material culture during social change. Material culture, such as technology, tends to change rapidly, while non-material culture, including values, norms, and laws, adapts more slowly, creating a lag that can lead to social problems and disorganization.

Solution: The question asks what cultural lag implies. According to Ogburn, technological advancements often outpace changes in social institutions and values. For example, innovations like artificial intelligence or biotechnology may emerge quickly, but ethical norms and legal frameworks take time to adjust. This mismatch creates tension and challenges in society. Options suggesting equal rates of change or faster change in non-material culture contradict the theory. Cultural lag highlights the need for social adaptation to keep pace with technological progress. Therefore, the correct interpretation is that material culture evolves faster than non-material culture.

Final Answer: Material culture changes faster than non-material culture.

Answer: (A)

Q30.

Solution

Concept: Colonial rule in India brought significant structural changes, particularly through the introduction of modern industries, transportation, and urban centers. These changes altered traditional economic and social systems, leading to new class formations, migration patterns, and integration into the global capitalist economy.

Solution: The question asks about the primary drivers of structural change during colonial India. The British introduced railways, modern industries, and urban administrative centers, which transformed the economic base of society. This led to industrialization and urbanization, weakening traditional agrarian structures and promoting new social classes such as industrial workers and urban middle classes. Options like Vedantic philosophy or the Bhakti movement relate to cultural or religious change, not structural transformation. Decentralized village administration reflects pre-colonial systems. Therefore, industrialization and urbanization were the key forces behind structural change during the colonial period.

Final Answer: Industrialization and Urbanization

Answer: (A)



Q31.

Solution

Concept: McKim Marriott's framework distinguishes between Great Tradition and Little Tradition in Indian society. Universalization refers to the process by which elements of the Great Tradition spread downward to influence local, or Little Tradition, practices, while parochialization is the reverse process.

Solution: The question asks the meaning of universalization. In Marriott's model, the Great Tradition includes classical texts, rituals, and practices associated with elite culture, while the Little Tradition consists of local customs and folk practices. Universalization occurs when elements of the Great Tradition, such as Sanskrit rituals or beliefs, spread to and influence local communities. This process integrates diverse cultural practices into a broader cultural framework. The opposite process, parochialization, involves local elements influencing the Great Tradition. Options referring to destruction of culture or global language adoption are incorrect. Thus, universalization is the downward spread of elite cultural elements.

Final Answer: The downward spread of Great Tradition elements to the Little Tradition.

Answer: (A)

Q32.

Solution

Concept: The 73rd Constitutional Amendment Act (1992) marked a significant step in decentralization in India by granting constitutional status to Panchayati Raj Institutions. It aimed to strengthen local self-governance, ensure democratic participation at the grassroots level, and promote inclusive development through elected rural bodies.

Solution: The question asks the significance of the 73rd Amendment. This legislation institutionalized Panchayati Raj by providing a constitutional framework for local governance in rural areas. It introduced a three-tier system, regular elections, reservation for marginalized groups, and financial powers to local bodies. This reform enhanced democratic decentralization and empowered local communities in decision-making. Other options, such as abolition of Zamindari or bank nationalization, relate to different historical reforms. GST is a much later economic reform. Therefore, the key achievement of the 73rd Amendment was granting constitutional status to Panchayati Raj Institutions.

Final Answer: Gave constitutional status to Panchayati Raj Institutions.

Answer: (B)



Q33.

Solution

Concept: Political systems can be classified based on how power is distributed. Plutocracy refers to a system where power is concentrated in the hands of the wealthy elite. In such systems, economic power translates directly into political influence, often leading to policies that favor the interests of the rich.

Solution: The question asks for the term describing a system where wealthy individuals hold power. Plutocracy fits this description, as it denotes rule by the rich. In such systems, decision-making is heavily influenced by economic elites, often at the expense of broader public interests. Meritocracy, in contrast, is based on ability and achievement. Totalitarianism involves absolute state control, and theocracy is rule by religious authorities. Therefore, plutocracy specifically captures the concentration of political power among wealthy individuals.

Final Answer:

Answer: (A)

Q34.

Solution

Concept: Vilfredo Pareto's theory of elites highlights that in every society, a minority holds power. His idea of the 'circulation of elites' suggests that elites are not static; over time, new elites replace old ones. This process ensures continuity of elite dominance while allowing limited mobility within the ruling class.

Solution: The question asks who proposed the concept of the 'circulation of elites'. Pareto argued that societies are always governed by elites, but these elites are constantly changing. When ruling elites become weak or ineffective, they are replaced by more capable individuals from lower strata. This process does not eliminate inequality but maintains the dominance of a select group. Marx focused on class conflict, Weber on multidimensional stratification, and Dahl on pluralism. Therefore, Pareto is the correct answer as he specifically developed the theory explaining the dynamic replacement of elites within society.

Final Answer:

Answer: (B)



Q35.

Solution

Concept: Pressure groups are organized groups that seek to influence public policy without directly contesting elections. Unlike political parties, they do not aim to form a government but instead attempt to shape decisions through lobbying, advocacy, and public campaigns.

Solution: The question asks how pressure groups differ from political parties in India. Political parties aim to contest elections and gain political power, whereas pressure groups operate outside formal political structures. They represent specific interests, such as labor unions, business associations, or environmental groups, and try to influence government policies. They may use methods like protests, lobbying, or media campaigns. Options suggesting illegality or government representation are incorrect. Thus, the defining feature of pressure groups is that they influence decision-making without seeking to capture political power.

Final Answer: Do not seek to capture political power but influence policy from the outside.

Answer: (B)

Q36.

Solution

Concept: The Green Revolution introduced high-yield seeds, irrigation, and fertilizers, boosting agricultural productivity. However, it also led to unequal benefits, favoring large landowners who could afford new technologies, thereby increasing economic disparities and social polarization in rural areas.

Solution: The question asks why the Green Revolution caused social polarization. While it increased food production, its benefits were not evenly distributed. Wealthier farmers with access to capital, land, and irrigation adopted new technologies and became more prosperous. In contrast, small farmers and landless laborers could not afford these inputs and often faced unemployment due to mechanization. This widened the gap between rich and poor in rural society. Options suggesting benefits to marginal farmers or elimination of fertilizers are incorrect. Therefore, the key reason for social polarization was the growing inequality between rich farmers and landless laborers.

Final Answer: It increased the gap between the rich farmers and the landless laborers.

Answer: (B)



Q37.

Solution

Concept: The ‘invisible hand’ is a concept introduced by Adam Smith to describe how individuals pursuing their self-interest in a free market unintentionally contribute to overall economic welfare. It highlights the role of market forces in allocating resources efficiently without central planning.

Solution: The question asks which scholar discussed the ‘invisible hand’. Adam Smith, a classical economist, introduced this concept to explain how markets regulate themselves. According to him, when individuals act in their own economic interest, they indirectly promote societal benefits through competition and supply-demand mechanisms. Other thinkers like Polanyi criticized market systems, while Wallerstein focused on world-systems theory, and Sen emphasized welfare economics. Therefore, Adam Smith is the correct answer as he originally formulated the idea of the invisible hand in economic theory.

Final Answer: Adam Smith

Answer: (A)

Q38.

Solution

Concept: Dependency theory, particularly articulated by Immanuel Wallerstein’s World-Systems Theory, argues that global capitalism creates unequal relationships between nations. The world is divided into ‘Core’, ‘Periphery’, and ‘Semi-periphery’, where core nations dominate economically. Development in core regions is sustained by the exploitation of peripheral regions, leading to persistent global inequality rather than uniform modernization.

Solution: The question asks why global economic change leads to the “development of under-development” according to dependency theorists. Wallerstein argued that peripheral nations are structurally integrated into the global capitalist system in a subordinate position. They primarily supply raw materials and cheap labor, while core nations control advanced production and accumulate capital. This unequal exchange results in a continuous transfer of surplus value from the periphery to the core, preventing genuine development in poorer countries. Options suggesting cultural deficiencies or technological refusal are criticized by dependency theorists as misleading. Therefore, the key reason lies in the structural exploitation embedded in the global economic system.

Final Answer: Surplus flows from periphery to core.

Answer: (B)



Q39.

Solution

Concept: Taylorism, or scientific management, developed by Frederick Taylor, aimed to improve industrial efficiency. It involved analyzing work processes scientifically, breaking tasks into smaller units, and timing them to maximize productivity, often reducing worker autonomy.

Solution: The question asks how Taylorism increased productivity. Taylor proposed that complex tasks should be divided into simple, repetitive actions, each performed in a standardized and timed manner. This allowed managers to control production more efficiently and increase output. However, it often reduced workers to performing monotonous tasks with little creativity. Options suggesting increased freedom or promotion of unions contradict Taylorism's principles. Therefore, the correct answer is the systematic breakdown of work into small, timed movements to enhance efficiency.

Final Answer: Breaking down tasks into small, repetitive, and timed movements.

Answer: (B)

Q40.

Solution

Concept: The global commodity chain refers to the interconnected sequence of production, distribution, and consumption processes that span multiple countries. It highlights how different stages of production are geographically dispersed, linking workers, firms, and markets in a globalized economy.

Solution: The question asks for the meaning of a global commodity chain. In today's global economy, production is not confined to one location. Different components of a product may be manufactured in various countries and assembled elsewhere before reaching consumers. This creates a network of labor and production processes across the world. It reflects globalization and economic interdependence. Options referring to local chains or trade bans are incorrect. Therefore, the global commodity chain represents the worldwide linkage of production and distribution processes leading to a finished product.

Final Answer: Global network of production and labor

Answer: (B)



Q41.

Solution

Concept: The digital divide refers to the gap between individuals and groups in terms of access to and use of information and communication technologies (ICT). It highlights inequalities not only in physical access to devices and the internet but also in skills, usage patterns, and the ability to benefit from digital resources.

Solution: The question asks what kind of inequality is captured by the term digital divide. In contemporary society, access to digital technologies such as the internet, computers, and smartphones plays a crucial role in education, employment, and communication. However, not everyone has equal access to these resources. This divide can exist between urban and rural areas, rich and poor, or developed and developing countries. It also includes differences in digital literacy. Options referring to healthcare, language diversity, or land distribution are unrelated. Therefore, the digital divide specifically refers to inequality in access to ICT and its benefits.

Final Answer: Access to information and communication technologies (ICT).

Answer: (B)

Q42.

Solution

Concept: Marshall McLuhan's concept of the 'Global Village' highlights how advancements in electronic media have compressed time and space, making the world more interconnected. It suggests that people across the globe can communicate instantly, creating a sense of shared experience and global community.

Solution: The question asks what the global village concept emphasizes. McLuhan argued that electronic media such as television and the internet enable real-time communication across vast distances, effectively shrinking the world. This interconnectedness allows people to share information, ideas, and experiences instantly, fostering a sense of global unity. It does not relate to traditional agriculture or isolation but rather to technological integration. Options suggesting tribal warfare or rural isolation contradict the concept. Therefore, the global village idea is fundamentally about the transformative role of electronic media in connecting people worldwide.

Final Answer: Electronic media in shrinking time and space.

Answer: (B)



Q43.

Solution

Concept: Mass media refers to communication systems that transmit information from a single source to a large, heterogeneous, and often anonymous audience. It includes platforms such as television, radio, newspapers, and digital media, which enable widespread dissemination of information.

Solution: The question asks for a defining feature of mass media. Unlike interpersonal communication, which involves direct interaction between individuals, mass media operates on a large scale. It broadcasts messages to a wide audience that may differ in background, location, and interests. This type of communication is typically one-way, with limited immediate feedback. Options describing face-to-face interaction, private letters, or small-scale storytelling represent interpersonal or traditional communication forms. Therefore, the key characteristic of mass media is its ability to reach a large and diverse audience from a single source.

Final Answer: Communication from a single source to a large, anonymous, diverse audience.

Answer: (B)

Q44.

Solution

Concept: Glocalization refers to the adaptation of global products, services, or ideas to fit local cultural contexts. It reflects the interaction between global and local forces, where global influences are modified to suit regional preferences, resulting in hybrid cultural forms.

Solution: The question asks what glocalization means. In a globalized world, companies and institutions often operate across multiple countries. However, to succeed in diverse markets, they adapt their offerings to local tastes, traditions, and cultural norms. For example, multinational food chains modify their menus to suit regional preferences. This process ensures that global products are culturally relevant at the local level. Options suggesting total dominance of global brands or isolation are incorrect. Therefore, glocalization captures the blending of global and local elements through adaptation and customization.

Final Answer: The tailoring of global products and services to suit local cultural contexts.

Answer: (B)



Q45.

Solution

Concept: Resource Mobilization Theory explains social movements in terms of their ability to acquire and use resources effectively. These resources include money, organizational skills, media access, leadership, and political connections. The theory emphasizes strategic planning over spontaneous or purely emotional factors.

Solution: The question asks what determines the success of a social movement according to resource mobilization theory. This perspective argues that grievances alone are not sufficient to sustain a movement. Instead, success depends on how well a movement can organize, gather resources, and build networks of support. Access to funding, media coverage, and alliances with political actors enhances a movement's effectiveness. While leadership and emotions may play roles, they are not the sole determinants. Options focusing only on anger or spontaneity overlook the importance of organization. Therefore, the ability to mobilize and manage resources is the key factor.

Final Answer: The ability to organize and utilize money, media, and political allies.

Answer: (B)

Q46.

Solution

Concept: The Chipko Movement was an environmental movement in India that emerged in the 1970s, emphasizing the protection of forests and the rights of local communities. It involved villagers, especially women, hugging trees to prevent deforestation, highlighting the relationship between ecology, livelihood, and sustainable resource use.

Solution: The question asks how the Chipko Movement is best characterized. This movement originated in the Himalayan region as a response to commercial deforestation that threatened local livelihoods. Villagers resisted by physically embracing trees, symbolizing non-violent protest and ecological awareness. The movement highlighted the dependence of rural communities on forest resources for survival and advocated sustainable practices. It was not religious, industrial, or caste-based in nature. Instead, it represented grassroots environmental activism centered on community rights and ecological balance. Therefore, it is best understood as an ecological movement rooted in local concerns over forest conservation.

Final Answer: An ecological movement centered on local community rights over forests.

Answer: (B)



Q47.

Solution

Concept: Social movements can be classified based on the type and scope of change they seek. Redemptive movements focus on bringing about radical transformation in individuals' inner lives, beliefs, or consciousness, rather than changing external social structures or institutions.

Solution: The question asks what a redemptive social movement aims to achieve. Unlike revolutionary movements that seek to transform the entire social system, or reformative movements that target specific aspects, redemptive movements concentrate on personal transformation. They aim to change individuals' values, beliefs, and lifestyles, often through spiritual or moral reform. Examples include religious or self-improvement movements that seek inner change. Options referring to systemic or partial societal change do not align with this concept. Therefore, the defining feature of a redemptive movement is its focus on transforming the individual's inner life and consciousness.

Final Answer: Bring about a total change in the individual's inner life or consciousness.

Answer: (C)

Q48.

Solution

Concept: The Dalit Panthers was a radical social movement in India formed in the 1970s to fight caste-based oppression. It drew inspiration from international movements that challenged racial inequality and injustice, particularly those emphasizing militant resistance and identity assertion.

Solution: The question asks which international movement inspired the Dalit Panthers. The movement was directly influenced by the Black Panther Party in the United States, which against racial discrimination and advocated for the rights of African Americans. The Dalit Panthers adopted similar strategies of assertive resistance and cultural pride to combat caste oppression in India. Other options like the French or Bolshevik Revolutions represent broader political transformations but were not direct inspirations. Therefore, the correct answer is the Black Panther Party, which provided both ideological and symbolic inspiration.

Final Answer: The Black Panther Party in the USA

Answer: (B)



Q49.

Solution

Concept: The Dalit Panther movement of the 1970s marked a radical shift in Dalit politics by emphasizing cultural assertion, militancy, and resistance against caste oppression. Inspired by global movements, it rejected purely constitutional approaches and instead used literature, poetry, and print media as tools to challenge dominant caste ideology and assert a new Dalit identity.

Solution: The question asks what characterized the rupture introduced by the Dalit Panther movement. Unlike earlier Dalit politics that relied heavily on constitutional methods and gradual reform, the Dalit Panthers adopted a more confrontational and culturally assertive approach. They used 'Little Magazines', poetry, and bold literary expressions to expose caste oppression and challenge the cultural dominance of upper castes. This literary activism played a crucial role in shaping Dalit consciousness and mobilizing youth. Options such as Sanskritization or adherence to non-violent protest do not reflect their radical stance. Therefore, their use of provocative literature and alternative print media was central to their ideological and political shift.

Final Answer: Use of little magazines and radical literature to challenge upper-caste dominance.

Answer: (B)

Q50.

Solution

Concept: The Telangana Movement of the 1940s was a significant peasant uprising against feudal exploitation in the Hyderabad State. Led by communist groups, it aimed to challenge the oppressive practices of landlords (Deshmukhs) and demand land rights and better living conditions for peasants.

Solution: The question asks about the nature of the Telangana Movement. It was primarily a peasant struggle against feudal landlords who exploited agricultural laborers through high rents and forced labor. The movement mobilized peasants to resist these injustices and demand redistribution of land and social reforms. It was not related to student protests, language promotion, or colonial taxation issues like the salt tax. Instead, it represented a class-based struggle against feudal oppression. Therefore, the correct characterization is that it was a peasant movement targeting the domination of landlords in rural society.

Final Answer: Peasant struggle against feudal landlords (Deshmukhs).

Answer: (B)



Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	B	2	C	3	B	4	C	5	B
6	C	7	C	8	C	9	B	10	B
11	B	12	A	13	B	14	B	15	B
16	B	17	A	18	B	19	C	20	B
21	B	22	B	23	B	24	B	25	C
26	B	27	A	28	B	29	A	30	A
31	A	32	B	33	A	34	B	35	B
36	B	37	A	38	B	39	B	40	B
41	B	42	B	43	B	44	B	45	B
46	B	47	C	48	B	49	B	50	B

