

# CUET-UG Sociology Sample Paper - 11

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.** According to the Malthusian theory of population, while the means of subsistence (food supply) increases in \_\_\_\_\_ progression, the population tends to increase in \_\_\_\_\_ progression.

- (A) Geometric, Arithmetic
- (B) Arithmetic, Geometric
- (C) Harmonic, Geometric
- (D) Arithmetic, Exponential

**Q2.** A state where the birth rate is high but the death rate has fallen sharply due to improved medical facilities represents which stage of the Demographic Transition Theory?

- (A) First Stage
- (B) Second Stage
- (C) Third Stage
- (D) Fourth Stage

**Q3.** The 'Dependency Ratio' in a population is calculated by comparing the dependent population (0–14 and 65+ years) with which specific age group?

- (A) 15–59 years
- (B) 18–60 years



(C) 21–65 years

(D) 15–64 years

**Q4.** When the birth rate is equal to the death rate, and the population remains stable, it is sociologically termed as:

(A) Negative Growth Rate

(B) Replacement Level

(C) Demographic Dividend

(D) Population Explosion

**Q5.** In the context of Indian Caste systems, the term 'Jati' refers to \_\_\_\_\_ while 'Varna' refers to \_\_\_\_\_.

(A) The four-fold division; Local endogamous groups

(B) Local endogamous groups; The four-fold division

(C) Secular status; Ritual status

(D) Occupational groups; Regional clusters

**Q6.** Which scholar argued that 'Tribes' in India should be treated as 'Backward Hindus' rather than distinct cultural entities?

(A) Verrier Elwin

(B) G.S. Ghurye

(C) M.N. Srinivas

(D) A.R. Desai

**Q7.** The 'Weekly Haat' in rural India is an example of a market that is not just an economic institution but also a:

(A) Political assembly

(B) Social institution

(C) Religious gathering



(D) Legal court

**Q8.** Which Article of the Indian Constitution formally abolished 'Untouchability' and forbade its practice in any form?

(A) Article 14

(B) Article 15

(C) Article 17

(D) Article 21

**Q9.** The Mandal Commission was established to identify and recommend reservations for which specific category?

(A) Scheduled Castes (SC)

(B) Scheduled Tribes (ST)

(C) Other Backward Classes (OBC)

(D) Economically Weaker Sections (EWS)

**Q10.** Which Act replaced the 'Persons with Disabilities Act, 1995' to provide more comprehensive rights to the disabled in India?

(A) Rights of Persons with Disabilities Act, 2016

(B) Rehabilitation Council of India Act, 1992

(C) Mental Health Care Act, 2017

(D) National Trust Act, 1999

**Q11.** The process by which a 'low' Hindu caste or tribe changes its customs, ritual, ideology, and way of life in the direction of a high, and frequently, 'twice-born' caste is known as:

(A) Westernisation

(B) Modernisation

(C) Sanskritisation

(D) Secularisation



- Q12.** M.N. Srinivas coined the term 'Dominant Caste'. Which of the following is NOT a characteristic of a Dominant Caste?
- (A) Large landownership
  - (B) High ritual status (necessarily Brahmin)
  - (C) Numerical strength
  - (D) Political power
- Q13.** The 73rd Constitutional Amendment Act (1992) provided constitutional status to:
- (A) Municipal Corporations
  - (B) Panchayati Raj Institutions
  - (C) Cooperative Societies
  - (D) Election Commission
- Q14.** The 'Green Revolution' in India was primarily successful in which of the following regions during its first phase?
- (A) Bihar and West Bengal
  - (B) Punjab, Haryana, and Western Uttar Pradesh
  - (C) Kerala and Tamil Nadu
  - (D) Odisha and Andhra Pradesh
- Q15.** Which of the following is a 'Social Consequence' of the Green Revolution?
- (A) Increase in crop yields
  - (B) Displacement of tenant farmers
  - (C) Reduction in pesticide use
  - (D) Equal distribution of wealth
- Q16.** The term 'Glocalization' refers to:
- (A) The total rejection of global culture



- (B) The mixing of global culture with local traditions
- (C) The dominance of local culture over the global
- (D) The end of international trade

**Q17.** The 'Chipko Movement' is primarily associated with which type of social movement?

- (A) Peasant Movement
- (B) Dalit Movement
- (C) Environmental Movement
- (D) Tribal Movement

**Q18.** Who founded the 'Satyashodhak Samaj' to fight against caste oppression in Maharashtra?

- (A) B.R. Ambedkar
- (B) Jyotirao Phule
- (C) E.V. Ramaswamy Periyar
- (D) Sri Narayana Guru

**Q19.** The 'Telangana Movement' (1946–51) was essentially a:

- (A) Religious reform movement
- (B) Peasant struggle against feudal landlords
- (C) Movement for linguistic statehood
- (D) Separatist movement

**Q20.** In a 'Nation-State', the state claims that its citizens constitute a single \_\_\_\_\_.

- (A) Religious group
- (B) Political community
- (C) Economic class
- (D) Caste group



- Q21.** Which of the following is an example of a 'Pressure Group'?
- (A) Bhartiya Janata Party (BJP)
  - (B) Indian National Congress (INC)
  - (C) Federation of Indian Chambers of Commerce and Industry (FICCI)
  - (D) Communist Party of India (CPI)
- Q22.** The policy of 'Liberalisation' introduced in India in 1991 aimed at:
- (A) Increasing state control over industries
  - (B) Reducing government regulations and opening the economy
  - (C) Banning foreign direct investment
  - (D) Nationalizing private banks
- Q23.** What did the 74th Constitutional Amendment Act focus on?
- (A) Rural Local Self-Government
  - (B) Urban Local Self-Government
  - (C) Judicial Reforms
  - (D) Educational Rights
- Q24.** The 'Stree Purush Tulana', published in 1882, which criticized the social differences between men and women, was written by:
- (A) Savitribai Phule
  - (B) Tarabai Shinde
  - (C) Pandita Ramabai
  - (D) Annie Besant
- Q25.** According to the 2011 Census, the Child Sex Ratio in India has shown a \_\_\_\_\_ trend compared to the 2001 Census.
- (A) Declining
  - (B) Increasing



- (C) Stagnant
- (D) Fluctuating

**Q26.** The ideology that considers 'Religion' as the primary basis of a social community and often leads to tension between groups is:

- (A) Secularism
- (B) Communalism
- (C) Regionalism
- (D) Casteism

**Q27.** A 'Matrilocal' residence pattern means the newly married couple lives with or near the:

- (A) Husband's parents
- (B) Wife's parents
- (C) Maternal uncle
- (D) Paternal aunt

**Q28.** Who is the author of the book 'The Protestant Ethic and the Spirit of Capitalism'?

- (A) Karl Marx
- (B) Emile Durkheim
- (C) Max Weber
- (D) Auguste Comte

**Q29.** The concept of 'Westernisation' as defined by M.N. Srinivas includes changes in \_\_\_\_\_ occurring at different levels.

- (A) Technology, Ideology, and Values
- (B) Only Clothing and Food
- (C) Religion and Caste



(D) Language and Script

**Q30.** In the 'Isolation vs. Integration' debate regarding tribes, Verrier Elwin was a proponent of:

- (A) Integration
- (B) Assimilation
- (C) Isolation (National Parks policy)
- (D) Modernization

**Q31.** The 'Self-Respect Movement' in South India was led by:

- (A) C. Rajagopalachari
- (B) E.V. Ramaswamy (Periyar)
- (C) K. Kamaraj
- (D) P. Ramamurti

**Q32.** A 'Social Movement' that aims to bring about a total change in the existing social system is called a:

- (A) Reformist Movement
- (B) Redemptive Movement
- (C) Revolutionary Movement
- (D) Alternative Movement

**Q33.** The impact of 'Mass Media' on culture where global brands become part of local identity is a feature of:

- (A) Colonialism
- (B) Globalization
- (C) Traditionalism
- (D) Feudalism



- Q34.** In rural society, the 'Jajmani System' was based on \_\_\_\_\_ relationships between different castes.
- (A) Contractual
  - (B) Reciprocal/Non-market
  - (C) Purely Monetary
  - (D) Exploitative only
- Q35.** The 'Narmada Bachao Andolan' is a social movement primarily concerned with:
- (A) Land reforms
  - (B) Displacement caused by large dams
  - (C) Literacy for women
  - (D) Forest conservation
- Q36.** Sociologically, 'Minorities' are defined not just by their numerical strength but also by their:
- (A) Wealth
  - (B) Lack of power and social disadvantage
  - (C) High education level
  - (D) Political affiliation
- Q37.** 'Secularism' in the Indian context means:
- (A) Complete separation of religion from state
  - (B) Equal respect for all religions (Sarva Dharma Sambhava)
  - (C) Rejection of all religious beliefs
  - (D) Promotion of a single state religion
- Q38.** Which term describes the movement of people from rural areas to cities in search of better opportunities?



- (A) Emigration
- (B) Urbanization
- (C) Rural-Urban Migration
- (D) Counter-urbanization

**Q39.** The 'Dalit Panthers' movement was inspired by which international movement?

- (A) French Revolution
- (B) Black Panther Movement (USA)
- (C) Russian Revolution
- (D) Anti-Apartheid Movement

**Q40.** Under the British colonial rule, the growth of cities like Bombay, Calcutta, and Madras was primarily due to their role as:

- (A) Religious centers
- (B) Industrial hubs
- (C) Trading and Port cities
- (D) Agricultural markets

**Q41.** The 'Land Ceiling Act' was intended to:

- (A) Increase the size of landholdings
- (B) Fix the maximum amount of land a family could own
- (C) Nationalize all agricultural land
- (D) Promote corporate farming

**Q42.** Which of the following is a 'Structural' change brought about by Colonialism in India?

- (A) Change in food habits
- (B) Introduction of the Railways
- (C) Use of the English language



(D) New dressing styles

**Q43.** A 'Nuclear Family' consists of:

- (A) Parents and their married children
- (B) Two parents and their dependent children
- (C) Three generations living together
- (D) Several brothers and their wives

**Q44.** The concept of 'Civil Society' includes:

- (A) The Army and Police
- (B) The Legislature and Judiciary
- (C) Non-governmental organizations (NGOs) and voluntary associations
- (D) State-owned enterprises

**Q45.** What is the primary objective of 'Social Forestry'?

- (A) Commercial timber production
- (B) Planting trees to meet the needs of local communities
- (C) Creating private orchards
- (D) Protecting wildlife only

**Q46.** The 'Information Technology' revolution has contributed to the growth of the \_\_\_\_\_ sector in India.

- (A) Primary
- (B) Secondary
- (C) Service (Tertiary)
- (D) Manufacturing

**Q47.** Which scholar emphasized that 'Modernization' in India was not just imitation but involved a complex interaction between tradition and modernity?



- (A) Yogendra Singh
- (B) Louis Dumont
- (C) Andre Beteille
- (D) D.P. Mukerji

**Q48.** The 'Tebhaga Movement' in Bengal was a demand by sharecroppers to keep \_\_\_\_\_ of the harvest for themselves.

- (A) Half
- (B) One-third
- (C) Two-thirds
- (D) Three-fourths

**Q49.** 'Cultural Diversity' in India is best protected by which principle?

- (A) Assimilation
- (B) Pluralism
- (C) Homogenization
- (D) Isolationism

**Q50.** The 'Disability Rights' movement argues that disability is not just a biological fact but a:

- (A) Curse
- (B) Socially constructed category
- (C) Medical emergency
- (D) Personal tragedy



## Detailed Solutions

Q1.

## Solution

**Concept:**

The Malthusian theory of population growth, articulated by Thomas Robert Malthus in his 1798 work, examines the inherent conflict between the rate of human reproduction and the rate of food production.

Malthus proposed that while humans have a natural urge to reproduce, the Earth's capacity to produce food is limited by land availability and technology. This leads to a situation where population growth outpaces the availability of resources, inevitably resulting in poverty and social distress.

**Solution:**

1. According to Malthus, the means of subsistence (primarily food supply) increases in an **Arithmetic Progression**. This means it grows at a constant additive rate (e.g., 1, 2, 3, 4, 5 . . .). This slow growth is due to the law of diminishing returns in agriculture.
2. On the other hand, Malthus argued that the human population, when unchecked, increases in a **Geometric Progression**. This means it grows at a multiplicative rate, doubling every few decades (e.g., 1, 2, 4, 8, 16 . . .).
3. The disparity between these two growth rates creates a gap that can only be closed by "Positive Checks" (famines, wars, and epidemics) or "Preventive Checks" (postponing marriage or moral restraint).
4. Therefore, the means of subsistence follows arithmetic progression, while the population follows geometric progression.

**Final Answer:** Arithmetic, Geometric

**Answer: (B)**



Q2.

**Solution****Concept:**

The Demographic Transition Theory is a sociological model used to describe how a population changes over time as a society moves from an agrarian, pre-industrial economy to an industrial and urbanized one.

The theory posits that population growth is linked to the level of technological development. As medical science and sanitation improve, the death rate drops, but social values regarding family size (birth rates) take longer to change, leading to distinct stages of growth.

**Solution:**

1. In the **First Stage**, both birth and death rates are high, which keeps the population growth stable but low.
2. In the **Second Stage**, which is the "Transition" stage, there is a sharp decline in the death rate. This is usually caused by improvements in public health, nutrition, and medical facilities.
3. However, in this second stage, the birth rate remains high because cultural norms and religious beliefs favoring large families do not change as quickly as the mortality rate. This leads to a "Population Explosion."
4. Since the question describes a high birth rate but a sharply fallen death rate due to medical facilities, it corresponds exactly to the second stage of the transition.

**Final Answer:** Second Stage

**Answer: (B)**



Q3.

**Solution****Concept:**

The Dependency Ratio is a vital demographic and sociological indicator used to measure the socio-economic pressure on the productive part of a population.

It helps policy makers understand how many people in a society are "dependents" (those who are not working and rely on others) compared to the "working-age" population (those who contribute to the economy and support the dependents). A high ratio can put a strain on a nation's resources and social security systems.

**Solution:**

1. The "Dependent Population" consists of two specific age groups: children who are too young to work (0–14 years) and the elderly who have retired from the workforce (65 years and above).
2. The "Working-Age Population" is defined as the group between these two categories. This group is responsible for generating income and providing for the young and old.
3. In standard demographic practice, including the definitions used by the Census and international organizations, this working-age group is defined as the population between **15 and 64 years** of age.
4. While some regional variations might use 15–59 years, the most widely accepted demographic standard for calculating the global dependency ratio is 15–64 years.

**Final Answer:** 15–64 years

**Answer: (D)**



Q4.

**Solution****Concept:**

Replacement level fertility is a demographic concept that identifies the specific level of fertility at which a population exactly replaces itself from one generation to the next, maintaining a stable population size without migration.

It is a crucial concept in understanding "Zero Population Growth." When a society reaches this level, the number of children being born is just enough to compensate for the deaths occurring in that population.

**Solution:**

1. When the birth rate is high, the population grows; when the death rate is high, the population shrinks.
2. When the birth rate and death rate reach a state of equilibrium, the growth rate is effectively zero. This state of stability is technically termed the **Replacement Level**.
3. For a population to achieve this, the Total Fertility Rate (TFR) usually needs to be around 2.1 children per woman. The "0.1" accounts for infant mortality.
4. "Demographic Dividend" refers to a surplus of workers, and "Population Explosion" refers to rapid growth. Neither describes the stability mentioned in the question.

**Final Answer:** Replacement Level

**Answer: (B)**

Q5.

**Solution****Concept:**

Sociologists of India, such as M.N. Srinivas, have long highlighted the dual nature of the caste system: the theoretical model (Varna) and the practical, lived reality (Jati).

The Varna system provides a broad organizational logic for Hindu society, whereas the Jati system describes the actual social groups that individuals belong to, interact with, and marry within in their daily lives.

**Solution:**

1. **Varna** refers to the ancient, scriptural, four-fold division of society into Brahmins, Kshatriyas, Vaishyas, and Shudras. It is a pan-Indian framework.
2. **Jati** refers to the local, endogamous (inter-marrying) units. There are thousands of Jatis in India, and these are the groups that actually regulate social behavior, food habits, and marriage.
3. Therefore, in the context of the question, Jati refers to the local endogamous groups, while Varna represents the broad four-fold division of the Vedic tradition.
4. This distinction is critical because while there are only four Varnas, there are thousands of Jatis across different regions of India.

**Final Answer:** Local endogamous groups; The four-fold division

**Answer: (B)**



Q6.

**Solution****Concept:**

The sociological study of tribes in India has been marked by a significant debate regarding their cultural identity and their relationship with the mainstream Hindu society. During the colonial period, British administrators and anthropologists often viewed tribes as isolated, exotic groups. However, Indian sociologists took a different perspective. This debate is often categorized as the "Isolationist vs. Integrationist" debate, focusing on whether tribes should be kept in protected "National Parks" or integrated into the broader Indian social fabric.

**Solution:**

1. Verrier Elwin was a prominent advocate for the isolationist approach, suggesting that tribes should be protected from the exploitative influences of outsiders to preserve their unique culture.
2. On the other hand, **G.S. Ghurye**, often considered the father of Indian Sociology, strongly disagreed with the isolationist view. He argued that tribes were not distinct, separate entities but were actually "Backward Hindus."
3. Ghurye believed that tribes had been in constant contact with Hindu society for centuries and had assimilated many Hindu customs and rituals. Therefore, he argued that their problems should be treated as part of the broader problems of the backward classes within Hindu society.
4. Consequently, G.S. Ghurye is the scholar who famously characterized tribes as 'Backward Hindus' to emphasize their integration into the Hindu social hierarchy.

**Final Answer:** G.S. Ghurye

**Answer: (B)**



Q7.

**Solution****Concept:**

The 'Weekly Haat' (market) is a central feature of rural and tribal life in India. While economists might view a market purely as a site for the exchange of goods and services for money, sociologists analyze it as a multifaceted institution that serves various functions beyond the economic.

In rural India, markets are periodic and often move from one location to another on specific days of the week. These markets act as a bridge between the local community and the larger regional or national economy, but their internal dynamics are deeply social.

**Solution:**

1. Economically, the Weekly Haat is where farmers and artisans sell their produce and buy essential items like salt, kerosene, or cloth that are not produced locally.
2. However, sociologically, it is a **Social Institution**. It is a space where people from different villages meet, exchange news, arrange marriages, and reinforce social ties. It is often a site for political discussion and cultural performances.
3. The market is also organized along social lines, where certain castes or tribes might dominate specific trades, and the interaction between the buyer and seller is often governed by long-standing social relationships rather than just price.
4. Therefore, the Haat is much more than an economic hub; it is a vital social institution that maintains the rhythm of rural life and connects disparate social groups.

**Final Answer:** Social institution

**Answer: (B)**



Q8.

**Solution****Concept:**

The Indian Constitution is a transformative document that seeks to correct historical injustices and social inequalities. One of the most severe forms of social exclusion in India was the practice of 'Untouchability' associated with the caste system.

The framers of the Constitution realized that legal intervention was necessary to abolish this dehumanizing practice and to ensure that all citizens could live with dignity and equality, as promised in the Preamble.

**Solution:**

1. The Right to Equality is a Fundamental Right in India, covered under Articles 14 to 18.
2. **Article 17** is unique because it specifically addresses 'Untouchability'. It states: "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of Untouchability shall be an offence punishable in accordance with law."
3. This Article does not just prohibit the practice; it makes it a punishable crime. To give effect to this Article, the Parliament later enacted the Protection of Civil Rights Act, 1955.
4. Other articles like Article 14 (Equality before law) and Article 15 (Prohibition of discrimination) provide general protections, but Article 17 is the specific provision for the abolition of untouchability.

**Final Answer:** Article 17

**Answer:** (C)



Q9.

**Solution****Concept:**

Social justice in India involves the use of "Affirmative Action" or reservations to uplift groups that have been historically disadvantaged. While Scheduled Castes (SC) and Scheduled Tribes (ST) were identified early on, there was a large section of society that was socially and educationally backward but did not belong to these categories.

The Indian state appointed commissions to identify these groups and recommend measures for their advancement, leading to the emergence of the "OBC" category in national politics.

**Solution:**

1. The Second Backward Classes Commission, popularly known as the **Mandal Commission**, was appointed in 1979 by the Janata Party government under the chairmanship of B.P. Mandal.
2. The commission's primary mandate was to identify the "Socially and Educationally Backward Classes" (SEBC) in India and to suggest ways to eliminate their backwardness.
3. The Mandal Commission identified thousands of castes as **Other Backward Classes (OBC)** and recommended a 27% reservation for them in central government jobs and educational institutions.
4. The implementation of these recommendations in 1990 led to significant social and political changes in India, often referred to as "Mandalisation."

**Final Answer:** Other Backward Classes (OBC)

**Answer:** (C)



Q10.

**Solution****Concept:**

The perception of disability has shifted from a "medical model," which sees it as a physical or mental deficit, to a "social model," which sees it as a result of society's failure to provide an inclusive environment.

In line with international standards, particularly the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), India updated its laws to provide a more rights-based framework for people with disabilities, moving away from a charity-based approach.

**Solution:**

1. For a long time, the primary legislation was the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995. However, this act had a limited scope and only recognized seven types of disabilities.
2. To broaden the scope and align with international human rights standards, the Indian Parliament passed the **Rights of Persons with Disabilities Act, 2016**.
3. This new Act increased the number of recognized disabilities from 7 to 21, including conditions like acid attack injuries, Parkinson's disease, and learning disabilities.
4. It also increased the reservation for persons with benchmark disabilities from 3% to 4% in government jobs and from 3% to 5% in higher educational institutions.

**Final Answer:** Rights of Persons with Disabilities Act, 2016

**Answer: (A)**



Q11.

**Solution****Concept:**

The concept of Sanskritisation was developed by M.N. Srinivas to explain the process of cultural change in the traditional Indian social structure. It challenges the idea that the caste system was a completely rigid and frozen hierarchy.

Srinivas observed that the caste hierarchy allowed for some degree of mobility, provided that the group seeking to move up could adopt the cultural and ritual practices of the higher castes, thereby legitimizing their claim to a higher status over several generations.

**Solution:**

1. **Sanskritisation** is defined as a process by which a "low" Hindu caste, or 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.
2. This process usually involves adopting vegetarianism, teetotalism (abstinence from alcohol), and performing specific Vedic rituals that were traditionally reserved for the upper castes.
3. It is important to note that Sanskritisation leads to "positional change" for a specific group within the caste system, but it does not lead to a "structural change" of the system itself. The hierarchy remains, even if the players move positions.
4. Therefore, the adoption of high-caste ideologies and rituals by a lower group is specifically termed Sanskritisation.

**Final Answer:** Sanskritisation

**Answer:** (C)



Q12.

**Solution****Concept:**

The term 'Dominant Caste' is another pivotal concept introduced by M.N. Srinivas. It was used to explain the power dynamics in rural India after the implementation of land reforms and the introduction of adult suffrage.

Srinivas realized that ritual hierarchy (Varna status) was no longer the sole determinant of power in the village. Instead, power was shifted toward groups that possessed a combination of secular and traditional resources.

**Solution:**

1. A caste is considered "Dominant" when it yields significant economic and political power. The primary characteristics include:

- **Numerical Strength:** Having a large number of members in the local area.
- **Economic Power:** Owning a large share of the arable land in the village.
- **Political Power:** Ability to influence local administration and elections.

2. Crucially, a Dominant Caste does **not** necessarily have to be at the top of the ritual hierarchy (like Brahmins). In many parts of India, intermediate castes became dominant because they owned land and had the numbers.

3. Therefore, "High ritual status (necessarily Brahmin)" is **NOT** a defining characteristic of a dominant caste; intermediate castes often hold this position.

**Final Answer:** High ritual status (necessarily Brahmin)

**Answer: (B)**



Q13.

**Solution****Concept:**

Democratic decentralization in India was a significant move to bring governance closer to the people. While local bodies existed before, they lacked constitutional protection and regular elections, often remaining under the control of state bureaucracies.

The 73rd Amendment changed this by providing a constitutional mandate for a three-tier system of local self-government, ensuring that the "grassroots" of Indian democracy were empowered both legally and financially.

**Solution:**

1. The **73rd Constitutional Amendment Act, 1992** specifically targeted the rural areas of India. It provided a uniform structure for **Panchayati Raj Institutions (PRIs)**.
2. The Act mandated a three-tier system: Gram Panchayat at the village level, Panchayat Samiti at the block level, and Zila Parishad at the district level.
3. It also introduced mandatory reservations for Scheduled Castes, Scheduled Tribes, and importantly, one-third of all seats for women, significantly altering the social composition of local leadership.
4. While the 74th Amendment focused on Urban Local Bodies, the 73rd Amendment is the landmark legislation for the Panchayati Raj.

**Final Answer:** Panchayati Raj Institutions

**Answer: (B)**



Q14.

**Solution****Concept:**

The Green Revolution refers to a period of massive increase in agricultural productivity in India, starting in the mid-1960s. It involved the use of High-Yielding Variety (HYV) seeds, chemical fertilizers, and controlled irrigation.

However, the Green Revolution was not spread evenly across the country. The government intentionally chose "well-endowed" regions where irrigation was already available to ensure a quick increase in food grain production to solve the national food crisis.

**Solution:**

1. The first phase of the Green Revolution (mid-1960s to mid-1970s) was highly concentrated in regions that had reliable water sources and a history of enterprising farmers.
2. These regions were primarily **Punjab, Haryana, and Western Uttar Pradesh**. In the south, parts of Andhra Pradesh and Tamil Nadu also benefited significantly.
3. These areas saw a dramatic rise in wheat production (and later rice), which helped India become self-sufficient in food grains.
4. Regions like Bihar, Odisha, and West Bengal did not experience the same level of growth during this initial phase, leading to increased regional disparities.

**Final Answer:** Punjab, Haryana, and Western Uttar Pradesh

**Answer: (B)**



Q15.

**Solution****Concept:**

Sociologists study the Green Revolution not just for its economic or technical success, but for its profound social consequences. While it achieved food security, it also altered the social structure of rural India.

The "New Technology" in agriculture required significant capital investment (seeds, pumps, fertilizers). This favored large landowners who could afford these inputs and access institutional credit, while smaller farmers struggled to compete.

**Solution:**

1. One of the most significant social consequences was the **displacement of tenant farmers**. Large landowners found it more profitable to cultivate the land themselves using new technology rather than leasing it to tenants.
2. This process is often called the "resumption of land" by the owners, which turned many former tenants into landless agricultural laborers.
3. It also led to the "commercialization of agriculture," where the traditional bonded-labor relationships (like the Jajmani system) were replaced by wage labor, increasing social tension between the landed and the landless.
4. While "Increase in crop yields" is an economic consequence, the displacement of tenants is a direct social consequence affecting the class structure.

**Final Answer:** Displacement of tenant farmers

**Answer: (B)**



Q16.

**Solution****Concept:**

The term 'Glocalization' is a portmanteau of "globalization" and "localization." In sociology, it describes the process through which global products, ideas, or cultural traits are adapted and modified to suit local tastes, traditions, and conditions.

Rather than globalization creating a completely homogeneous "world culture" (often called "MacDonaldization"), glocalization shows that local cultures are resilient and active participants in the global exchange.

**Solution:**

1. Glocalization occurs when a global brand or cultural element enters a new market but changes its features to align with local sensibilities. A classic example is a multinational fast-food chain offering a vegetarian or spice-rich menu specifically for the Indian market.
2. It represents a "middle path" where global forces do not simply overwrite local ones; instead, they merge to create something new and unique.
3. This process prevents the total loss of local identity while allowing the local community to participate in global trends.
4. Therefore, glocalization refers to the **mixing of global culture with local traditions**, ensuring that global influences become meaningful in a specific local context.

**Final Answer:** The mixing of global culture with local traditions

**Answer: (B)**



Q17.

**Solution****Concept:**

Social movements are organized collective efforts to bring about or resist social change. Sociologists classify these movements based on their goals and the groups they represent. Environmental movements, specifically, focus on the relationship between humans and their natural surroundings.

The Chipko Movement is one of the most iconic examples of a "subaltern" environmental movement, where the survival and livelihood of local communities were directly linked to the protection of the forest.

**Solution:**

1. The Chipko Movement started in the early 1970s in the Himalayan region of Uttarakhand (then part of Uttar Pradesh).
2. The word 'Chipko' literally means 'to hug' or 'to cling to'. Villagers, particularly women, hugged trees to prevent them from being felled by commercial loggers authorized by the government.
3. While it had economic aspects (protecting local livelihoods), its core was the preservation of the ecological balance of the region.
4. It gained international fame as a successful, non-violent **Environmental Movement** and highlighted the role of women in ecological conservation.

**Final Answer:** Environmental Movement

**Answer:** (C)



Q18.

**Solution****Concept:**

Social reform movements in the 19th and 20th centuries aimed to challenge the deep-seated inequalities of the Indian caste system. Many of these movements originated in Western and Southern India, led by thinkers who belonged to marginalized communities themselves.

These leaders sought to create a counter-culture that challenged the ritual superiority of the Brahmins and demanded education and dignity for the "lower" castes.

**Solution:**

1. **Jyotirao Phule** (often called Mahatma Phule) was a revolutionary social reformer from Maharashtra.
2. In 1873, he founded the **Satyashodhak Samaj** (Truth Seekers' Society). Its primary mission was to liberate the Shudras and Ati-Shudras (Dalits) from the exploitation of the Brahminical social order.
3. Phule argued that the caste system was a form of slavery and used his writings and the Samaj to promote education for girls and lower-caste children.
4. While B.R. Ambedkar and Periyar were also monumental figures in the anti-caste movement, the specific organization 'Satyashodhak Samaj' was founded by Jyotirao Phule.

**Final Answer:** Jyotirao Phule

**Answer: (B)**

Q19.

**Solution****Concept:**

Peasant movements in India have often been a response to extreme economic exploitation by feudal landlords (Zamindars or Deshmukhs) and the colonial state. These movements became particularly intense during the transition period leading to and immediately following India's independence.

These struggles were not just about land ownership but also about the dignity of the laborer and the abolition of forced labor (Vetti).

**Solution:**

1. The Telangana Movement (1946–1951) took place in the princely state of Hyderabad, ruled by the Nizam.
2. It was a massive **peasant struggle** led by the Communist Party of India. The peasants revolted against the oppressive 'Jagirdari' system and the brutal exploitation by local landlords.
3. The movement saw the formation of "Gram Rajyams" (village soviets) and the redistribution of land to the landless.
4. It was one of the most significant armed agrarian revolts in Indian history, forcing the newly independent Indian state to prioritize land reforms.

**Final Answer:** Peasant struggle against feudal landlords

**Answer: (B)**



Q20.

**Solution****Concept:**

The 'Nation-State' is a relatively modern political concept where a state (a political entity with a territory and government) coincides with a nation (a group of people with a shared identity, culture, or history).

In a nation-state, the legitimacy of the government is based on the idea that it represents "the people." This requires creating a sense of shared belonging among diverse individuals.

**Solution:**

1. Unlike empires of the past, which ruled over diverse groups who were seen as "subjects," the nation-state views its people as "citizens."
2. These citizens are viewed as members of a single, unified **Political Community**. This community is bound together by shared rights, duties, and a sense of national identity, regardless of their internal ethnic or religious differences.
3. The state claims the exclusive right to represent this community on the global stage and to exercise authority over its territory.
4. Thus, the defining claim of a nation-state is that its residents are not just a collection of individuals, but a cohesive political community.

**Final Answer:** Political community

**Answer: (B)**



Q21.

**Solution****Concept:**

In a democracy, interest groups and pressure groups play a vital role in representing the specific concerns of various segments of society. Unlike political parties, which aim to win elections and control the government, pressure groups seek to influence government policy and decisions from the outside.

These groups are often organized around specific occupations, industries, or social causes. They use various methods like lobbying, public demonstrations, and media campaigns to bring their issues to the attention of the state.

**Solution:**

1. Political parties like the BJP, INC, and CPI aim to capture state power through the electoral process. They have broad agendas covering all aspects of national governance.
2. A **Pressure Group**, such as the **Federation of Indian Chambers of Commerce and Industry (FICCI)**, represents a specific interest—in this case, the business and industrial sector.
3. FICCI does not contest elections. Instead, it provides a platform for business leaders to discuss policy and "pressures" the government to create laws that are favorable to trade and industry.
4. Other examples of pressure groups include trade unions (like AITUC) or farmers' unions (like BKU). Therefore, FICCI is the correct example of a pressure group among the given options.

**Final Answer:** Federation of Indian Chambers of Commerce and Industry (FICCI)

**Answer:** (C)



Q22.

**Solution****Concept:**

Economic liberalization refers to a set of policy changes aimed at reducing the role of the state in the economy and increasing the role of private enterprise and market forces. In India, this shift was officially initiated in 1991 in response to a severe Balance of Payments crisis.

This period marked the end of the "License-Permit Raj," where the government strictly controlled which industries could operate and how much they could produce.

**Solution:**

1. The New Economic Policy of 1991 introduced three main pillars: Liberalization, Privatization, and Globalization (LPG).
2. **Liberalization** specifically involved **reducing government regulations and opening the economy** to competition. It meant removing bureaucratic hurdles for businesses and reducing industrial licensing requirements.
3. It also involved lowering trade barriers (tariffs) to encourage foreign goods and capital to enter the Indian market, contrasting with the earlier policy of "import substitution."
4. The goal was to make the Indian economy more efficient and globally competitive by allowing the market to determine prices and production levels.

**Final Answer:** Reducing government regulations and opening the economy

**Answer: (B)**

Q23.

**Solution****Concept:**

Just as the 73rd Amendment transformed rural governance, the 74th Amendment was designed to revitalize and empower local government in the rapidly growing urban areas of India.

The growth of cities brought complex challenges in housing, sanitation, and infrastructure that required a decentralized approach where local residents and elected representatives had a direct say in city management.

**Solution:**

1. The **74th Constitutional Amendment Act, 1992** focuses exclusively on **Urban Local Self-Government**, also known as Nagarpalikas.
2. It identified three types of urban bodies: Nagar Panchayats for areas in transition from rural to urban, Municipal Councils for smaller urban areas, and Municipal Corporations for large metropolitan areas.
3. Like the 73rd Amendment, it mandated regular elections every five years and provided for reservations for SCs, STs, and women (33%) in urban local bodies.
4. It added the Twelfth Schedule to the Constitution, listing 18 functions (such as urban planning, fire services, and slum improvement) that fall under the jurisdiction of these urban bodies.

**Final Answer:** Urban Local Self-Government

**Answer: (B)**



Q24.

**Solution****Concept:**

The 19th-century social reform movement in India was not just led by men; many pioneering women used literature to challenge the patriarchal foundations of society. These women provided a "critique from within," highlighting the disparity in how men and women were treated in traditional Hindu society.

These writings are now considered foundational texts in Indian feminist sociology because they provide an early analysis of the intersection between caste, religion, and gender.

**Solution:**

1. **Tarabai Shinde**, a woman from a Maratha family in Pune, wrote a powerful pamphlet titled '**Stree Purush Tulana**' (A Comparison Between Women and Men) in 1882.
2. The work was a reaction to the hostile public response toward a Brahmin widow who had been sentenced to death for the "crime" of having an illegitimate child.
3. Shinde used sharp wit and logic to question the double standards of a society that condemned women for their supposed "frailty" while ignoring the moral failures of men.
4. She challenged the scriptural authority used to keep women in a subordinate position, making her one of the most radical feminist thinkers of her time.

**Final Answer:** Tarabai Shinde

**Answer: (B)**

Q25.

**Solution****Concept:**

The Child Sex Ratio (CSR) is defined as the number of females per 1,000 males in the 0–6 year age group. It is a critical indicator of the status of women and girls in society, as it reflects underlying social biases such as son preference and female foeticide.

A declining CSR is a major cause of concern for sociologists and demographers, as it suggests that despite economic growth, deep-seated patriarchal values continue to influence family decisions.

**Solution:**

1. The 2001 Census recorded a Child Sex Ratio of 927 girls for every 1,000 boys in India.
2. The **2011 Census** showed that this ratio had dropped further to **919** girls per 1,000 boys.
3. This **declining** trend was particularly sharp in economically prosperous states like Punjab, Haryana, and Delhi, indicating that the use of sex-determination technology was overriding traditional values in urban/wealthy areas.
4. The decline in CSR occurred even as the overall sex ratio (all ages) showed a slight improvement, highlighting the specific vulnerability of the girl child in the early years of life.

**Final Answer:** Declining

**Answer: (A)**



Q26.

**Solution****Concept:**

Sociology examines "isms" that define how groups identify themselves and interact with others. While secularism promotes the separation of religion from public life, communalism uses religious identity as a tool for political mobilization and social division.

Communalism is not necessarily about the inherent tenets of a religion, but about the "political use" of religion to create a sense of superiority or to generate conflict with other groups.

**Solution:**

1. **Communalism** is the ideology that claims that because people belong to a particular religion, they have common social, political, and economic interests.
2. It often leads to the belief that the interests of one religious community are naturally opposed to those of another. This "us vs. them" mentality is a frequent source of social tension and riots.
3. In India, communalism is often contrasted with secularism, which seeks to treat all religions equally and keep the state neutral in religious matters.
4. Therefore, the ideology that views religion as the primary basis of a social community and leads to group tension is specifically defined as communalism.

**Final Answer:** Communalism

**Answer: (B)**

Q27.

**Solution****Concept:**

Kinship and residence patterns are fundamental aspects of family sociology. Every society has norms regarding where a couple should live after marriage. These patterns often correlate with the lineage (descent) system of that society.

In most parts of India, the patrilocal system (living with the husband's family) is the norm, but several communities, such as the Khasis of Meghalaya or the Nairs of Kerala (traditionally), follow different systems.

**Solution:**

1. The term is derived from 'Matri' (mother) and 'Local' (place). A **Matrilocal** residence pattern is one where the newly married couple is expected to live with or near the **wife's parents**.
2. This is often found in matrilineal societies where property and lineage are passed down through the female line.
3. In contrast, 'Patrilocal' means living with the husband's parents, and 'Neolocal' means the couple sets up a completely independent household away from both sets of parents.
4. Understanding these patterns is crucial for analyzing the power dynamics and support systems available to women within the family structure.

**Final Answer:** Wife's parents

**Answer: (B)**



Q28.

**Solution****Concept:**

Max Weber, one of the "founding fathers" of sociology, was deeply interested in the origins of modern capitalism. He sought to understand why industrial capitalism flourished in Western Europe and North America but not in other parts of the world with similar economic potential. He looked beyond economic factors and investigated the role of "ideas" and "religious ethics" in shaping economic behavior.

**Solution:**

1. In his classic work, '**The Protestant Ethic and the Spirit of Capitalism**' (1905), Weber argued that certain branches of Protestantism, specifically Calvinism, provided the moral justification for hard work, thrift, and reinvestment of profit.
2. He suggested that the "Spirit of Capitalism"—the disciplined pursuit of profit—was an unintended consequence of religious beliefs that saw worldly success as a sign of God's favor.
3. This was a direct challenge to Karl Marx's idea that the economic "base" always determines the "superstructure" (ideology); Weber showed that ideology could also drive economic change.
4. Therefore, Max Weber is the author of this seminal text in the sociology of religion and economy.

**Final Answer:** Max Weber

**Answer:** (C)

Q29.

**Solution****Concept:**

M.N. Srinivas used the term 'Westernisation' to describe the changes brought about in Indian society and culture as a result of over 150 years of British rule.

Unlike 'Modernisation', which is a broader and often "value-loaded" term, Westernisation is a more specific sociological category that identifies the source of the changes and the levels at which they occur.

**Solution:**

1. Srinivas defined Westernisation as the changes occurring in Indian society and culture at different levels—including **Technology, Ideology, and Values**.
2. At the level of **Technology**, it involved the introduction of railways, the telegraph, and industrial machinery.
3. At the level of **Ideology and Values**, it introduced Western ideas of secularism, humanism, individualism, and equal rights.
4. It also included changes in "style"—such as food, dress, and leisure activities—but Srinivas emphasized that the deeper structural changes in thought and values were equally significant.

**Final Answer:** Technology, Ideology, and Values

**Answer:** (A)



Q30.

**Solution****Concept:**

The debate over the future of Indian tribes during the post-independence planning phase was split between two main schools of thought. One side feared that tribes would be exploited if they were forced into the mainstream too quickly, while the other side felt that keeping them separate would hinder their development.

This debate profoundly influenced India's "Tribal Panchsheel" and the constitutional protections provided to the Scheduled Tribes.

**Solution:**

1. **Verrier Elwin**, a British-born Indian anthropologist, was a strong advocate for the **Isolation** (or Protectionist) policy.
2. He was concerned that the entry of "outsiders" (moneylenders and contractors) into tribal areas would destroy their unique culture and lead to their economic ruin.
3. He proposed a "National Parks" policy where tribal people could live their lives with minimal interference from the state or market forces.
4. This stood in contrast to G.S. Ghurye's integrationist view. Elwin later modified his stance toward "integration" but remained committed to preserving tribal autonomy and cultural integrity.

**Final Answer:** Isolation (National Parks policy)

**Answer: (C)**

Q31.

**Solution****Concept:**

The Self-Respect Movement was a powerful egalitarian movement that emerged in South India during the early 20th century. It aimed at achieving a society where backward castes have equal human rights and encouraging backward castes to have self-respect in the face of a caste-based hierarchy that considered them inferior.

The movement was radical because it rejected the necessity of religion and the role of the priest in social ceremonies, advocating for "Self-Respect Marriages" that were conducted without rituals.

**Solution:**

1. The movement was spearheaded by **E.V. Ramaswamy**, popularly known as **Periyar**.
2. Periyar was a critic of Brahminical hegemony and the caste system. He argued that the lower castes must first gain self-respect before they could achieve political or economic liberation.
3. He used the movement to promote rationalism, women's rights, and the abolition of caste distinctions.
4. While C. Rajagopalachari was a contemporary political leader, he often represented the more traditional or moderate view, making Periyar the definitive leader of this radical social reform movement.

**Final Answer:** E.V. Ramaswamy (Periyar)

**Answer: (B)**



Q32.

**Solution****Concept:**

Sociologists categorize social movements based on the degree of change they seek to achieve. Some movements seek to change individuals, while others seek to change the entire social structure.

Understanding these types helps in analyzing the impact and the methods used by different collective groups to influence society.

**Solution:**

1. **Reformist Movements** seek to change specific parts of the social system (e.g., the Right to Information movement).
2. **Redemptive Movements** aim to change the inner consciousness of individuals (e.g., certain religious or spiritual movements).
3. A **Revolutionary Movement** aims at a complete and radical transformation of the social system and the power structure (e.g., the French Revolution or the Naxalite movement).
4. **Alternative Movements** suggest partial changes in individual behavior (e.g., anti-smoking campaigns). Since the question asks for a "total change," the answer is Revolutionary.

**Final Answer:** Revolutionary Movement

**Answer: (C)**

Q33.

**Solution****Concept:**

Globalization has a significant "cultural" dimension often referred to as cultural hybridization. Mass media—including television, the internet, and social media—acts as the primary vehicle for this process.

When global brands like Apple, Nike, or Starbucks become integrated into local lifestyles, it doesn't just represent economic trade; it represents a shift in how individuals perceive themselves and their connection to the world.

**Solution:**

1. This phenomenon is a hallmark of **Globalization**. It involves the rapid movement of symbols, images, and cultural products across national borders.
2. It creates a "global consumer culture" where people in different parts of the world might watch the same movies, listen to the same music, and aspire to the same global brands.
3. This process can lead to "homogenization" (everything becoming the same) or "heterogenization" (the creation of new, hybrid cultural forms).
4. Colonialism and Feudalism are historical structures that predated the modern era of mass media-driven global brand identity.

**Final Answer:** Globalization

**Answer: (B)**



Q34.

**Solution****Concept:**

The Jajmani system was the traditional social and economic organizational structure of the Indian village. It was a system of hereditary ties between different castes that provided services to one another.

Sociologists like William Wiser have studied this system to understand how rural societies maintained stability and order without a formal market economy for centuries.

**Solution:**

1. In the Jajmani system, certain castes (service castes or *Kamin*) provided specialized services to the landowning castes (*Jajmans*). These services included barbering, carpentry, pottery, and ritual services.
2. The relationship was not a simple market transaction involving cash for every service. Instead, it was a **Reciprocal/Non-market** relationship.
3. The service providers were compensated with a share of the harvest, clothes, or the right to cultivate small patches of land.
4. While it involved exploitation in some cases, the ideological basis was one of "mutual obligation" and hereditary link rather than a flexible, monetary contract.

**Final Answer:** Reciprocal/Non-market

**Answer: (B)**

Q35.

**Solution****Concept:**

Development projects, such as the construction of large dams, often create a conflict between "national interest" (electricity and irrigation) and "local rights" (livelihood and environment). This has given rise to several high-profile social movements in India.

These movements question the modern model of development and advocate for the rights of those who are marginalized by such projects, particularly tribal and rural communities.

**Solution:**

1. The **Narmada Bachao Andolan (NBA)** is a massive social movement that began in the mid-1980s.
2. Its primary concern is the **displacement caused by large dams** built across the Narmada river (like the Sardar Sarovar Dam).
3. The movement, led by figures like Medha Patkar, highlighted that thousands of people (mostly Adivasis) were losing their homes and ancestral lands without proper rehabilitation or compensation.
4. While it has an environmental component (protecting the river ecosystem), the core sociological issue it addresses is the social and economic displacement of vulnerable populations.

**Final Answer:** Displacement caused by large dams

**Answer: (B)**



Q36.

**Solution****Concept:**

In sociology, the term 'minority' is not merely a mathematical or statistical category referring to a smaller number of people. It is primarily a sociological category that describes the power relationship between different groups in a society.

A group is considered a minority because it lacks control over its own life and experiences social, political, or economic disadvantages compared to the dominant group.

**Solution:**

1. While a minority group is often numerically smaller, the defining characteristic is its **lack of power and social disadvantage**. For example, during Apartheid in South Africa, the Black population was a numerical majority but a sociological minority because they lacked political and economic power.
2. Minority groups often face discrimination and prejudice, which limits their access to resources like quality education, high-paying jobs, and political representation.
3. They usually possess a strong sense of group solidarity as a result of their shared experience of exclusion.
4. Therefore, wealth or high education are typically attributes of dominant groups, while minorities are defined by their relative powerlessness.

**Final Answer:** Lack of power and social disadvantage

**Answer: (B)**



Q37.

**Solution****Concept:**

Secularism is a multifaceted concept that varies significantly between Western and Indian contexts. In the West, it often implies a strict "wall of separation" between the church and the state.

In India, however, secularism evolved to accommodate a deeply religious and diverse society. The Indian state does not reject religion but maintains a "principled distance," ensuring that no single religion is favored over others.

**Solution:**

1. Indian secularism is often described by the phrase *Sarva Dharma Sambhava*, which translates to "Equal respect for all religions."
2. This means that the state protects the right of all citizens to practice, profess, and propagate their religion (under Article 25-28), and it can intervene in religious matters only to promote social reform (e.g., abolishing untouchability or triple talaq).
3. Unlike some Western models that are "anti-religious" or "irreligious," the Indian model acknowledges the importance of religion in the lives of its citizens while ensuring that the state does not have an official religion.
4. Thus, in the Indian context, secularism is about maintaining a balance and providing equal respect and space to all faiths.

**Final Answer:** Equal respect for all religions (*Sarva Dharma Sambhava*)

Answer: (B)

Q38.

**Solution****Concept:**

The movement of people is a key driver of social change. In the context of developing nations like India, the transition from an agrarian economy to an industrial one is accompanied by a massive shift in where people live.

This specific type of movement is a response to "push factors" (like rural poverty and lack of land) and "pull factors" (like the prospect of industrial jobs and better services in the city).

**Solution:**

1. **Rural-Urban Migration** refers specifically to people moving from villages to towns and cities.
2. This process is the primary engine of **Urbanization**, which describes the increasing proportion of a country's population living in urban areas.
3. While "Emigration" refers to leaving one's country, Rural-Urban Migration is an internal process that changes the social fabric of both the village (which may lose its youth) and the city (which must deal with rapid growth and slums).
4. It often leads to the breakdown of joint families in the village and the rise of nuclear households in the city, representing a significant sociological shift.

**Final Answer:** Rural-Urban Migration

Answer: (C)



Q39.

**Solution****Concept:**

Social movements in India have often drawn inspiration from global struggles for justice and equality. The Dalit movement, in its quest for dignity and political power, looked for models that used radical identity politics to challenge systemic oppression.

In the 1970s, a new wave of Dalit literature and activism emerged in Maharashtra, characterized by a more militant and assertive stance than earlier reformist movements.

**Solution:**

1. The **Dalit Panthers** was founded in 1972 by writers and activists like Namdeo Dhasal and J.V. Pawar.
2. The organization was directly **inspired by the Black Panther Movement** in the United States.
3. Like their American counterparts, the Dalit Panthers emphasized the need for self-defense, radical cultural expression, and the destruction of the structures that perpetuated their "untouchability."
4. They utilized poetry and literature as weapons of protest, marking a significant "structural" shift in the Dalit movement from seeking Sanskritisation to asserting a distinct, proud identity.

**Final Answer:** Black Panther Movement (USA)

**Answer: (B)**

Q40.

**Solution****Concept:**

Colonialism fundamentally reorganized the geography of India to suit the economic interests of the British Empire. This led to the decline of traditional manufacturing centers (like Dhaka or Murshidabad) and the rise of new urban centers that served as gateways for trade.

These cities were strategically located on the coast to facilitate the export of raw materials to Britain and the import of finished British goods into the Indian market.

**Solution:**

1. Before British rule, Indian cities were often centers of administration or religion (e.g., Agra, Varanasi).
2. Under the British, cities like Bombay (Mumbai), Calcutta (Kolkata), and Madras (Chennai) became the primary administrative and economic hubs.
3. Their growth was driven by their function as **Trading and Port cities**. They were the "nerve centers" of the colonial economy, connecting the Indian hinterland to the global British maritime network.
4. This pattern of urbanization was "extractive" in nature, designed to drain resources rather than promote indigenous industrial growth, which is why they developed as ports first and industrial centers much later.

**Final Answer:** Trading and Port cities

**Answer: (C)**



Q41.

**Solution****Concept:**

Land reforms were a central pillar of India's post-independence social policy. The goal was to dismantle the exploitative feudal structures inherited from the British and ensure a more equitable distribution of the most vital rural resource: land.

Land reforms involved four main components: abolition of intermediaries (Zamindars), tenancy reforms, land consolidation, and the imposition of land ceilings.

**Solution:**

1. The **Land Ceiling Act** was designed to reduce the concentration of land in the hands of a few powerful families.
2. The Act **fixed the maximum amount of land a family could own**, depending on the quality and irrigation status of the land.
3. Any land owned above this "ceiling" was declared "surplus." The state was then supposed to take over this surplus land and redistribute it among landless agricultural laborers or small farmers.
4. While the implementation of this act was often bypassed through "benami" transfers (transferring land to relatives or servants on paper), its sociological intent was to break the back of the rural landed aristocracy and promote social equality.

**Final Answer:** Fix the maximum amount of land a family could own

**Answer: (B)**



Q42.

**Solution****Concept:**

Colonialism brings about two types of changes: structural and cultural. Structural changes refer to the transformation of the institutional framework of society—its economy, administration, and infrastructure. Cultural changes refer to shifts in values, beliefs, and lifestyles.

Sociologists like M.N. Srinivas emphasized that British rule created new structures that permanently altered the Indian landscape and how people interacted within it.

**Solution:**

1. Habits like food choices, dressing styles, and even the adoption of the English language are considered "Cultural" changes because they represent a shift in the way of life and identity.
2. The **introduction of the Railways** is a classic example of a **Structural** change. It was a massive technological and economic intervention that fundamentally changed the speed of transport, enabled a national market, and allowed for the rapid movement of labor and military forces.
3. The railways also had unintended sociological effects, such as bringing people of different castes together in the same carriages, which gradually challenged traditional notions of physical distance.
4. Therefore, infrastructure developments like the railways are structural legacies of the colonial period.

**Final Answer:** Introduction of the Railways

**Answer: (B)**



Q43.

**Solution****Concept:**

The family is the most basic unit of social organization. In sociology, families are classified based on their composition and the number of generations living together.

In the process of modernization and urbanization, family structures often shift from "extended" or "joint" forms toward more compact units that are more mobile and suited for industrial urban life.

**Solution:**

1. A **Nuclear Family** is a small unit that typically consists of **two parents (a couple) and their dependent children**. It is characterized by its small size and lack of other kin living in the same household.
2. A "Joint Family" or "Extended Family," by contrast, would include grandparents, uncles, aunts, and cousins living under one roof and sharing a common kitchen.
3. The nuclear family is often associated with urban living, where high housing costs and the nature of modern employment make it difficult to maintain large, multi-generational households.
4. In India, many families are "structurally nuclear but functionally joint," meaning they live separately but maintain deep financial and emotional ties with their extended kin.

**Final Answer:** Two parents and their dependent children

**Answer: (B)**

Q44.

**Solution****Concept:**

In a democracy, 'Civil Society' represents the space that exists between the private sphere of the individual/family and the formal sphere of the state. It is the arena where citizens come together voluntarily to discuss public issues and influence social and political life.

A vibrant civil society is seen as a safeguard for democracy, as it holds the state accountable and represents the voices of diverse groups.

**Solution:**

1. The state sphere includes the "coercive" arms of government like the Army and Police, as well as the formal governing bodies like the Legislature and Judiciary.
2. **Civil Society** is composed of **Non-governmental organizations (NGOs), voluntary associations**, trade unions, student groups, and community organizations.
3. These organizations are independent of the government and are not primarily motivated by profit (unlike the market sphere).
4. They play a crucial role in advocating for rights, providing social services, and mobilizing public opinion on issues like environmental protection or human rights.

**Final Answer:** Non-governmental organizations (NGOs) and voluntary associations

**Answer: (C)**



Q45.

**Solution****Concept:**

Social Forestry refers to the management and protection of forests and the afforestation of barren lands with the purpose of helping in the environmental, social, and rural development of the community.

It marks a shift from "Production Forestry" (growing timber for industry) to a more people-centric approach that involves local communities in greening their own environment.

**Solution:**

1. The primary objective of **Social Forestry** is **planting trees to meet the needs of local communities**. These needs include fodder for cattle, fuel-wood for cooking, and small timber for agricultural tools.
2. It aims to reduce the pressure on traditional "Reserve Forests" by creating "Community Forests" on common village lands or along roads and railway tracks.
3. By involving local people, particularly women, social forestry ensures that the benefits of the forest are distributed more equitably among those who live closest to it.
4. It is an attempt to merge ecological conservation with the practical livelihood needs of the rural poor.

**Final Answer:** Planting trees to meet the needs of local communities

**Answer: (B)**

Q46.

**Solution****Concept:**

Economies are divided into three main sectors. The Primary sector involves raw material extraction (agriculture/mining), the Secondary sector involves manufacturing (factories), and the Tertiary sector involves services.

The digital and information technology (IT) revolution has fundamentally reshaped the Indian economy, skipping a full industrial transition in some regions and moving straight into a service-dominated model.

**Solution:**

1. The Information Technology revolution is the backbone of the **Service (Tertiary) sector**. It includes software development, BPOs, banking, telecommunications, and education.
2. Unlike the manufacturing sector, which produces physical goods, the IT sector provides intangible services that facilitate global trade and communication.
3. This sector has become a major contributor to India's GDP and has created a new urban middle class characterized by high mobility and globalized lifestyles.
4. The growth of "IT Hubs" like Bengaluru and Hyderabad is a direct result of India's comparative advantage in the global service economy.

**Final Answer:** Service (Tertiary) sector

**Answer: (C)**



Q47.

**Solution****Concept:**

Modernization is a complex social process that involves the adoption of modern technology, rational-legal authority, and individualistic values. In India, there has been a long-standing debate about whether modernization is simply "Westernization" or if it takes a unique form.

Modernization in India is characterized by the coexistence of "traditional" structures (like caste) with "modern" institutions (like democracy and industry).

**Solution:**

1. **Yogendra Singh**, in his famous work "*Modernization of Indian Tradition*," argued that modernization in India is a complex interaction.
2. He emphasized that modernization was not just an external "imitation" of the West. Instead, Indian tradition was flexible enough to incorporate modern elements.
3. For instance, caste associations used modern democratic methods (voting/lobbying) to gain power, showing that "tradition" could adapt to "modernity."
4. Singh's analysis helped move sociology away from the idea that tradition and modernity are mutually exclusive opposites.

**Final Answer:** Yogendra Singh

**Answer: (A)**

Q48.

**Solution****Concept:**

Peasant movements are often named after their specific demands. These movements highlight the extreme inequality in land ownership and harvest sharing that persisted in India before and during the early years of independence.

The Tebhaga movement in Bengal is one of the most significant examples of a peasant revolt that demanded a fair share of the labor of the cultivator.

**Solution:**

1. The word 'Tebhaga' literally means "three shares."
2. Historically, sharecroppers (*bargadars*) had to give half of their harvest to the landlord (*jotedar*).
3. The movement, led by the Provincial Kisan Sabha, demanded that the sharecroppers keep **two-thirds** of the harvest for themselves, while the landlord should receive only one-third.
4. The movement was also unique because it demanded that the harvest be stored in the sharecropper's yard (*khamar*) rather than the landlord's house, giving the peasant more control over their produce.

**Final Answer:** Two-thirds

**Answer: (C)**



Q49.

**Solution****Concept:**

India is one of the most diverse nations in the world, containing a multitude of languages, religions, and ethnic groups. Sociologists study how a nation stays together despite this diversity.

Two main strategies exist: "Assimilation" (where everyone is forced to become the same) and "Pluralism" (where differences are celebrated and protected).

**Solution:**

1. **Pluralism** is the principle that recognizes and affirms the coexistence of diverse groups within a single society.
2. It suggests that different cultures, religions, and languages can thrive together without losing their unique identity.
3. The Indian Constitution supports pluralism through various provisions, such as Article 29 and 30, which protect the cultural and educational rights of minorities.
4. Unlike "Homogenization" (making everything the same), pluralism views diversity as a strength rather than a threat to national unity.

**Final Answer:** Pluralism

**Answer: (B)**

Q50.

**Solution****Concept:**

The disability rights movement has fought to change the narrative surrounding disability. For centuries, disability was seen as a personal tragedy, a medical problem, or even a divine punishment. Modern disability studies emphasize that it is not the individual's "impairment" that is the main problem, but rather the way society is built—which excludes those with different abilities.

**Solution:**

1. The movement argues that disability is a **socially constructed category**.
2. This means that people are "disabled" not just by their bodies, but by a society that only builds stairs (not ramps), only prints text (not Braille), and holds prejudices about what "normal" people can do.
3. By framing it as a social construction, the movement demands that the environment be changed (e.g., accessible public transport) so that everyone can participate equally.
4. This shift from a "medical model" to a "social model" is the core ideological foundation of the Rights of Persons with Disabilities Act.

**Final Answer:** Socially constructed category

**Answer: (B)**



## Answer Key

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

