

# CUET-UG Sociology Sample Paper - 17

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.** Which of the following processes describes the movement of people from one social status to another, such as a factory worker becoming a manager?

- (A) Social Differentiation
- (B) Social Mobility
- (C) Social Stratification
- (D) Social Integration

**Q2.** The term 'Tebhaga' in the context of peasant movements in Bengal literally means:

- (A) Total abolition of rent
- (B) Equal share between landlord and tenant
- (C) Two-thirds share for the cultivator
- (D) One-fourth share for the state

**Q3.** Who authored the famous book 'The Protestant Ethic and the Spirit of Capitalism'?

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



(D) Talcott Parsons

**Q4.** In the context of the family, 'Neolocal' residence refers to a situation where:

- (A) The couple lives with the wife's parents.
- (B) The couple lives with the husband's parents.
- (C) The couple sets up a new, independent household.
- (D) The couple lives in the village of their ancestors.

**Q5.** The 'SNDP' movement (Sri Narayana Dharma Paripalana) was a major social reform movement among the Ezhava community in:

- (A) Tamil Nadu
- (B) Andhra Pradesh
- (C) Kerala
- (D) Karnataka

**Q6.** Which of the following is an example of an 'Achieved Status'?

- (A) Caste
- (B) Gender
- (C) Being a Lawyer
- (D) Ethnicity

**Q7.** The concept of 'Dominant Caste' was introduced to explain rural power dynamics by:

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

**Q8.** The 'Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act' was passed in 1994 to prevent:



- (A) Child Marriage
- (B) Female Foeticide
- (C) Dowry Harassment
- (D) Domestic Violence

**Q9.** What is 'Matriarchy'?

- (A) A system where property is shared equally.
- (B) A social system where women hold primary power and leadership roles.
- (C) A system where the eldest son rules the family.
- (D) A system where residence is always in the mother's village.

**Q10.** The 'Narmada Bachao Andolan' is primarily a struggle against:

- (A) Deforestation in the Himalayas
- (B) Displacement of people due to large dams
- (C) Industrial pollution in the Ganges
- (D) Mining in the Western Ghats

**Q11.** Which type of solidarity is found in modern, complex societies with a high degree of division of labor, according to Emile Durkheim?

- (A) Mechanical Solidarity
- (B) Organic Solidarity
- (C) Traditional Solidarity
- (D) Primitive Solidarity

**Q12.** The 'Jajmani System' in traditional Indian villages was based on \_\_\_\_\_ relationships between different castes.

- (A) Purely competitive
- (B) Hereditary and reciprocal
- (C) Temporary and contractual



(D) Global and impersonal

**Q13.** The 'Backward Classes' as defined by the Indian state generally refers to groups that are:

(A) Economically rich but socially low.

(B) Socially and educationally disadvantaged.

(C) Only those who live below the poverty line.

(D) Only religious minorities.

**Q14.** Which term describes the fear or hatred of strangers or foreigners in the context of globalization?

(A) Xenophobia

(B) Pluralism

(C) Hybridization

(D) Secularism

**Q15.** The 74th Constitutional Amendment Act deals with:

(A) Panchayati Raj Institutions

(B) Urban Local Self-Government (Nagarpalikas)

(C) Rights of Transgender persons

(D) Educational reservations for OBCs

**Q16.** Who gave the concept of 'Ideal Types' as a tool for sociological research?

(A) Auguste Comte

(B) Max Weber

(C) Herbert Spencer

(D) Karl Marx

**Q17.** Which of the following is NOT a characteristic of the 'Informal Sector'?



- (A) Job security and fixed benefits
- (B) Lack of written contracts
- (C) Small-scale operations
- (D) Absence of trade union protection

**Q18.** The term 'Dalit' was popularized as a political and assertive identity by which organization in the 1970s?

- (A) Brahmo Samaj
- (B) Dalit Panthers
- (C) Arya Samaj
- (D) Harijan Sevak Sangh

**Q19.** The 'Contract Farming' system, where companies provide inputs and buy the produce at a fixed price, is a feature of:

- (A) Subsistence Agriculture
- (B) Globalized/Commercial Agriculture
- (C) Feudalism
- (D) The Jajmani System

**Q20.** Which Indian state is well-known for its 'Matrilineal' system among the Khasi and Jaintia tribes?

- (A) Nagaland
- (B) Meghalaya
- (C) Mizoram
- (D) Manipur

**Q21.** The 'Information Technology' (IT) sector is part of which sector of the economy?

- (A) Primary



- (B) Secondary
- (C) Tertiary (Service)
- (D) Quinary

**Q22.** The 'Green Revolution' in India was mostly successful for which of the following crops?

- (A) Wheat and Rice
- (B) Cotton and Jute
- (C) Tea and Coffee
- (D) Pulses and Oilseeds

**Q23.** The process by which an individual internalizes the norms and values of society is called:

- (A) Urbanization
- (B) Socialization
- (C) Modernization
- (D) Secularization

**Q24.** Which Article of the Indian Constitution abolished 'Untouchability'?

- (A) Article 14
- (B) Article 15
- (C) Article 17
- (D) Article 19

**Q25.** The term 'Global Village' was coined by \_\_\_\_\_ to describe a world connected by electronic media.

- (A) Marshall McLuhan
- (B) Anthony Giddens
- (C) Immanuel Wallerstein



(D) Roland Robertson

**Q26.** The 'Self-Respect Movement' was started in Tamil Nadu by:

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

**Q27.** What is 'Exogamy'?

- (A) Marriage within a specific group.
- (B) Marriage outside a specific social group or clan.
- (C) Marriage to a person of higher status.
- (D) Marriage to a person of lower status.

**Q28.** Which of the following is a 'Push Factor' for rural-urban migration?

- (A) Better healthcare in cities
- (B) Job opportunities in factories
- (C) Lack of land and rural poverty
- (D) Entertainment and cinema

**Q29.** The 'Satya Shodhak Samaj' was founded by \_\_\_\_\_ to work for the upliftment of the oppressed castes.

- (A) Mahatma Gandhi
- (B) Jyotirao Phule
- (C) Savitribai Phule
- (D) Dr. B.R. Ambedkar

**Q30.** In the 'Capitalist' mode of production, the surplus value is generated by \_\_\_\_\_ but appropriated by the owners.



- (A) Machines
- (B) Laborers
- (C) Managers
- (D) The State

**Q31.** The 'Silent Valley' movement took place in which state?

- (A) Karnataka
- (B) Kerala
- (C) Uttarakhand
- (D) Gujarat

**Q32.** What does the 'Dependency Ratio' measure?

- (A) The number of workers per factory.
- (B) The ratio of the non-working age group to the working-age population.
- (C) The ratio of males to females.
- (D) The number of children per family.

**Q33.** The 'Arya Samaj' was founded by Swami Dayanand Saraswati in 1875 with the slogan:

- (A) Go back to the Vedas
- (B) Satyameva Jayate
- (C) Inquilab Zindabad
- (D) Jai Hind

**Q34.** Which of the following refers to the integration of the world's economies, cultures, and populations?

- (A) Regionalization
- (B) Globalization
- (C) Nationalization



(D) Communalization

**Q35.** The 'Mandal Commission' recommendations were implemented in 1990 by the government led by:

(A) Rajiv Gandhi

(B) V.P. Singh

(C) Indira Gandhi

(D) P.V. Narasimha Rao

**Q36.** In sociology, 'Prejudice' refers to:

(A) Actual harmful behavior toward a group.

(B) Pre-conceived opinions or attitudes about a group not based on reason.

(C) Equal treatment of all individuals.

(D) Legal discrimination.

**Q37.** The 'Bonded Labor System (Abolition) Act' was passed in India in which year?

(A) 1950

(B) 1976

(C) 1991

(D) 2005

**Q38.** Which of the following is a 'Modern' value introduced during the colonial period?

(A) Individualism and Humanism

(B) Caste Hierarchy

(C) Ritual Purity

(D) Hereditary Status

**Q39.** The 'Chipko Movement' is famous for using which method of protest?



- (A) Fasting unto death
- (B) Hugging trees to prevent felling
- (C) Violent strikes
- (D) Court litigations

**Q40.** Who is known as the 'Father of Indian Sociology' for establishing the department at Bombay University?

- (A) M.N. Srinivas
- (B) G.S. Ghurye
- (C) R.K. Mukherjee
- (D) D.P. Mukerji

**Q41.** A 'Sect' is a religious group that usually:

- (A) Is officially recognized by the state.
- (B) Has broken away from a larger established religious body.
- (C) Includes all members of a nation.
- (D) Rejects all forms of spirituality.
- (E)

**Q42.** The 'Total Revolution' movement by Jayaprakash Narayan was primarily aimed at:

- (A) Improving agriculture
- (B) Ending corruption and changing the political system
- (C) Religious conversion
- (D) Promoting the English language

**Q43.** What is 'Patrilocality'?

- (A) Residence with the wife's family.
- (B) Residence with the husband's family.



- (C) Setting up a new home in a city.
- (D) Living in the mother's ancestral village.

**Q44.** The 'MGNREGA' scheme guarantees how many days of wage employment in a year?

- (A) 50 days
- (B) 100 days
- (C) 200 days
- (D) 365 days

**Q45.** Which scholar emphasized that 'Caste' is a closed system of social stratification?

- (A) Max Weber
- (B) Kingsley Davis
- (C) Talcott Parsons
- (D) Auguste Comte

**Q46.** The term 'Stree Purush Tulana' was written as a critique of patriarchal society by:

- (A) Savitribai Phule
- (B) Tarabai Shinde
- (C) Pandita Ramabai
- (D) Sarojini Naidu

**Q47.** Which of the following is an 'Agent of Secondary Socialization'?

- (A) Parents
- (B) Siblings
- (C) Mass Media and Schools
- (D) Grandparents



- Q48.** The 'One-Third' reservation for women in local bodies was introduced by which Constitutional Amendment?
- (A) 42nd Amendment
  - (B) 44th Amendment
  - (C) 73rd and 74th Amendments
  - (D) 86th Amendment
- Q49.** The process by which global phenomena are adapted to local cultural contexts is known as:
- (A) Globalism
  - (B) Localization
  - (C) Glocalization
  - (D) Westernization
- Q50.** Who defined 'Social Fact' as a way of acting, thinking, or feeling which is external to the individual and endowed with power of coercion?
- (A) Max Weber
  - (B) Emile Durkheim
  - (C) Karl Marx
  - (D) George Simmel



**Detailed Solutions****Q1.****Solution****Concept: Social Mobility and Stratification**

Social mobility is the movement of individuals, families, or groups through a system of social hierarchy or stratification. In sociology, this movement is the primary indicator of how "open" or "closed" a society is. If a society has high mobility, it is considered an open system where "achieved status" (merit, education, hard work) outweighs "ascribed status" (birth, caste, race). Conversely, a society with low mobility is a closed system.

**Solution:**

1. The transition of a factory worker to a manager is a specific type of social mobility known as **Vertical Upward Mobility**. It involves a change in professional role that results in a higher social status, increased income, and greater authority.
2. Sociologists distinguish this from **Horizontal Mobility**, which involves a change in position without a change in the overall social rank (e.g., a factory worker moving from one factory to another in the same role).
3. We also look at **Inter-generational Mobility** (comparing a son's status to his father's) and **Intra-generational Mobility** (the changes in a single person's career over their lifetime, as seen in this question).
4. In the Indian context, the shift from a caste-based economy to an industrial one has made such mobility more common, although barriers like "social capital" and "nepotism" still play a significant role in determining who reaches management levels.

**Final Answer:** Social Mobility**Answer: (B)**

Q2.

**Solution****Concept: Agrarian Class Struggles and the Tebhaga Movement**

Agrarian movements in India often arise from the exploitative relationship between those who own the land (Landlords/Zamindars) and those who actually till the soil (Sharecroppers/Tenants). The Tebhaga movement (1946–1947) in Bengal was one of the most significant peasant uprisings just before India's independence, led by the All India Kisan Sabha.

**Solution:**

1. The word 'Tebhaga' literally means "three shares". Before this movement, the traditional system (known as the Adhiari system) required sharecroppers (Bargadars) to give half (50%) of their harvest to the landlord, while they bore all the costs of cultivation.
2. The movement's primary demand was that the harvest should be divided into three parts: two-thirds ( $\frac{2}{3}$ ) should remain with the cultivator, and only one-third ( $\frac{1}{3}$ ) should go to the landlord.
3. This was not just a demand for more grain; it was a challenge to the feudal authority of the Jotedars (rich farmers/landlords). The slogan of the movement was "Nij Khamare Dhan Tolo" (Stack the paddy in your own threshing floor), which asserted the peasant's right over the produce.
4. The movement was a precursor to the major land reform legislations passed in West Bengal in the 1950s and the later 'Operation Barga' in the 1970s.

**Final Answer:** Two-thirds share for the cultivator

**Answer: (C)**



Q3.

**Solution****Concept: Max Weber and the Sociology of Religion**

Max Weber's work *'The Protestant Ethic and the Spirit of Capitalism'* is a foundational text that challenges the purely economic explanations of history (like those of Karl Marx). Weber was interested in why "Rational Capitalism" appeared first in Western Europe and not in other parts of the world with similar technologies.

**Solution:**

1. **Max Weber** argued that a specific branch of Protestantism—**Calvinism**—created a psychological climate that was conducive to capital accumulation.
2. The Calvinist belief in "Predestination" (the idea that God has already decided who is saved) led to "salvation anxiety." To cope, followers looked for signs of God's favor in their daily work. Success in one's "calling" (profession) became a religious duty.
3. This led to **Worldly Asceticism**: people worked extremely hard and earned high profits, but their religion forbade them from spending that money on luxury or pleasure. Instead, they were compelled to reinvest the money back into their businesses.
4. This cycle of "Earn, Save, Reinvest" is the core of the "Capitalist Spirit." Weber's study proved that cultural and religious values can act as powerful engines for economic change, a concept essential for understanding modernization today.

**Final Answer:** Max Weber

**Answer: (A)**



Q4.

**Solution****Concept: Kinship and Residential Patterns**

In sociology, kinship is not just about blood relations; it includes the rules of residence that determine how a new family unit is integrated into the larger society. These rules are crucial because they dictate who controls the household, how resources are shared, and how children are socialized.

**Solution:**

1. **Neolocal residence** is a pattern where a newly married couple sets up a new, independent household in a location of their own choice, away from both the husband's family (Patrilocal) and the wife's family (Matrilocal).
2. This pattern is highly characteristic of modern, urban, and industrial societies. In these environments, job mobility often requires people to move far from their hometowns, making it impractical to live in large joint-family structures.
3. Sociologically, neolocal residence leads to the formation of **Nuclear Families**. While this provides the couple with more autonomy and privacy, it also reduces the immediate "social safety net" provided by the extended kin group, making the family more dependent on state services or professional childcare.
4. In India, we are seeing a significant shift toward neolocal living in metropolitan cities, although strong emotional and financial ties to the "ancestral home" usually persist.

**Final Answer:** The couple sets up a new, independent household.

**Answer:** (C)



Q5.

**Solution****Concept: Caste Reform and the SNDP Movement**

Social reform in India during the late 19th and early 20th centuries often took the form of "Sanskritization" and "Self-Assertion" among marginalized groups. In the South, these movements were particularly focused on the rigid and extreme forms of untouchability practiced in the princely states.

**Solution:**

1. The **SNDP Movement** (Sri Narayana Dharma Paripalana Yogam) was founded by the great saint-reformer **Sri Narayana Guru** in **Kerala**.
2. It targeted the Ezhava community, who were considered "Avarna" (outside the Varna system) and were subjected to severe social disabilities, including being barred from schools and public roads.
3. Sri Narayana Guru gave the revolutionary slogan: **"Oru Jathi, Oru Matham, Oru Daivam Manushyanu"** (**One Caste, One Religion, One God for Man**). He challenged the Brahminical monopoly by consecrating a temple at Aravippuram, claiming that the "God of the Ezhavas" was the same as the "God of the Brahmins."
4. The movement prioritized education and economic self-reliance as the path to dignity. The success of the SNDP movement is one of the primary reasons why Kerala achieved a high level of social integration and literacy long before other Indian states.

**Final Answer:** Kerala**Answer:** (C)

Q6.

**Solution****Concept: Ascribed vs. Achieved Status**

In the study of social stratification, status refers to the position an individual occupies in a social structure. Sociologist Ralph Linton famously distinguished between two types: Ascribed and Achieved. Understanding this distinction is vital for analyzing social mobility and the transition from traditional, closed societies to modern, meritocratic ones.

**Solution:**

1. **Achieved Status** is a social position that a person attains through their own actions, efforts, skills, and choices. It is not something one is born with. Examples include being a doctor, a graduate, an athlete, or a **lawyer**. These roles require individual agency and competition.
2. In contrast, **Ascribed Status** is assigned to a person at birth or involuntarily later in life, based on biological or social inheritance. Caste, gender, race, and age are all ascribed statuses. In traditional India, ascribed status (caste) almost entirely determined one's life chances.
3. The shift from a society dominated by ascription to one based on achievement is a hallmark of **Modernization**. In a modern legal system, for example, your status as a "Lawyer" is recognized based on your educational qualifications, regardless of your family background.
4. However, sociologists note that achieved status is often influenced by ascribed status; for instance, someone born into a wealthy family (ascribed) may find it easier to access the resources needed to become a lawyer (achieved).

**Final Answer:** Being a Lawyer

**Answer:** (C)



Q7.

**Solution****Concept: The Dominant Caste in Rural India**

M.N. Srinivas developed the concept of the "Dominant Caste" while studying the village of Rampura in Mysore. This concept challenged the idea that power in Indian villages was purely a matter of ritual hierarchy (the Varna system) and provided a more dynamic way to look at how social and political control is actually exercised.

**Solution:**

1. \*\*M.N. Srinivas\*\* defined a caste as "dominant" when it yields a preponderance of economic and political power and occupies a fairly high position in the local ritual hierarchy.
2. He identified four key elements that create dominance: \*\*Land Ownership\*\* (which allows the caste to control the livelihoods of others), \*\*Numerical Strength\*\* (vital for democratic voting), \*\*Political Power\*\*, and a relatively high \*\*Ritual Status\*\*.
3. Dominant castes often act as "local sovereigns." They settle disputes, control village resources, and act as intermediaries between the village and the state administration. Examples include the Jats in North India, Vokkaligas in Karnataka, and Marathas in Maharashtra.
4. The concept is crucial for understanding why certain middle-ranking castes (Other Backward Classes or OBCs) became the primary beneficiaries of the Green Revolution and subsequent political shifts in India, often overshadowing both the Brahmins (who hold ritual power) and the Dalits (who were historically landless).

**Final Answer:** M.N. Srinivas

**Answer:** (C)



Q8.

**Solution****Concept: Demographic Crisis and the PNDT Act**

The use of medical technology can sometimes have unintended and devastating social consequences. In India, the misuse of prenatal screening led to a significant decline in the child sex ratio, creating what sociologists call the "missing women" phenomenon. Legislation is used here as a tool for social engineering to protect the girl child.

**Solution:**

1. The **Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act (PNDT)** was passed in 1994 specifically to combat **Female Foeticide**. This practice involved the use of ultrasound and other techniques to determine the sex of the fetus, followed by the abortion of female fetuses.
2. The Act was a response to the 1991 and 2001 Census data, which showed an alarming drop in the number of girls per 1000 boys in the 0–6 age group, particularly in prosperous states like Punjab and Haryana.
3. The law prohibits sex selection before or after conception and regulates the use of prenatal diagnostic techniques, allowing them only for detecting genetic abnormalities. It mandates that every ultrasound clinic must be registered and must not disclose the sex of the fetus to the parents.
4. Sociologically, this act highlights the conflict between "modern technology" and "traditional patriarchal mindsets" (son preference). Despite the law, enforcement remains a challenge due to the clandestine nature of these services and the deep-seated social value placed on male heirs.

**Final Answer:** Female Foeticide

**Answer: (B)**



Q9.

**Solution****Concept: Matriarchy as a Social Structure**

Sociology distinguishes between different types of gendered power structures. While patriarchy (rule by the father/men) is the global norm, matriarchy represents an alternative (though largely theoretical or limited) system where women hold the reins of authority.

**Solution:**

1. **Matriarchy** is a social system in which **women hold primary power and leadership roles**. In a true matriarchal society, women would dominate political leadership, moral authority, social privilege, and control of property.
2. It is important to distinguish Matriarchy from **Matrilineality**. Many societies, such as the Khasi of Meghalaya or the Nayars of Kerala, are matrilineal—meaning property and family names pass from mother to daughter. However, even in these societies, political power is often still held by men (such as the maternal uncle).
3. Anthropologists have debated whether a "pure" matriarchy has ever existed in history. Most societies that are labeled matriarchal are actually "Matrifocal," where the mother is the head of the domestic household, but not necessarily the ruler of the entire political community.
4. The study of these structures is essential for feminist sociology, as it proves that patriarchy is not a "natural" or "universal" law of nature, but a social construction that can vary across different cultures and histories.

**Final Answer:** A social system where women hold primary power and leadership roles.

**Answer: (B)**



Q10.

**Solution****Concept: Environmental Justice and the Narmada Movement**

Social movements in India frequently arise at the intersection of environmental protection and the human rights of indigenous (Adivasi) communities. The Narmada Bachao Andolan (NBA) is perhaps the most famous example of a "New Social Movement" that challenged the state's model of development.

**Solution:**

1. The **Narmada Bachao Andolan** (Save Narmada Movement) is a massive struggle primarily against the **displacement of people due to large dams**, specifically the Sardar Sarovar Dam on the Narmada River.
2. Led by activists like Medha Patkar and Baba Amte, the movement brought together Adivasis, farmers, environmentalists, and human rights workers. They argued that the "Big Dam" model of development disproportionately harms the poor while benefiting urban industries and wealthy farmers.
3. The movement raised critical sociological questions about **Rehabilitation and Resettlement (R&R)**. It pointed out that for tribal communities, land is not just an economic asset but the basis of their culture, religion, and community identity. Displacing them without a comprehensive plan for social and economic integration leads to "social death."
4. The NBA gained international attention, leading the World Bank to eventually withdraw its funding from the project. It remains a landmark case for the "Right to Say No" to development projects that threaten the survival of marginalized groups.

**Final Answer:** Displacement of people due to large dams

**Answer: (B)**



Q11.

**Solution****Concept: Durkheim's Theory of Social Solidarity**

Emile Durkheim, one of the founding fathers of sociology, was deeply concerned with how society maintains order and cohesion during the transition from traditional to modern life. He proposed that the "glue" that holds people together changes fundamentally as the division of labor becomes more complex. This transition is marked by a shift from Mechanical to Organic solidarity.

**Solution:**

1. In modern, complex societies, Durkheim identified **Organic Solidarity** as the primary form of cohesion. This type of solidarity is based on the functional interdependence of specialized individuals.
2. Unlike traditional societies where everyone is similar (Mechanical Solidarity), modern society consists of people with vastly different roles—doctors, farmers, engineers, and retailers. Because no one is self-sufficient, everyone must rely on the services of others to survive.
3. This is called "Organic" because society begins to function like a biological organism; just as the heart, lungs, and brain are different but must work together for the body to live, the specialized parts of society must cooperate for the system to function.
4. Organic solidarity is characterized by "Restitutive Law," which focuses on repairing the damage caused by a crime and returning things to their original state (like a contract), rather than purely punishing the individual to satisfy the collective conscience.

**Final Answer:** Organic Solidarity

**Answer: (B)**



Q12.

**Solution****Concept: The Jajmani System in Rural India**

The Jajmani system was a pre-capitalist economic and social organization found in traditional Indian villages. It regulated the exchange of goods and services between different castes, creating a web of mutual obligations that integrated the village into a self-sufficient unit.

**Solution:**

1. The Jajmani system was based on **hereditary and reciprocal** relationships. In this system, the "Jajman" (typically a land-owning dominant caste patron) received services from various "Kamins" or "Purjans" (service castes like barbers, carpenters, potters, or priests).
2. Unlike a modern market transaction, these relationships were not temporary or contractual. A family of barbers would serve a family of landowners for generations. The payment was usually made "in kind"—at harvest time, the Kamins would receive a share of the crop, clothes, or fodder.
3. Sociologists like William Wiser, who first studied the system, initially saw it as a harmonious arrangement. However, later critics pointed out that it was often highly exploitative, as the Kamins were socially and economically dependent on the Jajman and had little power to negotiate their wages.
4. With the introduction of the money economy, modern education, and migration to cities, the Jajmani system has largely declined, replaced by impersonal cash-based labor and service contracts.

**Final Answer:** Hereditary and reciprocal

**Answer: (B)**



Q13.

**Solution****Concept: The Sociology of 'Backwardness'**

The Indian state uses the term "Backward Classes" as an administrative and constitutional category to address systemic inequality. This concept moves beyond just "Scheduled Castes" and "Scheduled Tribes" to include a broad range of groups that have historically faced exclusion, though they were not necessarily "untouchable."

**Solution:**

1. The term generally refers to the **Other Backward Classes (OBCs)**, who are defined as being **socially and educationally disadvantaged**. This definition is crucial because it recognizes that in India, poverty is often a result of one's social position in the caste hierarchy.
2. Article 340 of the Constitution allows the President to appoint a commission to investigate the conditions of these classes. The Kalelkar Commission (1953) and the Mandal Commission (1979) were established for this purpose.
3. The Mandal Commission identified backwardness using a set of 11 indicators, giving weightage to social factors (like manual labor or low caste status) and educational factors (like school dropout rates), rather than just individual income.
4. This sociological approach acknowledges that even if an individual in an OBC group is economically stable, they may still face "social backwardness" due to historical lack of representation in power structures and the "stigma" associated with their traditional community occupations.

**Final Answer:** Socially and educationally disadvantaged.

**Answer: (B)**



Q14.

**Solution****Concept: Globalization and Cultural Identity**

Globalization is the process of increasing interconnectedness across the world. While it brings economic growth and cultural exchange, it also triggers anxieties about the loss of local traditions and the "invasion" of foreign values. These anxieties often manifest in specific psychological and social reactions.

**Solution:**

1. **Xenophobia** refers to the **fear or hatred of strangers or foreigners**. In the context of globalization, it often increases during periods of economic instability when local populations feel that their jobs, resources, or "pure" cultural identities are being threatened by immigrants or international corporations.
2. This is the opposite of **Pluralism** (which celebrates diversity) or **Hybridization** (the mixing of cultures). Xenophobia often leads to "Nativist" movements, which demand that the state protect the interests of the "original" inhabitants against outsiders.
3. Sociologists analyze xenophobia as a "defense mechanism" of a group whose traditional status is being challenged by the fluid boundaries of a globalized world. It is frequently fueled by stereotypes and misinformation spread through digital media.
4. Understanding this concept is essential for analyzing modern political trends, such as anti-immigrant policies in Europe or the "Sons of the Soil" movements in various Indian states, where locals protest against migrants from other regions.

**Final Answer:** Xenophobia**Answer: (A)**

Q15.

**Solution****Concept: Urban Decentralization and the 74th Amendment**

Democratic decentralization is the process of devolving power from the central and state governments to local bodies. In India, this "third tier" of government was formally given constitutional status in 1992 to ensure that urban and rural planning is done by the people themselves.

**Solution:**

1. The **74th Constitutional Amendment Act** (1992) deals with **Urban Local Self-Government**, also known as **Nagarpalikas**. This includes Municipal Corporations (for large cities), Municipal Councils (for smaller urban areas), and Nagar Panchayats (for areas in transition from rural to urban).
2. This amendment is the urban counterpart to the 73rd Amendment, which established the Panchayati Raj in rural areas. It mandated regular elections every five years and the creation of Ward Committees to increase citizen participation in city management.
3. Crucially, the Act introduced **reservations for women (one-third of all seats)** and for Scheduled Castes and Scheduled Tribes, based on their proportion in the population. This was a sociological attempt to change the gender and caste composition of urban leadership.
4. The 74th Amendment also listed 18 functional items (like urban planning, water supply, and slum improvement) that should be handled by these local bodies, empowering cities to manage their own social and economic development.

**Final Answer:** Urban Local Self-Government (Nagarpalikas)

**Answer: (B)**



Q16.

**Solution****Concept: Max Weber's Methodology and Ideal Types**

Sociology requires specialized tools to analyze the messy reality of social life. Max Weber, a proponent of "Interpretive Sociology," argued that we cannot study society exactly like a chemist studies a lab experiment because human behavior is guided by subjective meaning. To bring objectivity to this subjective field, he developed the "Ideal Type."

**Solution:**

1. **Max Weber** introduced the concept of the **'Ideal Type'**. It is not a "moral ideal" (meaning something good), but an analytical construct—a "pure" model that accentuates the core characteristics of a social phenomenon.
2. For example, Weber constructed an "Ideal Type of Bureaucracy," which included features like a clear hierarchy, written rules, and impersonal relationships. While no real-world government office is a perfect 100% match for this model, the Ideal Type allows sociologists to measure how much a real office deviates from the model.
3. Ideal types are "measuring rods." By comparing a real-world case (like a traditional family or a modern corporation) against an Ideal Type, researchers can identify the unique deviations and patterns that define that specific society.
4. This methodology allows for "Value-Free" research; instead of judging whether a society is "better" or "worse," the sociologist simply uses the Ideal Type to describe exactly what **is** happening in a systematic, comparative way.

**Final Answer:** Max Weber**Answer: (B)**

Q17.

**Solution****Concept: The Dual Economy and the Informal Sector**

Modern economies are often split into the "Formal" (organized) and "Informal" (unorganized) sectors. In developing nations like India, over 90% of the workforce is employed in the informal sector. Understanding this sector is crucial for analyzing poverty, social security, and the vulnerability of the working class.

**Solution:**

1. The defining characteristic of the **Informal Sector** is the **lack of job security and fixed benefits**. Unlike the formal sector, there are no written contracts, no guaranteed provident fund (PF), and no paid sick leave or maternity benefits.
2. Workers in this sector—such as street vendors, construction laborers, and domestic help—often work in small-scale operations that are not registered with the government. This means they fall outside the reach of labor laws and tax regulations.
3. Sociologically, the informal sector is characterized by a "vulnerable" existence. Because there is no **trade union protection** or legal recourse, workers are at the mercy of their employers. Wages are often daily and fluctuate based on market demand.
4. Globalization has led to the "informalization" of the formal sector, where large companies hire "contract workers" rather than permanent staff to avoid the costs of benefits, creating a precarious existence for even those working in modern industries.

**Final Answer:** Job security and fixed benefits

**Answer:** (A)



Q18.

**Solution****Concept: From 'Harijan' to 'Dalit' - The Assertive Identity**

The terminology used to describe marginalized groups in India reflects the shifting power dynamics of social movements. While Mahatma Gandhi coined the term 'Harijan' (Children of God) to evoke empathy and reform among upper castes, later generations found the term patronizing and sought a more assertive label.

**Solution:**

1. The term **Dalit** (meaning "broken" or "ground down") was popularized in the 1970s by the **Dalit Panthers**, a militant and literary movement in Maharashtra inspired by the Black Panther Party in the USA.
2. Unlike 'Harijan,' which suggested a need for charity and pity, the identity of 'Dalit' was a political and radical choice. It signified a rejection of the caste hierarchy and an assertion of the right to equality through struggle and self-representation.
3. The Dalit Panthers used poetry, literature, and protest to highlight the continued atrocities against Scheduled Castes despite constitutional protections. They expanded the definition of Dalit to include all "toiling masses"—peasants, landless laborers, and women—who were exploited by the social system.
4. This shift is a classic example of **Identity Politics**, where a marginalized group reclaims a derogatory or painful history to forge a unified, powerful voice for social and political change.

**Final Answer:** Dalit Panthers**Answer: (B)**

Q19.

**Solution****Concept: Corporate Integration and Contract Farming**

In the era of globalization, the boundaries between agriculture and industry are blurring. Large multinational corporations (MNCs) are now directly intervening in the production process of food, moving beyond just buying and selling to actually managing the farm.

**Solution:**

1. **Contract Farming** is a system where a central processing firm or agribusiness company signs a legal agreement with farmers. The company provides inputs (seeds, fertilizers, technical advice) and, in return, the farmer agrees to sell the entire crop to the company at a pre-determined price.
2. This is a core feature of **Globalized/Commercial Agriculture**. It transforms the independent farmer into a "contract laborer" on their own land. While it provides the farmer with a guaranteed market and high-quality seeds, it also transfers all the risk to the farmer (e.g., if the crop fails due to weather, the farmer still owes the company for the inputs).
3. Sociologically, this system leads to the **standardization of agriculture**. Companies want specific types of potatoes for chips or tomatoes for ketchup, leading to a loss of traditional crop biodiversity.
4. It also creates a "dual-class" structure in the village: those who can afford to enter contracts with big companies prosper, while small and marginal farmers who lack the technology or land size are pushed further to the margins.

**Final Answer:** Globalized/Commercial Agriculture

**Answer: (B)**



Q20.

**Solution****Concept: Matrilineal Descent in the North-East**

While the majority of Indian society follows a patrilineal system (tracing descent through the father), several tribal communities in the North-East have preserved ancient matrilineal systems. This creates a unique set of social rules regarding inheritance, residence, and the status of women.

**Solution:**

1. **Meghalaya** is famous for the matrilineal traditions of its **Khasi, Jaintia, and Garo tribes**. In these communities, descent is traced through the mother, and the family name is passed from mother to daughter.
2. Among the Khasis, property is usually inherited by the **Khadehdun** (the youngest daughter). She becomes the custodian of the ancestral home and the "manager" of the family's religious and social affairs.
3. However, sociologists note a "matrilineal puzzle": while descent and property flow through women, political authority is often still held by men (specifically the maternal uncle or **Kni**). The men manage the property on behalf of the women and represent the family in village councils.
4. This system provides women with significant economic security and social standing, but it also creates unique pressures. Men sometimes feel marginalized as "outsiders" in their wives' homes, and modern influences are currently leading to debates within these communities about shifting toward a more bilateral or patrilineal system.

**Final Answer:** Meghalaya**Answer: (B)**

Q21.

**Solution****Concept: Economic Sectors and the Rise of Information Technology**

Economies are typically categorized into three main sectors based on the nature of the work performed: Primary (extraction of raw materials), Secondary (manufacturing and processing), and Tertiary (services). As societies modernize, there is a systemic shift in the workforce from the primary to the tertiary sector.

**Solution:**

1. The **Information Technology (IT) sector** is a core component of the **Tertiary (Service) sector**. Unlike the primary sector (farming, mining) or secondary sector (factories), the IT sector does not produce a physical "good" but provides intangible services like data processing, software development, and communication support.
2. Sociologists often refer to this as the transition to a **"Knowledge Economy"** or a **"Post-Industrial Society."** In this stage, information and specialized knowledge become the most valuable commodities, rather than land or physical labor.
3. In India, the tertiary sector is the largest contributor to the GDP, even though the majority of the population is still employed in agriculture. The IT boom in cities like Bangalore and Hyderabad has created a new "global middle class" with distinct consumption patterns and lifestyles.
4. Some economists also identify a "Quaternary sector" specifically for intellectual services (research and development), but for standard sociological categorization, IT remains the flagship of the service economy.

**Final Answer:** Tertiary (Service)

**Answer: (C)**



Q22.

**Solution****Concept: The Green Revolution and Food Security**

The Green Revolution of the 1960s was a technocratic response to India's chronic food shortages. By combining High-Yielding Variety (HYV) seeds, chemical fertilizers, and intensive irrigation, the state sought to achieve self-sufficiency in food grains and reduce dependence on foreign imports.

**Solution:**

1. The Green Revolution was most successful in the production of **\*\*Wheat and Rice\*\***. These "cereal" crops responded best to the new chemical-intensive farming methods, leading to a massive increase in yield per acre, especially in the "cereal bowl" of Punjab, Haryana, and Western Uttar Pradesh.
2. This transition changed India from a "begging bowl" nation (dependent on US aid like PL-480) to a food-surplus nation. However, this success came with a sociological trade-off: it led to the neglect of traditional crops like pulses, oilseeds, and millets (the "poor man's food").
3. The focus on wheat and rice also led to significant ecological changes, including the depletion of groundwater and a decline in soil fertility due to over-reliance on chemical fertilizers.
4. Sociologically, the Green Revolution widened the gap between rich and poor farmers. Only those who had the capital to invest in expensive HYV seeds and irrigation could benefit, leading to the rise of a powerful class of "capitalist farmers" and the displacement of small, marginal peasants.

**Final Answer:** Wheat and Rice**Answer: (A)**

Q23.

**Solution****Concept: Socialization and Human Development**

Socialization is the lifelong process through which individuals learn and internalize the culture of their society. It is the mechanism that transforms a biological organism into a social being, capable of functioning within the norms, values, and expectations of a specific group.

**Solution:**

1. The process described is **Socialization**. It is divided into two main stages: **Primary Socialization**, which occurs in early childhood within the family, and **Secondary Socialization**, which continues throughout life as the individual interacts with schools, peer groups, and the media.
2. Through socialization, we learn "Role Taking"—the ability to see ourselves from the perspective of others. This is how we develop a "Self" and an identity. Without this process, an individual would not know how to speak, dress, or interact in a socially acceptable manner.
3. Sociologists emphasize that socialization is a form of **Social Control**. By teaching us what is "right" and "wrong" from a young age, society ensures that most people conform to rules without the need for constant physical force.
4. However, socialization is not just passive. Individuals can also engage in "Anticipatory Socialization" (learning the values of a group they wish to join) or "Resocialization" (learning new norms when their life situation changes drastically, such as joining the military or moving to a new country).

**Final Answer:** Socialization**Answer: (B)**

Q24.

**Solution****Concept: Constitutional Safeguards against Caste Discrimination**

The Indian Constitution was designed as a transformative document intended to dismantle the historical hierarchies of the caste system. To ensure equality of status and opportunity, the state moved beyond mere "promises" of equality to pass specific, enforceable laws against discriminatory practices.

**Solution:**

1. **Article 17** of the Indian Constitution is one of its most radical provisions: it **abolished "Untouchability"** in all its forms. It specifically states that the enforcement of any disability arising out of "Untouchability" shall be an offense punishable in accordance with the law.
2. This Article is unique because it is one of the few Fundamental Rights that is enforceable not just against the state, but also against private individuals. This means that no person can deny another person access to a well, a shop, a restaurant, or a temple on the grounds of untouchability.
3. To give "teeth" to Article 17, the Parliament later passed the **Untouchability (Offences) Act, 1955**, which was later renamed the **Protection of Civil Rights Act**. Furthermore, in 1989, the more stringent **SC/ST (Prevention of Atrocities) Act** was passed to address the continued violence against these groups.
4. Sociologically, Article 17 represents the triumph of "Constitutional Morality" over "Social Morality." While the law has not completely erased caste prejudice, it has provided a legal and moral shield for marginalized groups to assert their dignity in the public sphere.

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

Q25.

**Solution****Concept: Media and the Global Village**

Media technology has fundamentally altered our perception of time and space. By allowing information to travel instantaneously across the globe, technology has shrunk the world, creating a sense of shared experience that was previously impossible.

**Solution:**

1. The term **'Global Village'** was coined by the Canadian media theorist **Marshall McLuhan** in the 1960s. He predicted that electronic media (then primarily television and radio) would connect the world to such an extent that it would function like a small village.
2. In a village, everyone knows everyone else's business, and information spreads rapidly through word of mouth. McLuhan argued that electronic media creates a "simultaneous" experience—millions of people across the world watch the same news, sports, or music events at the exact same moment.
3. This connectivity creates a sense of "Global Consciousness," where people in India can feel empathy for victims of a disaster in Japan or follow a political movement in the USA in real-time.
4. However, sociologists also point out the downsides: the Global Village can lead to **'Cultural Imperialism,'** where the cultures of powerful Western nations dominate the media and erase local traditions. Additionally, while we are more "connected," this connection is often superficial compared to the deep, face-to-face ties of a real village.

**Final Answer:** Marshall McLuhan

**Answer: (A)**



Q26.

**Solution****Concept: Rationalism and the Self-Respect Movement**

The social history of South India is defined by a fierce critique of the Brahminical social order. While movements in the North often focused on "Sanskritization" (mimicking upper-caste rituals), the movement led by Periyar in Tamil Nadu was unique for its "De-Sanskritization"—a total rejection of religious authority in favor of human dignity and reason.

**Solution:**

1. The **Self-Respect Movement** was launched in 1925 by **E.V. Ramaswamy**, popularly known as **Periyar**. He believed that as long as marginalized castes accepted the religious and cultural superiority of the Brahmins, they could never truly be free.
2. A core practice of the movement was the **"Self-Respect Marriage."** These were marriages conducted without Hindu priests, without Sanskrit mantras, and without the traditional ritual of the fire. Instead, they were simple ceremonies based on mutual consent, often including a pledge of equality between the husband and wife.
3. Periyar was also a radical feminist for his time. He argued that the "enslavement" of women within the patriarchal family was a mirror to the enslavement of the lower castes within the Varna system. He advocated for divorce, widow remarriage, and women's control over their own bodies.
4. The legacy of this movement is visible in the modern political landscape of Tamil Nadu. It shifted the focus from religious identity to a "Dravidian" identity, prioritizing social justice, rationalism, and regional pride over traditional caste-based status.

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

**Answer: (C)**



Q27.

**Solution****Concept: Rules of Marriage and Social Solidarity**

Kinship systems are governed by two fundamental types of rules: who you must marry (Endogamy) and who you must not marry (Exogamy). These rules are not just about personal preference; they are structural mechanisms that ensure the survival of social groups and the creation of alliances between them.

**Solution:**

1. **Exogamy** is the rule that requires an individual to **marry outside a specific social group or clan**. In the Indian context, the most common form is **Gotra Exogamy**, where individuals belonging to the same patrilineal clan (Gotra) are considered "siblings" and are forbidden from marrying each other.
2. Sociologically, exogamy serves the function of "Alliance Building." By forcing individuals to find partners in different groups, society creates a network of ties between distant families. This reduces internal conflict and promotes social cooperation across a wider territory.
3. In contrast, **Endogamy** requires marriage *within* a group (like a caste or religion). Indian marriage patterns are a complex mix of both: one must be **Caste Endogamous** (marry within the Jati) but **Gotra Exogamous** (marry outside the clan).
4. Violating these rules can lead to severe social sanctions, including "honor killings" or social boycotts, highlighting the intense pressure individuals face to conform to traditional kinship structures even in a modernizing society.

**Final Answer:** Marriage outside a specific social group or clan.

**Answer: (B)**



Q28.

**Solution****Concept: The Sociology of Migration - Push and Pull Factors**

Migration is rarely a simple choice; it is usually driven by a combination of negative factors at home and perceived positive factors at the destination. Sociologists categorize these as "Push Factors" (forces that drive people away from their origin) and "Pull Factors" (attractions that draw people to a new location).

**Solution:**

1. **Lack of land and rural poverty** are quintessential **Push Factors**. In many parts of India, the "fragmentation of landholdings" means that a family's ancestral plot is too small to support all its members. This, combined with the lack of irrigation and low agricultural wages, makes survival in the village nearly impossible.
2. Other push factors include the decline of traditional village crafts, environmental disasters (like drought), and social oppression (caste-based discrimination). These factors "push" the individual out of the rural economy.
3. On the other side, **Pull Factors** include the "bright lights" of the city—the promise of higher wages, better educational facilities, anonymity from caste restrictions, and a more diverse range of employment opportunities.
4. This rural-to-urban migration leads to the "Urbanization of Poverty," where migrants move from rural slums to urban ones, taking up precarious work in the informal sector. However, the move is often seen as a necessary survival strategy for the entire rural family, who rely on the "remittances" sent back home by the migrant.

**Final Answer:** Lack of land and rural poverty

**Answer: (C)**



Q29.

**Solution****Concept: Social Reform and the Satyashodhak Samaj**

The 19th-century social reform movement in Maharashtra was led by thinkers who were among the first to analyze the caste system through a lens of exploitation and historical injustice. They sought to empower the "Bahujan Samaj" (the majority of oppressed castes) by providing them with a new ideological framework.

**Solution:**

1. **Jyotirao Phule** founded the **Satyashodhak Samaj** (Society of Truth Seekers) in 1873. He argued that the Brahminical version of history and religion was a tool designed to keep the "Shudras and Ati-Shudras" in a state of mental and physical slavery.
2. Phule was a pioneer in linking **Caste and Education**. He believed that "lack of knowledge" was the root cause of the misery of the lower castes. Along with his wife, Savitribai Phule, he started the first schools for girls and children from "untouchable" communities in Pune.
3. The Satyashodhak Samaj promoted social equality and organized movements against the religious monopoly of priests. They conducted weddings without Brahmins and encouraged the use of local languages for spiritual activities instead of Sanskrit.
4. Phule's work, particularly his book '*Gulamgiri*' (Slavery), was a major inspiration for later leaders like Dr. B.R. Ambedkar. He is often called the "Mahatma" of the non-Brahmin movement for his lifelong dedication to the cause of social justice.

**Final Answer:** Jyotirao Phule

**Answer: (B)**



Q30.

**Solution****Concept: Karl Marx and the Theory of Surplus Value**

Karl Marx provided a scientific critique of capitalism, focusing on how wealth is created and distributed. His central argument was that capitalism is inherently exploitative because the value produced by workers is always greater than the wages they receive.

**Solution:**

1. In the capitalist mode of production, **Laborers** are the only source of "value." However, they do not own the "Means of Production" (the factories, tools, and land). To survive, they must sell their labor-power to the capitalist (the owner) in exchange for a wage.
2. Marx identified a gap between the value a worker produces during a workday and the wage they are paid. This gap is called **Surplus Value**. For example, if a worker produces goods worth \$100 in 8 hours, but is only paid \$20 as a wage, the remaining \$80 is the surplus value.
3. This surplus value is **appropriated by the owners** (the Bourgeoisie) as profit. Marx argued that this is not a "fair trade" but a form of systemic theft made possible by the owner's control over the means of production.
4. This process leads to the "Alienation" of the worker—they feel disconnected from the products they make, from their own labor, and from their fellow humans. Ultimately, Marx believed this conflict between the producers (Laborers) and the appropriators (Owners) would lead to the collapse of capitalism and the rise of a classless society.

**Final Answer:** Laborers**Answer: (B)**

Q31.

**Solution****Concept: Environmental Protection and Local Resistance**

The Silent Valley Movement was a landmark event in the history of Indian environmentalism. It demonstrated that localized ecological concerns could evolve into a national debate about the true cost of "development." Unlike movements driven by economic grievances, this was primarily an "aesthetic" and "scientific" protest to preserve biodiversity.

**Solution:**

1. The movement took place in **Kerala** during the late 1970s and early 1980s. It was a protest against a proposed hydroelectric project by the Kerala State Electricity Board (KSEB) that involved building a dam across the Kunthipuzha River.
2. The dam would have submerged a significant portion of the **Silent Valley National Park**, which is one of the last remaining undisturbed tropical evergreen forests in the Western Ghats. Scientists warned that this would lead to the extinction of rare species, most notably the Lion-tailed Macaque.
3. The protest was unique because it was led by the **Kerala Sastra Sahitya Parishad (KSSP)**—a people's science movement. They successfully mobilized public opinion by arguing that the short-term benefit of electricity did not justify the permanent loss of a million-year-old ecosystem.
4. The movement was a major victory; in 1983, Prime Minister Indira Gandhi decided to abandon the project and declared Silent Valley a protected National Park. It set a precedent for the "Environmental Impact Assessment" (EIA) becoming a mandatory part of developmental planning in India.

**Final Answer:** Kerala**Answer: (B)**

Q32.

**Solution****Concept: Population Structure and Economic Dependency**

Demography is the statistical study of human populations. One of its most important metrics is the age structure, which determines the economic vitality of a nation. To understand how many people are "producing" versus how many are "consuming," sociologists and economists use the Dependency Ratio.

**Solution:**

1. The **Dependency Ratio** is defined as the **ratio of the non-working age group to the working-age population**. Specifically, it compares the number of people aged 0–14 (children) and 65+ (elderly) to the number of people in the productive age group of 15–64.
2. A high dependency ratio indicates that the working-age population is under significant pressure to support a large number of dependents. This affects national savings, healthcare spending, and education budgets.
3. India is currently experiencing a **"Demographic Dividend,"** meaning its dependency ratio is relatively low because the majority of its population is in the working-age bracket. However, for this to be an advantage, the state must provide sufficient jobs and skills training.
4. Sociologists also track the **"Old-age Dependency Ratio"** separately to understand the challenges of an aging society, which is becoming a major concern in Western countries and parts of India like Kerala, where the birth rate has dropped significantly.

**Final Answer:** The ratio of the non-working age group to the working-age population.

**Answer: (B)**



Q33.

**Solution****Concept: Socio-Religious Reform and the Arya Samaj**

The Arya Samaj was a 19th-century revivalist movement that sought to reform Hinduism from within. Unlike the Brahmo Samaj, which was influenced by Western liberal ideas, the Arya Samaj looked inward toward ancient Indian scriptures to find the basis for a modern, egalitarian society.

**Solution:**

1. Swami Dayanand Saraswati founded the Arya Samaj in 1875 with the famous slogan: **“Go back to the Vedas.”** He believed that the Vedas were the only true source of infallible knowledge and that post-Vedic additions (like the Puranas) had corrupted the religion with superstitions and social evils.
2. The movement was a fierce critic of the rigid, birth-based **Caste System**. Dayanand argued that in the Vedic period, **“Varna”** was based on merit and individual character (**Guna, Karma, Swabhava**) rather than birth. He promoted the idea that even a Shudra could study the Vedas and become a priest if they had the knowledge.
3. The Arya Samaj also fought against idol worship, child marriage, and the prohibition of widow remarriage. They introduced the **“Shuddhi”** ceremony to bring back those who had converted to other religions, making it a prominent force in the communal and social politics of North India.
4. By establishing a network of **DAV (Dayanand Anglo-Vedic)** schools and colleges, the movement sought to blend traditional Vedic values with modern Western scientific education, creating a new class of reformed and nationalist Hindus.

**Final Answer:** Go back to the Vedas

**Answer: (A)**



Q34.

**Solution****Concept: Dimensions of Globalization**

Globalization is not just an economic phenomenon; it is a multi-dimensional process that transforms how we live, communicate, and perceive ourselves. It involves the "compression of time and space," making the world feel like a single, integrated social unit.

**Solution:**

1. **Globalization** refers to the increasing **integration of the world's economies, cultures, and populations**. It is driven by the rapid flow of goods, services, capital, people, and information across national borders.
2. Sociologically, globalization has three main aspects: **Economic:** The rise of multinational corporations (MNCs) and international trade agreements that create a "global market." **Cultural:** The spread of media, fashion, and food (like Hollywood films or K-pop), leading to "Cultural Hybridization." **Political:** The growing influence of international bodies like the UN, WHO, and WTO that limit the absolute sovereignty of individual nations.
3. Anthony Giddens defines globalization as the "intensification of worldwide social relations." This means that local events can be shaped by things happening thousands of miles away, such as a farmer in India being affected by the fluctuation of prices on the New York Stock Exchange.
4. While it brings opportunities for growth and exposure, globalization is often criticized for increasing inequality (the "Digital Divide") and leading to the "Westernization" of local cultures, where the values of powerful nations overwrite indigenous traditions.

**Final Answer:** Globalization**Answer: (B)**

Q35.

**Solution****Concept: Political Mobilization and the Mandal Commission**

The implementation of the Mandal Commission report was a watershed moment in Indian democracy. It shifted the political discourse from "national interest" and "class" to "social justice" and "caste identity," leading to what is often called the "Mandalization" of Indian politics.

**Solution:**

1. The Second Backward Classes Commission, popularly known as the Mandal Commission, was established in 1979 under B.P. Mandal. However, its recommendations lay dormant for a decade until the government led by \*\*V.P. Singh\*\* decided to implement them in 1990.
2. The decision to grant \*\*27% reservation\*\* to Other Backward Classes (OBCs) in central government jobs and educational institutions sparked massive protests, particularly among upper-caste students in North India.
3. V.P. Singh's move was sociologically significant because it recognized that \*\*Caste\*\* was still the primary indicator of social and educational backwardness in India. It aimed to provide a "share in power" to the intermediate castes who were numerically strong but underrepresented in the bureaucracy.
4. This era marked the rise of "Identity Politics." Political parties like the Samajwadi Party (SP) and the Bahujan Samaj Party (BSP) gained strength by mobilizing these "backward" identities. It fundamentally changed the composition of the Indian parliament, making it more representative of the country's diverse social fabric.

**Final Answer:** V.P. Singh

**Answer: (B)**



Q36.

**Solution****Concept: Prejudice and Social Psychology**

In sociology, we distinguish between how people think, how they feel, and how they act. Prejudice is a key concept used to explain the psychological roots of social exclusion and inter-group conflict. It is often the precursor to discrimination, which is the actual behavioral manifestation of these internal biases.

**Solution:**

1. **Prejudice** refers to **pre-conceived** opinions or attitudes about a group not based on reason or actual experience. It literally means to "pre-judge" someone before getting to know them, based solely on their membership in a particular category (caste, religion, gender, or race).
2. Prejudices are often rooted in **Stereotypes**—fixed, oversimplified, and distorted images of a group. For example, believing that members of a certain community are "naturally lazy" or "aggressive" is a prejudice built on a stereotype.
3. Sociologists emphasize that prejudice is a "learned behavior." We are not born with biases; we acquire them through **Socialization**—from parents, peer groups, and the mass media. Once formed, prejudices are resistant to change because people tend to ignore information that contradicts their existing beliefs.
4. While prejudice is an internal state, it becomes a social problem when it leads to **Discrimination** (denying someone a job) or **Exclusion** (not allowing someone to live in a neighborhood). Overcoming prejudice requires not just individual effort, but structural changes in education and positive social interaction between different groups.

**Final Answer:** Pre-conceived opinions or attitudes about a group not based on reason.

**Answer: (B)**



Q37.

**Solution****Concept: Labor Rights and the Abolition of Forced Labor**

Forced labor, or "debt bondage," is a form of modern slavery where an individual's work is demanded as a means of repayment for a loan. In rural India, this was historically a mechanism used by upper-caste landlords to keep lower-caste laborers in a state of permanent servitude, often spanning multiple generations.

**Solution:**

1. The **Bonded Labor System (Abolition) Act** was passed in **1976**. This landmark legislation was part of the "20-Point Programme" during the Emergency, aimed at radical social reform in the countryside.
2. The Act legally abolished all bonded labor contracts and declared that any debt that was the basis for such bondage was extinguished. It prohibited the future creation of any bonded relationships and made the practice a cognizable and bailable offense.
3. Sociologically, bonded labor is more than just an economic contract; it is a **power relationship**. It thrives in areas with high illiteracy, landlessness, and caste-based oppression. The Act aimed to break this cycle by mandating the rehabilitation of freed laborers through land grants and financial assistance.
4. Despite the law, bonded labor persists in "hidden" forms today, particularly in the brick kiln industry, stone quarries, and agriculture. Sociologists argue that law alone cannot end bondage; it requires the economic empowerment of the "Ati-Shudra" and tribal communities who are most vulnerable to these predatory lending practices.

**Final Answer:** 1976**Answer: (B)**

Q38.

**Solution****Concept: Modernity and Colonial Influence**

Modernity in India was not an internal, organic evolution but was largely introduced through the colonial encounter. The British Raj brought with it Western education, legal systems, and administrative structures that carried the values of the European Enlightenment, fundamentally challenging traditional Indian social hierarchies.

**Solution:**

1. **Individualism and Humanism** are the core "modern" values introduced during the colonial period. Traditional Indian society was built on "holism" and "hierarchy," where the group (caste/family) was more important than the individual.
2. **Individualism** emphasizes that every human being has a unique identity and should have the freedom to make their own choices regarding education, career, and marriage. This directly contradicted the caste system, which dictated a person's life path from birth.
3. **Humanism** places human reason and welfare at the center of social life, rather than divine decree or religious ritual. It encouraged social reformers like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar to challenge practices like Sati and child marriage on the grounds of human rights and dignity.
4. These modern values created a "dual identity" among the Indian elite. While they adopted Western science and liberal politics to fight for independence, they also sought to "modernize" their own traditions, leading to the birth of the **Indian Renaissance**.

**Final Answer:** Individualism and Humanism

**Answer: (A)**



Q39.

**Solution****Concept: Eco-Feminism and the Chipko Movement**

The Chipko movement is one of the world's most famous examples of grassroots environmentalism. It showed that the protection of nature is often a life-and-death struggle for those whose livelihoods depend directly on the forest. It also highlighted the role of women as the primary "guardians" of the local ecology.

**Solution:**

1. The **Chipko Movement** began in the 1970s in the Uttarakhand Himalayas. It is famous for the unique method where villagers, particularly women, would **hug the trees** to prevent them from being cut down by commercial contractors.
2. The movement was a response to the government's policy of awarding forest contracts to outsiders while denying local people the right to use forest resources for fuel and fodder. The slogan was: **"What do the forests bear? Soil, water, and pure air."**
3. Sociologists view Chipko as an **"Eco-feminist"** movement. Women were the leaders because they were the ones most affected by deforestation; they had to walk further and further each day to find firewood and water as the forests disappeared.
4. The movement was highly successful, leading to a 15-year ban on commercial green-felling in the Himalayan regions. It inspired environmental consciousness across India and proved that non-violent, local resistance (Satyagraha) could effectively challenge the powerful nexus of the state and industry.

**Final Answer:** Hugging trees to prevent felling

**Answer: (B)**



Q40.

**Solution****Concept: The Institutionalization of Indian Sociology**

For any field to become a science, it must be institutionalized through universities, professional associations, and peer-reviewed journals. In India, this process began in the early 20th century under the leadership of scholars who sought to apply sociological methods to understand the unique complexities of Indian tradition and change.

**Solution:**

1. **G.S. Ghurye** is widely regarded as the **'Father of Indian Sociology'**. He headed the Department of Sociology at the University of Bombay (the first of its kind in India) for over 30 years, shaping the direction of the discipline in its formative years.
2. Ghurye was a proponent of the **'Indological'** approach, which combined the study of ancient Hindu scriptures with field observations. He believed that to understand modern India, one must understand the historical roots of its social institutions like caste, kinship, and religion.
3. His most famous work, *'Caste and Race in India'*, provided a comprehensive analysis of the caste system, defining its six core characteristics (such as segmental division and hierarchy). He also conducted extensive research on Indian tribes, arguing that they should be viewed as **'Backward Hindus'** rather than isolated groups.
4. Beyond his own research, Ghurye's greatest contribution was the **Indian Sociological Society** and the journal *'Sociological Bulletin'*, which provided a platform for Indian scholars to share their work and build a distinctively Indian school of sociology.

**Final Answer:** G.S. Ghurye**Answer: (B)**

Q41.

**Solution****Concept: Typology of Religious Organizations**

Sociologists of religion, such as Ernst Troeltsch and Max Weber, categorized religious groups based on their relationship with the wider society. These categories—Church, Sect, Cult, and Denomination—help us understand how religious movements grow, stabilize, or challenge the status quo.

**Solution:**

1. A **Sect** is a religious group that has **broken away** from a larger established religious body (the "Church"). This split usually occurs because the sect believes the parent organization has become too worldly, corrupt, or has drifted away from the "true" original teachings.
2. Unlike a Church, which is inclusive and often aligned with the state, a Sect is exclusive. It demands high levels of commitment from its members and often views the outside world with suspicion or hostility. Membership is usually a conscious choice rather than something one is born into.
3. Sects often emphasize "purity" and a return to fundamental scriptures. Over time, if a sect becomes successful and well-established, it may lose its radical edge and evolve into a **Denomination**, which is more integrated into society.
4. In the Indian context, various Bhakti movements or the early Arya Samaj can be analyzed through the lens of sect-formation, as they sought to "purify" Hinduism from what they perceived as the corruptions of the priestly class.

**Final Answer:** Has broken away from a larger established religious body.

**Answer: (B)**



Q42.

**Solution****Concept: Social Movements and Political Crisis**

The "Total Revolution" (Sampoorna Kranti) movement of the mid-1970s was a landmark in Indian political sociology. It represented a shift from traditional electoral politics to a broad-based social movement that challenged the very foundations of state power and governance.

**Solution:**

1. The movement was led by **Jayaprakash Narayan (JP)**. It was primarily aimed at **ending corruption and changing the political system**, which JP believed had become centralized, authoritarian, and disconnected from the needs of the people.
2. JP called for a "Total Revolution"—a transformation that was not just political, but also social, economic, cultural, and ideological. He urged students and the youth to leave their classrooms and lead a non-violent struggle to "cleanse" Indian democracy.
3. The movement started in Bihar and Gujarat as a protest against rising prices and corruption but soon turned into a national challenge to the government of Indira Gandhi. This political pressure was one of the factors that led to the declaration of the **National Emergency in 1975**.
4. Sociologically, this movement is significant because it gave rise to a new generation of political leaders and demonstrated the power of "Civil Society" to hold the state accountable during times of institutional decay.

**Final Answer:** Ending corruption and changing the political system

**Answer: (B)**



Q43.

**Solution****Concept: Patrilocality and Patriarchal Structure**

Kinship is defined not only by who we are related to but also by where we live after marriage. Post-marital residence rules are a fundamental part of the social structure because they determine the composition of the domestic group and the distribution of power within the family.

**Solution:**

1. **Patrilocality** (or Virilocality) is the rule where the newly married couple takes up residence with the husband's family (specifically in his father's house). This is the dominant residential pattern in most parts of India and much of the world.
2. This system has deep sociological implications for gender roles. In a patrilocal setup, the bride is an "outsider" who enters a pre-existing kinship group. She often loses her immediate support system and must adapt to the norms of her husband's household.
3. Patrilocality reinforces **Patrilineal Descent** (tracing lineage through males) because it keeps the men of the family together in one location, facilitating the inheritance of land and property from father to son.
4. Conversely, it contributes to the "devaluation" of daughters, as they are seen as **Paraya Dhan** (someone else's wealth) who will eventually leave the natal home. This residential rule is thus a key pillar in maintaining the patriarchal social order.

**Final Answer:** Residence with the husband's family.

**Answer: (B)**



Q44.

**Solution****Concept: Social Welfare and the Right to Work**

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is one of the largest social security programs in the world. It represents a paradigm shift from "charity-based" welfare to "rights-based" development, legally empowering the rural poor to demand work from the state.

**Solution:**

1. The MGNREGA scheme guarantees at least **100 days of wage employment** in a financial year to every rural household whose adult members volunteer to do unskilled manual work.
2. The primary objective is to enhance the livelihood security of people in rural areas, especially during the "lean" agricultural season when farming jobs are scarce. By providing a guaranteed income, it helps prevent distress migration to cities.
3. Sociologically, MGNREGA has several transformative effects: **Empowerment of Women:** At least one-third of the beneficiaries must be women, and they are paid the same wage as men, challenging the traditional gender wage gap in rural India. **Social Inclusion:** It provides a safety net for Scheduled Castes and Tribes who often lack land assets. **Infrastructure Development:** The work is directed toward creating durable assets like water conservation tanks, roads, and plantations, which improve the village ecology.
4. If the government fails to provide work within 15 days of a demand, it is legally bound to pay an "unemployment allowance," making the state directly accountable to the citizen.

**Final Answer:** 100 days**Answer: (B)**

Q45.

**Solution****Concept: Caste as a Closed Stratification System**

Sociologists study different ways in which societies are divided into layers. The two most prominent systems are "Class" and "Caste." While Class is generally seen as an "open" system where mobility is possible through wealth or education, Caste is the definitive "closed" system.

**Solution:**

1. **Max Weber** (and many subsequent sociologists) emphasized that **Caste is a closed system of social stratification**. In such a system, an individual's position is fixed at birth (ascribed) and cannot be changed through personal achievement.
2. The "closed" nature of caste is maintained through two primary mechanisms: \* **Endogamy**: The strict rule of marrying within one's own caste, which prevents the mixing of different social layers. \* **Hereditary Occupation**: Traditionally, one's caste determined one's profession, ensuring that social roles remained static across generations.
3. In a closed system, social boundaries are reinforced by notions of "purity and pollution." Interaction between different layers is strictly regulated to prevent the "contamination" of the higher groups by the lower ones.
4. While modern education and laws have introduced some fluidity, the "closed" psychological and social reality of caste remains a significant barrier to true meritocracy in India, as evidenced by the continued dominance of certain groups in specific high-status professions.

**Final Answer:** Max Weber**Answer: (A)**

Q46.

**Solution****Concept: Feminist Critique of Indian Patriarchy**

The late 19th century in India saw the emergence of a unique "internal" feminist voice. Unlike the male-led reform movements that focused on legal changes (like the ban on Sati), women themselves began to write about the psychological and social prison of domestic life, using their lived experiences to challenge the double standards of the time.

**Solution:**

1. **Tarabai Shinde** wrote the revolutionary text '*Stree Purush Tulana*' (A Comparison Between Women and Men) in 1882. It was written as a response to a contemporary case where a young widow was sentenced to death for an abortion, highlighting the extreme hypocrisy of a society that punished women while letting men off the hook for similar "moral" failings.
2. Shinde's work was radical because it didn't just ask for better treatment of women; it attacked the core of **Patriarchal Ideology**. She questioned the "natural" superiority of men and pointed out that many "feminine" weaknesses were actually the result of the restrictions placed upon women by men.
3. She was associated with the Satyashodhak Samaj and shared Jyotirao Phule's vision of social equality. Her writing was blunt, passionate, and used the local vernacular (Marathi) to reach a wider audience, making it one of the first authentic feminist manifestos in Indian history.
4. Sociologically, this text is a landmark because it moves the discussion of gender from "biology" to "power." It shows that gender roles are not divinely ordained but are social constructions designed to maintain the dominance of one group over another.

**Final Answer:** Tarabai Shinde

**Answer: (B)**



Q47.

**Solution****Concept: Agents of Secondary Socialization**

Socialization is a layered process. While the family provides the "blueprint" for a person's identity, the individual must eventually move into the larger world. Secondary socialization is the process of learning the norms, values, and skills necessary to function in specialized institutions and broader society.

**Solution:**

1. **Mass Media and Schools** are the primary **Agents of Secondary Socialization**. Unlike the family (Primary Socialization), which is based on personal, emotional ties, these agents are more impersonal and formal.
2. **Schools** teach children the importance of "Achievement" over "Ascription." In a classroom, you are judged by your performance in exams, not by who your parents are. Schools also introduce children to the concept of bureaucracy, hierarchy, and scheduled time—all essential for modern work life.
3. **Mass Media** (TV, Social Media, Cinema) acts as a powerful agent by presenting "role models" and cultural trends. It shapes our perceptions of beauty, success, and even political leanings. In the digital age, media often competes with the family and school for an individual's attention and loyalty.
4. The transition from primary to secondary socialization can sometimes involve "conflict." For example, a child might learn certain religious values at home (primary) but be introduced to scientific rationalism or a different political ideology at school (secondary), requiring the individual to negotiate a complex, multi-layered identity.

**Final Answer:** Mass Media and Schools

**Answer:** (C)



Q48.

**Solution****Concept: Gender Representation and Local Governance**

In the 1990s, India undertook one of the world's largest experiments in political engineering. Recognizing that women were largely excluded from decision-making at the grassroots level, the state used constitutional amendments to mandate their inclusion, hoping to move from "proxy representation" to actual "agency."

**Solution:**

1. The \*\*73rd and 74th Amendments\*\* (1992) introduced the mandatory \*\*one-third (33%) reservation\*\* for women in both rural (Panchayats) and urban (Nagarpalikas) local bodies.
2. This reservation is not just for the members but also for the positions of "Chairperson" (Sarpanch or Mayor), ensured through a rotation system. This was done to ensure that women didn't just occupy seats but actually held the "hammer" of authority.
3. Sociologically, this has led to the phenomenon of the \*\*\*"Silent Revolution."\*\*\* Over a million women are now in elected positions in India. While there were initial reports of "Pradhan-Pati" (where husbands exercised power on behalf of their wives), studies show that women who have served multiple terms become highly effective and assertive leaders.
4. These amendments have changed the "public image" of women in rural India. When a woman heads a village council, it challenges the traditional patriarchal view that "politics is a man's world," encouraging younger girls to aspire to roles of leadership and public service.

**Final Answer:** 73rd and 74th Amendments

**Answer:** (C)



Q49.

**Solution****Concept: Glocalization and Cultural Hybridization**

One of the common fears about globalization is that it will lead to "Homogenization"—the idea that everyone in the world will eventually eat the same food, wear the same clothes, and think the same way (often called "McDonalization"). However, sociologists have observed a different trend: the mixing of the global and the local.

**Solution:**

1. **Glocalization** is the process by which global products or ideas are **adapted** to local cultural contexts to make them more acceptable and marketable. It is a "think global, act local" strategy.
2. A classic example is found in the food industry. When McDonald's or KFC entered India, they couldn't just sell their standard beef or pork products. They had to create "localized" menus—like the McAloo Tikki or Paneer Zinger—to suit Indian religious and culinary preferences.
3. This process results in **Cultural Hybridization**. It's not just the global changing the local; the local also changes the global. This creates new, "hybrid" cultural forms that belong to neither purely the West nor purely the East.
4. Glocalization shows that globalization is not a "one-way street" of Western dominance. It demonstrates the agency of local cultures to resist, modify, and creatively integrate foreign influences into their own social fabric, ensuring that globalization feels less like an "invasion" and more like an "exchange."

**Final Answer:** Glocalization**Answer: (C)**

Q50.

**Solution****Concept: Social Fact and Sociological Methodology**

Emile Durkheim's most important contribution was to define the "territory" of sociology. He argued that society is not just a collection of individuals, but a "reality sui generis" (a reality of its own kind) that exists above and beyond the people who make it up.

**Solution:**

1. **Emile Durkheim** defined **'Social Facts'** as the subject matter of sociology. He famously stated: **"Treat social facts as things."** This meant they should be studied objectively, using data and observation, just as a biologist studies a cell.
2. Social facts have two key characteristics: **Externality:** They exist outside the individual. You are born into a world where laws, language, and the monetary system already exist. **Constraint:** They exercise a "coercive power" over the individual. If you try to break a law, you are punished. If you ignore social etiquette, you are ridiculed.
3. Durkheim used the study of **Suicide** to prove this. He showed that while suicide seems like the most private, individual act, suicide **rates** are social facts because they are influenced by social factors like "integration" and "regulation."
4. By focusing on social facts, Durkheim moved sociology away from psychology. He argued that we should not look inside a person's head to explain their behavior; instead, we should look at the "social currents" (like economic crises or religious beliefs) that exert pressure on them from the outside.

**Final Answer:** Emile Durkheim

**Answer: (B)**



## Answer Key

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

