

# CUET-UG Sociology Sample Paper-18

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 is considered a major consequence of rapid population growth in the second stage of the Demographic Transition?
- (A) Economic prosperity and abundant resources for all  
(B) Pressure on food, health, and employment leading to potential social stress  
(C) Immediate reduction in fertility rates  
(D) Equal distribution of wealth across all regions
- Q2.** Which of the following measures can help a country maximize the benefits of its 'Demographic Dividend'?
- (A) Improving education and skill development for the working-age population  
(B) Increasing the birth rate to expand the child population  
(C) Reducing urban employment opportunities  
(D) Limiting healthcare access to lower dependency ratios
- Q3.** According to Malthusian theory, population growth is controlled by 'preventive checks' and 'positive checks'. Which of the following is an example of a preventive check?
- (A) War and famine  
(B) Epidemics and diseases  
(C) Late marriage and moral restraint



(D) Natural disasters like floods and earthquakes

**Q4.** In the context of Rural-Urban Migration in India, 'Push Factors' are typically characterized by:

(A) The glamour and lifestyle of metropolitan cities.

(B) Better educational opportunities and specialized healthcare in urban centers.

(C) Agrarian distress, lack of non-farm employment, and caste-based oppression in villages.

(D) High wages and job security in the informal urban sector.

**Q5.** Which of the following is a major social consequence of the 'Son Meta-Preference' in India?

(A) Balanced sex ratio across all age groups

(B) Skewed sex ratio with fewer females in the population

(C) Increased female participation in the workforce

(D) Complete elimination of gender-based inheritance practices

**Q6.** Which demographic concept refers to the total number of live births that a woman would have if she were to live to the end of her childbearing years?

(A) Crude Birth Rate (CBR).

(B) Total Fertility Rate (TFR).

(C) Replacement Level Fertility.

(D) Infant Mortality Rate (IMR).

**Q7.** While 'Varna' is a four-fold, pan-Indian theoretical framework, 'Jati' is characterized by:

(A) Being a rigid system of only five categories including 'Ati-Shudras'.

(B) Regional variations, endogamy, and specific occupational identities.

(C) A fluid structure where individuals can change their status through wealth.

(D) A lack of hierarchical ranking in localized settings.



- Q8.** The 'Integrationist' perspective regarding Tribes in India, famously championed by G.S. Ghurye, argued that:
- (A) Tribes are distinct cultural entities that must be isolated from Hindu society.
  - (B) Tribes are 'Backward Hindus' who should be assimilated into the mainstream.
  - (C) The 'Exclusion' policy was the only way to save tribal culture from decay.
  - (D) Tribes should be given complete autonomy within their forest habitats.
- Q9.** Alfred Gell's study of the 'Dhorai' weekly market (Haat) emphasizes that it is:
- (A) Purely an economic space for the exchange of surplus goods.
  - (B) A site where social, kinship, and political relations are as significant as trade.
  - (C) A modern capitalist institution that has replaced tribal barter systems.
  - (D) Only meant for the exploitation of tribals by non-tribal 'Dikus'.
- Q10.** Which of the following statements accurately reflects the legal nature of Article 17 of the Indian Constitution regarding 'Untouchability'?
- (A) It is a directory principle that the State should strive to achieve over time.
  - (B) It is an absolute Fundamental Right that forbids the practice in any form and makes its practice a punishable offense.
  - (C) It allows for the practice of untouchability in private religious spaces but bans it in public spaces.
  - (D) It was primarily designed to provide economic reservations rather than social abolition.
- Q11.** The 'Mandal Commission' (Second Backward Classes Commission) identified 'Backwardness' by using a specific set of indicators. These were:
- (A) Purely economic indicators such as per capita income and land ownership.
  - (B) A combination of social, educational, and economic criteria, with the highest weightage given to social factors.



- (C) Religious affiliation and the distance of a community from the nearest urban center.
- (D) Only the level of literacy and school dropout rates within a specific community.

**Q12.** The 'Rights of Persons with Disabilities Act, 2016' replaced the 1995 Act and significantly shifted the perspective on disability by:

- (A) Reducing the number of recognized disabilities to focus on physical mobility only.
- (B) Moving from a medical model of disability to a rights-based model, increasing the types of disabilities from 7 to 21.
- (C) Abolishing reservations in government jobs to promote a "merit-only" system.
- (D) Mandating that only NGOs, and not the State, are responsible for rehabilitation.

**Q13.** In the context of the Indian Nation-State, the "State-Nations" strategy (as opposed to "Nation-States") refers to:

- (A) Forcing every citizen to adopt a single language and religion to ensure unity.
- (B) Recognizing and accommodating multiple cultural identities within a single sovereign political framework.
- (C) The process of smaller states merging to form a monolithic central government.
- (D) A system where civil society is suppressed to prevent communal riots.

**Q14.** How does the 'Separationist' model of Western secularism differ from the 'Principled Distance' model of Indian secularism?

- (A) Western secularism allows the state to give financial aid to all religions equally.
- (B) Indian secularism implies a total mutual exclusion where the state cannot interfere in any religious reform.



- (C) Western secularism is based on the total separation of church and state, while Indian secularism allows the state to intervene for social justice (e.g., banning Sati).
- (D) Indian secularism is an anti-religious ideology, whereas Western secularism is pro-religion.

**Q15.** In a healthy democracy, the role of 'Civil Society' is to:

- (A) Act as a substitute for the state in providing law and order.
- (B) Provide a platform for citizens to organize voluntarily and hold the state accountable.
- (C) Ensure that the market remains unregulated and free from government interference.
- (D) Discourage political participation among the marginalized sections of society.

**Q16.** If a government increases disability reservation from 3% to 4%, then in a department of 2500 posts, the additional number of reserved posts will be:

- (A) 10
- (B) 20
- (C) 25
- (D) 30

**Q17.** Which Article of the Indian Constitution explicitly abolishes 'Untouchability' and forbids its practice in any form?

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

**Q18.** The Mandal Commission was established to identify which of the following categories in India?



- (A) Scheduled Castes (SC)
- (B) Scheduled Tribes (ST)
- (C) Other Backward Classes (OBC)
- (D) Economically Weaker Sections (EWS)

**Q19.** Under the Rights of Persons with Disabilities Act (2016), the types of recognized disabilities were increased from 7 to how many?

- (A) 15
- (B) 18
- (C) 21
- (D) 25

**Q20.** Which of the following describes 'Communalism' in the Indian sociological context?

- (A) Living together in harmony
- (B) Strong attachment to one's own religious community over the nation
- (C) The separation of religion from state affairs
- (D) Promoting cultural festivals for all religions

**Q21.** The 'Indian model' of secularism is best described as:

- (A) Total exclusion of religion from public life
- (B) Principled distance and equal respect for all religions
- (C) State-sponsored religious activities
- (D) Banning all religious symbols in government offices

**Q22.** What differentiates a 'Nation-state' from 'Pluralism'?

- (A) Nation-states require a single language, while pluralism allows many
- (B) Nation-states emphasize a unified political identity, while pluralism recognizes diverse sub-groups



- (C) Pluralism is only found in urban areas
- (D) Nation-states do not have borders

**Q23.** Civil Society organizations function primarily in the space between:

- (A) The State and the Market
- (B) The Family and the Private Sector
- (C) The individual and the State/Market
- (D) The Judiciary and the Executive

**Q24.** Which concept refers to the idea that a single nation can house multiple distinct cultures and identities?

- (A) Assimilation
- (B) Cultural Pluralism
- (C) Homogenization
- (D) Isomorphism

**Q25.** In a democratic state, the 'Rule of Law' implies that:

- (A) The majority group makes the laws
- (B) The law is supreme and applies equally to all citizens
- (C) Religious texts are the primary source of law
- (D) The military enforces all social norms

**Q26.** M.N. Srinivas used the term 'Sanskritisation' to describe the process where:

- (A) Lower castes adopt the lifestyle and rituals of "upper" or "twice-born" castes
- (B) Upper castes adopt Western consumer habits C Brahmins migrate to urban areas
- (C) The government promotes Sanskrit education

**Q27.** According to M.N. Srinivas, 'Westernisation' refers to changes brought about by:



- (A) 150 years of British rule in India
- (B) Global trade with USA
- (C) Ancient Greek philosophy
- (D) Influence of Bollywood

**Q28.** Which structural change was a direct result of British colonial impact on Indian urbanisation?

- (A) The growth of traditional temple towns
- (B) The decline of traditional manufacturing hubs like Dacca and Murshidabad (De-industrialisation)
- (C) The expansion of the Jajmani system
- (D) The abolition of the Zamindari system

**Q29.** Sanskritisation is often criticized by sociologists because:

- (A) It accepts the premise of upper-caste superiority
- (B) It leads to total social equality
- (C) it is only applicable in South India
- (D) It encourages Western clothing

**Q30.** Which city emerged as a 'Colonial Port City' due to British economic interests?

- (A) Varanasi
- (B) Madurai
- (C) Bombay (Mumbai)
- (D) Lucknow

**Q31.** Structural change in India involves transitions in:

- (A) Only the religious beliefs of people
- (B) The framework of social institutions like economy and polity
- (C) Individual fashion choices



(D) The language spoken at home

**Q32.** The 73rd Constitutional Amendment Act is associated with the establishment of:

- (A) Municipal Corporations
- (B) Panchayati Raj Institutions (Rural)
- (C) National Human Rights Commission
- (D) The Supreme Court

**Q33.** What is the primary difference between a Political Party and a Pressure Group?

- (A) Parties contest elections to gain power; Pressure groups influence policy from outside
- (B) Pressure groups want to run the government directly
- (C) Political parties are always illegal
- (D) There is no difference

**Q34.** The 74th Amendment Act focuses on which level of governance?

- (A) Village Panchayats
- (B) Urban Local Bodies (Municipalities)
- (C) State Legislative Assemblies
- (D) The Rajya Sabha

**Q35.** The introduction of 'Gram Sabha' was intended to ensure:

- (A) Centralization of power
- (B) Direct democracy and local participation
- (C) Appointment of government officials
- (D) Collection of income tax

**Q36.** A major social consequence of the Green Revolution was:

- (A) Increased regional inequality between prosperous and backward regions



- (B) Complete disappearance of the caste system
- (C) Shift from commercial to subsistence farming
- (D) Decrease in the use of technology

**Q37.** The main objective of 'Land Reforms' in post-independence India was:

- (A) To increase the power of Zamindars
- (B) To redistribute land to the tiller and abolish intermediaries
- (C) To ban agriculture in forest areas
- (D) To promote organic farming only

**Q38.** The 'Liberalisation' policy of 1991 in India involved:

- (A) Increasing government control over all industries
- (B) Opening the economy to foreign investment and reducing state regulations
- (C) Banning the export of software
- (D) Nationalizing all private banks

**Q39.** Who were the primary beneficiaries of the first phase of the Green Revolution?

- (A) Landless laborers
- (B) Small and marginal farmers in dry regions
- (C) Large farmers in regions like Punjab, Haryana, and Western UP
- (D) Artisans in urban areas

**Q40.** The term 'Globalisation' in the Indian economy is most linked to which year?

- (A) 1947
- (B) 1975
- (C) 1991
- (D) 2001

**Q41.** The term 'Glocalization' refers to:



- (A) The total dominance of global brands over local ones
- (B) The mixing of global and local cultures (e.g., McAloo Tikki burger)
- (C) The end of global trade
- (D) Moving from cities to villages

**Q42.** How has Mass Media impacted Indian culture in the era of globalization?

- (A) By creating a uniform world culture with no local influence
- (B) By facilitating the 'global' reach of local Indian content like Yoga and Bollywood
- (C) By banning all international news
- (D) By reducing the number of people who use the internet

**Q43.** The 'Digital Divide' in the context of globalization refers to:

- (A) The time difference between India and USA
- (B) The gap between those with access to modern IT and those without
- (C) A type of computer virus
- (D) The physical wall between two countries

**Q44.** Which medium is credited with bringing the 'Information Revolution' to rural India?

- (A) Print Newspapers
- (B) Radio (Akashvani)
- (C) Television and Mobile Telephony
- (D) Post and Telegraph

**Q45.** The Chipko Movement is a classic example of which type of movement?

- (A) Peasant Movement
- (B) Environmental Movement
- (C) Anti-Caste Movement



(D) Student Movement

**Q46.** The 'Dalit Panthers' movement originated in which state during the 1970s?

(A) West Bengal

(B) Maharashtra

(C) Kerala

(D) Punjab

**Q47.** The Tebhaga Movement in Bengal (1946-47) was led by sharecroppers demanding:

(A) Two-thirds share of the harvest

(B) Total ownership of the forest

(C) High wages for factory work

(D) The right to vote

**Q48.** What was the main issue raised by the Narmada Bachao Andolan?

(A) Equal pay for equal work

(B) Displacement of tribal people due to large dams

(C) Promotion of religious education

(D) Cleanliness of the Ganges river

**Q49.** The Telangana Movement (1946-51) was primarily directed against:

(A) The British Queen

(B) The feudal oppression of the Nizam and his landlords

(C) The Portuguese in Goa

(D) Industrialists in Mumbai

**Q50.** According to sociologists, a 'New' Social Movement (like Environmentalism) differs from 'Old' movements (like Class/Labor) because:



- (A) It focuses on quality of life and identity rather than just economic redistribution
- (B) It never uses protests
- (C) It is only for rich people
- (D) It does not have any leaders



**Detailed Solutions**

Q1.

**Solution**

**Concept:** The demographic dividend refers to the economic growth potential that arises when a country has a large proportion of working-age population compared to dependents. To benefit from this situation, a country must invest in human capital through education, skill development, healthcare, and job creation so that the working-age population becomes productive and contributes effectively to the economy.

**Solution:** The question asks how a country can maximize the benefits of its demographic dividend. A large working-age population alone does not guarantee economic growth unless it is skilled and employable. Therefore, improving education systems, vocational training, and skill development is essential to enhance productivity. Option B is incorrect because increasing birth rates increases dependency burden. Option C reduces employment opportunities and harms growth. Option D is wrong because limiting healthcare increases vulnerability and reduces productivity. Hence, the correct measure is improving education and skill development for the working-age population to fully utilize demographic advantages.

**Final Answer:** Improving education and skill development for the working-age population

**Answer: (A)**

Q2.

**Solution**

**Concept:** Malthusian theory explains population control through preventive and positive checks. Preventive checks are voluntary measures taken by individuals to reduce birth rates, such as delayed marriage or moral restraint. Positive checks, on the other hand, are natural forces like famine, disease, and war that increase death rates when population exceeds resource availability.

**Solution:** The question asks for an example of a preventive check according to Malthusian theory. Preventive checks operate before birth and reduce fertility rates through conscious human decisions. Late marriage and moral restraint are examples of such voluntary actions to control population growth. Option A, B, and D represent positive checks because they increase mortality through external forces like war, disease, or natural disasters. Therefore, the correct answer is late marriage and moral restraint, as these directly reduce birth rates through individual choice and social behavior.

**Final Answer:** Late marriage and moral restraint

**Answer: (C)**



Q3.

**Solution**

**Concept:** According to Thomas Robert Malthus, population growth tends to increase faster than the means of subsistence, so it is checked by two types of controls: preventive checks and positive checks. Preventive checks are those measures taken by individuals to reduce the birth rate, such as delaying marriage, moral restraint, and celibacy. Positive checks, on the other hand, increase the death rate through natural or social calamities like famine, disease, war, and disasters.

**Solution:** The question asks for an example of a preventive check in Malthusian theory. Option A (war and famine), option B (epidemics and diseases), and option D (natural disasters like floods and earthquakes) are all examples of positive checks because they increase mortality rates. In contrast, preventive checks involve conscious human decisions to limit population growth before birth occurs. Among the given options, only late marriage and moral restraint directly reduce birth rates through behavioral control. These actions are voluntary and aim to prevent population expansion rather than respond to crises. Therefore, option C correctly represents a preventive check in Malthusian theory.

**Final Answer:** Late marriage and moral restraint

**Answer: (C)**

Q4.

**Solution**

**Concept:** Son meta-preference refers to a cultural and behavioral preference for male children, leading families to continue childbearing until they achieve the desired number of sons. This reflects deep-rooted gender bias and has significant demographic consequences, including distortion of sex ratios and gender imbalance in society over time.

**Solution:** The question asks about the major social consequence of son meta-preference in India. Persistent preference for sons often leads to practices such as repeated childbirth or sex-selective practices, resulting in fewer females in the population. This creates an imbalance in the sex ratio and long-term social challenges such as marriage squeeze and gender inequality. Option A is incorrect because the sex ratio is not balanced. Option C is unrelated to workforce participation. Option D is incorrect as inheritance practices are not eliminated. Therefore, the correct consequence is a skewed sex ratio with fewer females in the population.

**Final Answer:** Skewed sex ratio with fewer females in the population

**Answer: (B)**



Q5.

**Solution**

**Concept:** The concept of son meta-preference refers to a deeply embedded cultural preference for male children, often leading to continued childbearing until a desired number of sons is achieved. It reflects underlying gender bias and affects fertility behavior, sex ratio imbalance, and demographic outcomes in several societies, including parts of India.

**Solution:** The question asks for the meaning of son meta-preference as discussed in economic and demographic studies. This concept describes a behavioral pattern where parents do not stop having children after a fixed number but continue reproduction until they achieve the desired number of sons. It is not limited to medical practices or legal inheritance systems. Option A refers to sex-selective abortion, which is a different phenomenon. Option C refers to differential investment in children, not fertility behavior. Option D concerns inheritance law and is unrelated. Therefore, the correct explanation is the continuation of childbearing until the preferred number of sons is achieved, reflecting persistent gender bias in fertility decisions.

**Final Answer:** Continuing childbirth until desired number of sons is achieved

**Answer: (B)**

Q6.

**Solution**

**Concept:** Total Fertility Rate (TFR) is a key demographic indicator that measures the average number of live births a woman would have over her lifetime if she experienced current age-specific fertility rates throughout her reproductive years. It is widely used to assess population growth trends and replacement levels in a population.

**Solution:** The question asks for the demographic measure that represents the total number of live births a woman is expected to have during her reproductive lifespan. Total Fertility Rate (TFR) is the correct concept because it summarizes fertility behavior across all reproductive ages. Crude Birth Rate measures births per population, not per woman. Replacement level fertility refers to the level needed to maintain population size, not actual births per woman. Infant Mortality Rate measures infant deaths, not fertility. Therefore, TFR is the correct indicator as it directly estimates lifetime fertility of a woman based on current age-specific fertility patterns.

**Final Answer:** Total Fertility Rate (TFR)

**Answer: (B)**



Q7.

**Solution**

**Concept:** The social structure of India is often explained through the concepts of Varna and Jati. While Varna represents a broad, theoretical, and pan-Indian four-fold classification, Jati refers to localized, endogamous, and occupation-based groups. Jatis are highly diverse and region-specific, reflecting real social organization more closely than the idealized Varna system.

**Solution:** The question distinguishes between Varna and Jati systems. Varna is a theoretical framework of four broad categories, but Jati operates as a practical, lived social reality in India. Jati is characterized by regional variation, strict endogamy, and association with specific occupations. Unlike Varna, which is uniform, Jati differs from region to region and forms the basis of everyday social interaction and hierarchy. Option A is incorrect because Jati is not limited to five categories. Option C is incorrect as social mobility is not a defining feature of Jati. Option D is wrong because Jati does involve hierarchy in most contexts. Therefore, Jati is best described as a system with regional diversity, endogamy, and occupational identity.

**Final Answer:** Regional variations, endogamy, and specific occupational identities

**Answer: (B)**

Q8.

**Solution**

**Concept:** The Integrationist perspective on tribes in India, associated with G.S. Ghurye, views tribes not as isolated or fundamentally separate from Hindu society but as culturally backward segments within the broader Hindu social order. This approach emphasizes assimilation rather than isolation, arguing that tribal communities have historically been influenced by Hindu culture and should be integrated into the mainstream social framework through gradual cultural and social absorption.

**Solution:** The question asks about G.S. Ghurye's Integrationist perspective on tribes. Ghurye rejected the idea that tribes are completely separate cultural entities. Instead, he argued that many tribal groups in India share cultural, religious, and social traits with Hindu society and can be seen as "Backward Hindus." According to this view, tribes are not to be isolated or kept apart but should be gradually assimilated into mainstream Hindu society through cultural contact, education, and social reform. Option A reflects an isolationist view, which Ghurye opposed. Option C represents a colonial exclusion policy, not Ghurye's stance. Option D suggests political autonomy, which is not central to his framework. Therefore, the correct answer reflects assimilation into the mainstream as backward sections of Hindu society.

**Final Answer:** Tribes are 'Backward Hindus' who should be assimilated into the mainstream

**Answer: (B)**



Q9.

**Solution**

**Concept:** Alfred Gell's anthropological study of the Dhorai weekly market (Haat) highlights that markets in tribal and rural societies are not merely economic institutions but also social spaces where multiple relationships operate simultaneously. These include kinship ties, political negotiations, and cultural exchanges, making the Haat a complex institution embedded in the social fabric rather than a purely commercial marketplace.

**Solution:** The question focuses on Alfred Gell's interpretation of the Dhorai Haat. Gell argued that weekly markets in tribal settings cannot be understood only as places of buying and selling goods. Instead, they function as multifunctional social spaces where trade is intertwined with kinship interactions, political alliances, and community relations. People meet relatives, exchange news, and reinforce social bonds along with conducting economic transactions. Option A is incorrect because it reduces the Haat to pure economics. Option C wrongly frames it as a modern capitalist replacement. Option D misrepresents it as exploitation alone. Therefore, the correct understanding is that the Haat is simultaneously an economic, social, and political space.

**Final Answer:** A site where social, kinship, and political relations are as significant as trade

**Answer: (B)**

Q10.

**Solution**

**Concept:** Article 17 of the Indian Constitution is an absolute Fundamental Right that abolishes the practice of untouchability. Unlike directive principles, which guide policy over time, Article 17 is enforceable by law, making any act of untouchability a punishable offense. It reflects the Constitution's commitment to social justice, equality, and the elimination of caste-based discrimination in all forms across India.

**Solution:** The question focuses on the legal nature of Article 17 regarding untouchability. Being a Fundamental Right, it is enforceable in courts and prohibits untouchability entirely, making any discriminatory act based on caste illegal. Option A is incorrect because directive principles are non-justiciable and not enforceable in court, whereas Article 17 is enforceable. Option C is wrong because the article does not allow untouchability even in private religious spaces. Option D is incorrect as Article 17 primarily addresses social abolition rather than economic reservations. Therefore, the correct interpretation is that Article 17 is an absolute Fundamental Right that forbids untouchability in any form and prescribes punishment for its practice.

**Final Answer:** Absolute ban on untouchability as a punishable offence

**Answer: (B)**



Q11.

**Solution**

**Concept:** The Mandal Commission (1979) aimed to identify Socially and Educationally Backward Classes (OBCs) in India. It used a combination of social, educational, and economic indicators, giving greater weight to social backwardness such as caste status, traditional occupation, and social discrimination. Economic criteria like income and land ownership were considered supplementary. This comprehensive approach ensured a more holistic identification of backward communities for affirmative action policies.

**Solution:** The question asks about the criteria used by the Mandal Commission to identify backwardness. The Commission recognized that social backwardness often persists irrespective of economic status. Therefore, it prioritized social indicators, followed by educational attainment and then economic conditions. Option A is incorrect because economic indicators alone were insufficient. Option C is wrong as religious affiliation or geographic proximity was not a formal criterion. Option D is also incomplete since literacy alone does not capture multidimensional backwardness. Hence, the correct answer is a combination of social, educational, and economic criteria, with social factors carrying the highest weight, which guided the government in extending reservations and welfare measures to OBCs.

**Final Answer:** Social, educational and economic criteria (social criteria dominant)

**Answer: (B)**

Q12.

**Solution**

**Concept:** The Rights of Persons with Disabilities Act, 2016 represents a paradigm shift from the medical model of disability, which viewed disability as a personal defect requiring treatment, to a rights-based model that recognizes the inherent rights and dignity of persons with disabilities. It expanded the definition of disabilities from 7 to 21 categories, ensuring wider inclusion in education, employment, and social participation.

**Solution:** The question asks how the 2016 Act changed the approach to disability. The Act emphasizes equality, accessibility, and non-discrimination, shifting the focus from charity or medical intervention to social rights. Option A is incorrect because the Act expanded the types of recognized disabilities rather than reducing them. Option C is wrong as reservations were retained and strengthened, not abolished. Option D is inaccurate because the state shares responsibility with civil society and NGOs. Therefore, the correct answer is that the Act moved from a medical model to a rights-based model, increasing recognized disabilities and ensuring broader social inclusion.

**Final Answer:** Shift to rights-based approach and expansion of disability categories

**Answer: (B)**



Q13.

**Solution**

**Concept:** The "State-Nations" strategy within the Indian context acknowledges the coexistence of multiple cultural, linguistic, and ethnic groups within a single sovereign state. Unlike the homogeneous "Nation-State" ideal, this approach emphasizes accommodating diversity and granting cultural recognition and autonomy, thereby preventing alienation and fostering national integration without enforcing uniformity.

**Solution:** The question asks about the State-Nations strategy in India. India's diversity requires policies that respect multiple identities while maintaining political unity. Option A is incorrect because forcing a single language or religion undermines diversity. Option C is wrong since merging smaller states does not inherently recognize cultural identities. Option D is unrelated, as suppressing civil society is contrary to democratic principles. Therefore, the correct understanding is that India adopts a strategy where multiple cultural identities coexist and are recognized within a single sovereign political framework, balancing unity with diversity.

**Final Answer:** Coexistence of multiple identities within a sovereign state

**Answer: (B)**

Q14.

**Solution**

**Concept:** Western secularism typically follows a strict separation of church and state, minimizing government interference in religious matters. In contrast, Indian secularism, described as a "Principled Distance" model, allows the state to intervene in religious affairs when necessary to promote social justice, reform harmful practices, or protect minority rights, reflecting the country's pluralistic society.

**Solution:** The question asks for the difference between Western and Indian secularism. Western secularism emphasizes total separation, whereas Indian secularism permits the state to maintain an equitable relationship with all religions. Option A is incorrect because Western secularism does not inherently provide financial aid. Option B misrepresents Indian secularism, which is not about total exclusion. Option D is wrong as Indian secularism is not anti-religious. The best example is interventions such as banning Sati or enforcing women's rights in religious contexts, demonstrating the state's role in ensuring justice while respecting religious plurality. Therefore, the correct answer highlights the "Principled Distance" allowing state intervention for social reform.

**Final Answer:** Separation of church and state vs state intervention for reform

**Answer: (C)**



Q15.

**Solution**

**Concept:** Civil society refers to the arena outside the state and market where citizens organize voluntarily to express interests, advocate for rights, and engage in collective action. In a healthy democracy, civil society acts as a watchdog, promotes transparency, and provides a platform for social mobilization, ensuring that the state remains accountable to the people while fostering participatory governance.

**Solution:** The question asks about the role of civil society in a democracy. Option A is incorrect because civil society does not replace the state in law and order. Option C is irrelevant; regulation of markets is a government function. Option D contradicts democratic principles, as civil society encourages, not discourages, participation. Option B correctly highlights civil society's key role: providing a voluntary platform for citizens to organize, voice concerns, and hold the state accountable. Through NGOs, advocacy groups, and social movements, civil society strengthens democratic institutions and protects citizen rights.

**Final Answer:** Organize citizens and hold the state accountable

**Answer: (B)**



Q16.

**Solution****Concept:** Reservation change problems are solved using percentage calculations.**Given:**

- Total posts = 2500
- Old reservation = 3%
- New reservation = 4%

**Step 1: Old reserved posts**

$$3\% \text{ of } 2500 = \frac{3}{100} \times 2500 = 75$$

:contentReference[oaicite:0]index=0

**Step 2: New reserved posts**

$$4\% \text{ of } 2500 = \frac{4}{100} \times 2500 = 100$$

:contentReference[oaicite:1]index=1

**Step 3: Increase in reservation**

$$100 - 75 = 25$$

:contentReference[oaicite:2]index=2

Old: 75       $\longrightarrow$       New: 100

Increase = 25

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

Q17.

**Solution**

**Concept:** Article 17 of the Indian Constitution is a fundamental right under the Right to Equality. It explicitly abolishes “Untouchability” and forbids its practice in any form. It also makes the enforcement of any disability arising out of untouchability an offence punishable under law. This article reflects the constitutional commitment to social justice, dignity, and equality, aiming to eliminate historical discrimination faced by marginalized communities in Indian society.

**Solution:** The question asks which Article abolishes untouchability. Article 14 guarantees equality before law, Article 15 prohibits discrimination, and Article 21 ensures right to life and personal liberty. However, none of these directly abolish untouchability. Article 17 is specifically designed for this purpose and goes beyond general equality principles by explicitly banning untouchability in any form. It also criminalizes its practice, making it enforceable through legal penalties. This provision was included to dismantle the deeply rooted caste-based discrimination in Indian society. Hence, Article 17 is the correct answer as it directly addresses and eliminates the practice of untouchability at the constitutional level.

**Final Answer:** Article 17

**Answer: (B)**

Q18.

**Solution**

**Concept:** The Mandal Commission, officially known as the Socially and Educationally Backward Classes Commission, was established in 1979 under the chairmanship of B.P. Mandal. Its primary objective was to identify socially and educationally backward classes in India, commonly referred to as Other Backward Classes (OBCs). The commission also recommended reservation policies in education and government employment to promote social justice and reduce historical inequalities.

**Solution:** The question asks which category was identified by the Mandal Commission. Scheduled Castes and Scheduled Tribes were already recognized under earlier constitutional provisions and commissions. Economically Weaker Sections (EWS) is a much later classification introduced in recent years. The Mandal Commission specifically focused on identifying Other Backward Classes (OBCs) based on social, educational, and economic backwardness. It compiled data and recommended 27

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

**Answer: (C)**



Q19.

**Solution**

**Concept:** The Rights of Persons with Disabilities Act, 2016 was enacted to align Indian disability law with the UN Convention on the Rights of Persons with Disabilities. One of its key features was the expansion of the recognized types of disabilities. It broadened the earlier list from 7 categories to 21, thereby ensuring greater inclusivity and coverage for persons with diverse physical, mental, intellectual, and neurological conditions.

**Solution:** The question asks how many disabilities are recognized under the 2016 Act after expansion. Earlier legislation covered only 7 types of disabilities, which was considered limited and exclusionary. The 2016 Act significantly widened this scope by adding conditions such as autism spectrum disorder, learning disabilities, acid attack victims, and multiple sclerosis, among others. This expansion increased the total recognized disabilities to 21. This change was aimed at improving accessibility, rights, and welfare benefits for a larger section of differently-abled individuals in India. Hence, the correct answer is 21.

**Final Answer:** 21

**Answer:** (C)

Q20.

**Solution**

**Concept:** Communalism in the Indian sociological context refers to the strong allegiance to one's own religious community, often placing it above national identity and broader social cohesion. It involves the belief that religion is the primary basis of social and political identity, which can lead to tension, conflict, and division among different religious groups within society.

**Solution:** The question asks for the correct definition of communalism. Option A describes harmony, which is the opposite of communalism. Option C refers to secularism, which is the separation of religion and state. Option D promotes inclusivity, not communalism. Communalism is best described as a situation where individuals prioritize their religious identity over national unity and may view other communities as rivals. This often leads to social fragmentation and conflicts based on religious lines. Therefore, the correct answer is the strong attachment to one's own religious community over the nation.

**Final Answer:** Strong attachment to one's own religious community over the nation

**Answer:** (B)



Q21.

**Solution**

**Concept:** Indian secularism is different from the Western model. It is based on the idea of “principled distance,” where the state maintains equal respect for all religions while not favoring or discriminating against any. The state can intervene in religious matters to ensure equality, social reform, and protection of fundamental rights, while also allowing freedom of religion to all citizens.

**Solution:** The question asks about the best description of the Indian model of secularism. Option A reflects strict separation of religion and state, which is not the Indian model. Option C is incorrect as the state does not sponsor religion. Option D is also incorrect because India does not ban religious symbols in public institutions. Instead, India follows a unique approach where the state maintains a balanced and respectful distance from all religions while ensuring equality and justice. This model allows the state to intervene in religious practices when necessary for reform or protecting rights. Therefore, option B is correct.

**Final Answer:** Principled distance and equal respect for all religions

**Answer: (B)**

Q22.

**Solution**

**Concept:** A nation-state is a political entity characterized by a unified national identity, centralized governance, and defined territorial boundaries. Pluralism, on the other hand, refers to the existence and acceptance of diverse social, cultural, religious, and ethnic groups within a society. It emphasizes coexistence, mutual respect, and recognition of diversity rather than uniformity.

**Solution:** The question asks the difference between a nation-state and pluralism. Option A is incorrect because language is not the defining distinction. Option C is incorrect as pluralism is not limited to urban areas. Option D is incorrect since nation-states do have defined borders. The correct distinction is that nation-states focus on creating a unified political identity among citizens, often promoting national integration, whereas pluralism recognizes and accommodates multiple identities within the same political system. It values diversity and coexistence of different groups under a shared governance structure. Therefore, option B correctly captures this distinction.

**Final Answer:** Unified national identity vs recognition of diversity

**Answer: (B)**



Q23.

**Solution**

**Concept:** Civil society refers to the sphere of social interaction that exists outside the formal structures of the state and the profit-driven mechanisms of the market. It includes voluntary organizations, NGOs, advocacy groups, and social movements that operate independently of governmental control. Civil society acts as a mediating space where citizens collectively express interests, demand accountability, and participate in democratic governance.

**Solution:** The question asks about the primary functional space of civil society organizations. Option B and D are incorrect because civil society is not limited to family structures or institutional branches like judiciary and executive. Option C is partially misleading as it places emphasis on the individual alone rather than collective organization. The most accurate description is that civil society operates between the state and the market. It neither belongs to government authority nor to commercial profit-making structures. Instead, it functions as an independent arena where citizens organize voluntarily to influence public policy, promote rights, and ensure accountability. Thus, option A correctly identifies this intermediary role.

**Final Answer:** The State and the Market

**Answer: (A)**

Q24.

**Solution**

**Concept:** Cultural pluralism is a sociological concept that describes the coexistence of multiple distinct cultural, ethnic, religious, or linguistic groups within a single nation-state. It emphasizes respect for diversity and the maintenance of different identities rather than forcing uniformity. Unlike assimilation, which demands integration into a dominant culture, pluralism supports the idea that diversity can exist within a shared political framework.

**Solution:** The question asks which concept describes a nation containing multiple distinct cultures and identities. Assimilation is incorrect because it involves absorption into a dominant culture. Homogenization refers to making cultures uniform, eliminating differences. Isomorphism is a concept used in organizational theory and is not related to cultural identity. Cultural pluralism, however, directly refers to the coexistence of diverse cultural groups within one nation while maintaining their unique identities. It promotes mutual respect and coexistence without erasing differences. Therefore, option B is correct.

**Final Answer:** Cultural Pluralism

**Answer: (B)**



Q25.

**Solution**

**Concept:** The Rule of Law is a foundational principle of democracy which states that law is supreme and applies equally to all individuals, regardless of status, wealth, or power. It ensures that governance is based on legal frameworks rather than arbitrary decisions by individuals or groups. This principle protects fundamental rights and ensures fairness, justice, and accountability in a democratic system.

**Solution:** The question asks what the Rule of Law implies in a democratic state. Option A is incorrect because laws are not made by the majority alone but through constitutional processes. Option C is incorrect as religious texts are not the basis of law in secular democracies. Option D is also incorrect because law enforcement is carried out by legal institutions, not the military in normal conditions. The correct interpretation is that law is supreme and applies equally to all citizens, ensuring no one is above the law. This principle is essential for maintaining justice and equality in democratic governance. Hence, option B is correct.

**Final Answer:** The law is supreme and applies equally to all citizens

**Answer: (B)**

Q26.

**Solution**

**Concept:** Sanskritisation is a sociological process introduced by M.N. Srinivas to explain social mobility in the Indian caste system. It refers to the process by which lower castes adopt the rituals, practices, customs, and lifestyle of higher castes, particularly the "twice-born" castes, in an attempt to improve their social status within the traditional hierarchy.

**Solution:** The question asks for the definition of Sanskritisation. Option B and C are unrelated to the concept, and option D refers to state-led language promotion, which is also incorrect. Sanskritisation specifically describes upward social mobility through cultural imitation, where lower castes emulate upper-caste practices such as vegetarianism, rituals, and social behavior to gain higher status recognition. This process does not change the caste system structurally but allows symbolic mobility within it. Therefore, option A is correct.

**Final Answer:** Lower castes adopt the lifestyle and rituals of upper castes

**Answer: (A)**



Q27.

**Solution**

**Concept:** Westernisation, as defined by M.N. Srinivas, refers to the social and cultural changes in Indian society resulting from nearly 150 years of British colonial rule. It includes the adoption of Western values, institutions, technology, education systems, and lifestyles. This process significantly influenced Indian social structure, administration, and urban development.

**Solution:** The question asks what Westernisation refers to according to M.N. Srinivas. Option B and D are incorrect because they refer to global trade and popular culture, which are not part of his definition. Option C is unrelated as Greek philosophy is not the basis of this concept. The correct answer is the influence of 150 years of British rule in India, which introduced Western education, legal systems, administrative structures, and cultural practices. This long-term colonial influence transformed many aspects of Indian society. Therefore, option A is correct.

**Final Answer:** 150 years of British rule in India

**Answer: (A)**

Q28.

**Solution**

**Concept:** British colonial rule had a profound impact on Indian urbanisation, particularly through the process of de-industrialisation. Traditional urban manufacturing centers that were once globally significant declined due to colonial economic policies favoring British industrial goods. This led to the weakening of indigenous industries and restructuring of urban economies around colonial trade patterns.

**Solution:** The question asks about a structural change in Indian urbanisation due to British colonial impact. Option A is incorrect because temple towns represent traditional continuity rather than colonial change. Option C is unrelated as the Jajmani system is a rural social exchange system. Option D refers to post-independence land reforms, not colonial urbanisation. The correct answer is the decline of traditional manufacturing hubs such as Dacca and Murshidabad, which were major centers of textile and craft production. British policies led to de-industrialisation, causing these cities to lose economic importance and altering urban growth patterns in India. Hence, option B is correct.

**Final Answer:** Decline of traditional manufacturing hubs like Dacca and Murshidabad

**Answer: (B)**



Q29.

**Solution**

**Concept:** Sanskritisation, as introduced by M.N. Srinivas, is a process of social mobility in which lower castes adopt the rituals, customs, and lifestyles of upper castes to improve their social status. Sociologists critique this concept because it implicitly reinforces the hierarchical structure of caste by accepting the cultural dominance of upper castes as the standard for upward mobility. Instead of challenging inequality, it often reproduces existing social hierarchies.

**Solution:** The question asks why Sanskritisation is criticized. Option B is incorrect because Sanskritisation does not lead to equality; it maintains hierarchy. Option C is incorrect as it is not region-specific to South India. Option D is irrelevant as clothing styles are not central to the concept. The most important criticism is that Sanskritisation legitimizes upper-caste norms as superior, meaning lower castes must imitate them to gain status. This reinforces inequality rather than dismantling it. Therefore, sociologists argue that it accepts the premise of upper-caste superiority and does not challenge the structural basis of caste discrimination. Hence, option A is correct.

**Final Answer:** It accepts the premise of upper-caste superiority

**Answer: (A)**

Q30.

**Solution**

**Concept:** Colonial port cities in India developed under British rule as centers of trade, administration, and military control. These cities were strategically chosen for maritime trade and became hubs of export-import activities, linking India to global markets. Bombay, Calcutta, and Madras emerged as major colonial port cities due to their coastal location and economic importance to the British Empire.

**Solution:** The question asks which city emerged as a colonial port city due to British economic interests. Varanasi, Madurai, and Lucknow were primarily traditional inland cities with religious or regional administrative importance. In contrast, Bombay (now Mumbai) developed into a major colonial port due to its natural harbor and strategic coastal position. The British expanded its infrastructure, making it a key center for textile export, trade, and industrial growth. Over time, it became one of the most important urban centers in colonial India. Therefore, option C is correct.

**Final Answer:** Bombay (Mumbai)

**Answer: (C)**



Q31.

**Solution**

**Concept:** Structural change in sociology refers to long-term transformations in the fundamental institutions of society, such as the economy, polity, education system, and social organization. These changes affect how society is organized and how institutions function, rather than focusing on individual-level changes like beliefs, fashion, or language use.

**Solution:** The question asks about structural change in India. Option A is incorrect because religious beliefs are individual or cultural changes, not structural transformations. Option C and D refer to personal preferences such as fashion or language, which do not represent systemic change. Structural change involves deep transformations in institutions like the economy, political systems, and social structures. For example, shifts from agrarian to industrial economies or from traditional authority to democratic governance represent structural change. Therefore, the correct answer is the transformation in the framework of social institutions such as economy and polity, making option B correct.

**Final Answer:** The framework of social institutions like economy and polity

**Answer: (B)**

Q32.

**Solution**

**Concept:** The 73rd Constitutional Amendment Act, 1992, was a landmark reform in Indian governance that institutionalized the Panchayati Raj system. It granted constitutional status to rural local self-government institutions, ensuring democratic decentralization and participation at the village, block, and district levels. This amendment aimed to strengthen grassroots democracy and empower rural communities in decision-making.

**Solution:** The question asks which institution is associated with the 73rd Amendment. Option A is incorrect because Municipal Corporations are related to urban governance under the 74th Amendment. Option C refers to the National Human Rights Commission, which is not linked to this amendment. Option D is unrelated as the Supreme Court is a judicial institution. The correct answer is Panchayati Raj Institutions in rural areas, which were given constitutional recognition through this amendment. It created a three-tier system of local governance in villages, strengthening decentralization and participatory democracy. Therefore, option B is correct.

**Final Answer:** Panchayati Raj Institutions (Rural)

**Answer: (B)**



Q33.

**Solution**

**Concept:** A political party is an organized group that seeks to gain political power by contesting elections and forming governments. In contrast, pressure groups are organized collectives that aim to influence government policies without directly participating in elections. Both play important roles in a democracy but differ in their methods, objectives, and institutional engagement with the state.

**Solution:** The question asks the difference between political parties and pressure groups. Option B is incorrect because pressure groups do not aim to directly run the government. Option C is incorrect as political parties are legal and essential to democracy. Option D is incorrect because there is a clear functional distinction between the two. Political parties participate in electoral politics, field candidates, and form governments, while pressure groups operate outside formal political competition and influence policy through lobbying, protests, and advocacy. Therefore, option A correctly captures this fundamental difference.

**Final Answer:** Parties gain power; pressure groups influence decisions

**Answer: (A)**

Q34.

**Solution**

**Concept:** The 74th Constitutional Amendment Act, 1992, deals with urban local self-government in India. It provided constitutional status to Urban Local Bodies (ULBs) such as municipalities, municipal councils, and municipal corporations. The amendment aimed to strengthen decentralized governance in urban areas and ensure democratic participation in city administration.

**Solution:** The question asks the level of governance addressed by the 74th Amendment. Option A refers to rural Panchayats, which are covered under the 73rd Amendment. Option C refers to state legislatures, and option D refers to the Rajya Sabha, both of which are unrelated to local governance reforms. The 74th Amendment specifically focuses on urban governance structures, empowering municipalities to manage civic administration, urban planning, and development. It also ensures regular elections and constitutional recognition of these bodies. Therefore, option B is correct as it directly relates to Urban Local Bodies.

**Final Answer:** Urban Local Bodies (Municipalities)

**Answer: (B)**



Q35.

**Solution**

**Concept:** The Gram Sabha is a fundamental institution under the Panchayati Raj system introduced through the 73rd Constitutional Amendment. It consists of all registered voters in a village and functions as a platform for direct participation in local governance. Its purpose is to strengthen grassroots democracy by enabling citizens to take part in decision-making, planning, and monitoring of development activities at the village level.

**Solution:** The question asks about the main intention behind the introduction of the Gram Sabha. Option A is incorrect because it promotes decentralization, not centralization of power. Option C is wrong as Gram Sabha does not involve appointment of officials. Option D is also incorrect since it has no role in tax collection. The correct objective is to ensure direct democracy and active participation of villagers in governance. Through Gram Sabha meetings, people can discuss development plans, approve budgets, and hold local representatives accountable. This strengthens transparency and democratic decentralization at the grassroots level. Therefore, option B is correct.

**Final Answer:** Direct democracy and local participation

**Answer: (B)**

Q36.

**Solution**

**Concept:** The Green Revolution in India, introduced in the 1960s, involved the adoption of high-yielding variety (HYV) seeds, chemical fertilizers, irrigation, and modern agricultural technology to increase food grain production. While it significantly boosted agricultural output, it also led to uneven regional development and widened socio-economic disparities between different regions and classes of farmers.

**Solution:** The question asks about a major social consequence of the Green Revolution. Option B is incorrect because the caste system did not disappear. Option C is wrong as agriculture became more commercialized, not subsistence-based. Option D is incorrect since technology use increased significantly. The correct answer is increased regional inequality, as the benefits of the Green Revolution were concentrated in regions like Punjab, Haryana, and parts of Western Uttar Pradesh, which had better irrigation and infrastructure. Poorer regions and small farmers benefited less, leading to economic disparities and social inequality. Therefore, option A is correct.

**Final Answer:** Increased regional inequality between prosperous and backward regions

**Answer: (A)**



Q37.

**Solution**

**Concept:** Land Reforms in post-independence India were introduced to address historical inequalities in land ownership inherited from the colonial and feudal systems. The main aim was to abolish intermediaries like zamindars, protect tenants, and ensure equitable distribution of agricultural land. These reforms were intended to promote social justice, increase agricultural productivity, and empower actual tillers of the land.

**Solution:** The question asks the primary objective of land reforms. Option A is incorrect because reforms aimed to reduce, not increase, zamindar power. Option C is unrelated as land reforms did not focus on banning agriculture in forests. Option D is also incorrect since the goal was not specifically organic farming. The correct objective was to redistribute land to those who actually cultivate it and abolish intermediaries such as zamindars and jagirdars. This ensured greater equity in rural society and improved the socio-economic condition of tenant farmers. Therefore, option B is correct.

**Final Answer:** To redistribute land to the tiller and abolish intermediaries

**Answer: (B)**

Q38.

**Solution**

**Concept:** Liberalisation in India refers to the economic reforms introduced in 1991 aimed at reducing government control over the economy and integrating India with the global market. It involved deregulation, reduction of import restrictions, encouragement of private enterprise, and increased foreign investment. These reforms marked a shift from a controlled economy to a more market-oriented system.

**Solution:** The question asks what the 1991 liberalisation policy involved. Option A is incorrect because it reduced, not increased, government control. Option C is unrelated to exports of software. Option D is incorrect as banks were not fully nationalized during liberalisation; instead, reforms encouraged private participation. The correct answer is opening the economy to foreign investment and reducing state regulations, which included delicensing industries, lowering trade barriers, and promoting globalization. These changes aimed to improve efficiency, competitiveness, and economic growth. Therefore, option B is correct.

**Final Answer:** Opening the economy to foreign investment and reducing state regulations

**Answer: (B)**



Q39.

**Solution**

**Concept:** The Green Revolution initially focused on increasing agricultural productivity through high-yielding varieties, irrigation, and modern inputs. However, its benefits were not evenly distributed. The early phase primarily benefited large farmers who had access to land, irrigation facilities, capital, and the ability to invest in new technologies. This led to uneven agricultural development across regions and social groups.

**Solution:** The question asks who benefited most in the first phase of the Green Revolution. Option A is incorrect as landless laborers did not gain direct benefits. Option B is incorrect because small and marginal farmers in dry regions lacked resources and irrigation access. Option D is unrelated as artisans were not part of agricultural benefits. The correct answer is large farmers in regions like Punjab, Haryana, and Western Uttar Pradesh, where irrigation infrastructure, fertile land, and government support were already strong. These farmers were able to adopt HYV seeds and modern inputs effectively, leading to higher productivity and income. Therefore, option C is correct.

**Final Answer:** Large farmers in Punjab, Haryana, and Western UP

**Answer:** (C)

Q40.

**Solution**

**Concept:** Globalisation in the Indian economy refers to the integration of India with the global market through increased trade, investment, technology exchange, and economic reforms. It is closely associated with the 1991 economic liberalisation, which marked a major shift in India's development strategy from a closed economy to an open and globally connected economic system.

**Solution:** The question asks the year most linked to globalisation in India. Option A (1947) marks independence, not economic globalisation. Option B (1975) relates to the Emergency period, not liberalisation. Option D (2001) is unrelated to the initiation of reforms. The correct year is 1991, when India introduced major economic reforms under the New Economic Policy. These reforms included deregulation, reduction of trade barriers, and encouragement of foreign investment, which collectively integrated India into the global economy. This year is widely recognized as the starting point of modern globalisation in India. Therefore, option C is correct.

**Final Answer:** 1991

**Answer:** (C)



Q41.

**Solution**

**Concept:** Glocalization is a sociological concept that explains how global cultural products are adapted to suit local tastes and preferences. Instead of replacing local culture, globalization often interacts with it, creating hybrid forms. This process shows that global influence does not eliminate local identity but combines with it to produce culturally unique outcomes such as localized fast food menus or media content.

**Solution:** The question asks about the meaning of glocalization. Option A is incorrect because it suggests total dominance of global brands, which ignores local adaptation. Option C is wrong as globalization has not ended global trade. Option D is unrelated to cultural interaction. The correct answer is the blending of global and local cultures. A common example is McDonald's adapting its menu in India with items like McAloo Tikki burger, which reflects local tastes within a global brand structure. This shows how global economic and cultural forces adjust to local contexts rather than replacing them entirely. Therefore, option B is correct.

**Final Answer:** The mixing of global and local cultures (e.g., McAloo Tikki burger)

**Answer: (B)**

Q42.

**Solution**

**Concept:** Mass media plays a crucial role in globalization by enabling rapid communication and cultural exchange across countries. In India, it has both globalized Indian culture and localized global influences. It has helped Indian cultural products such as Bollywood films, yoga, and music reach international audiences while also exposing Indian society to global trends, lifestyles, and ideas.

**Solution:** The question asks how mass media has impacted Indian culture. Option A is incorrect because culture has not become uniform; local influences remain strong. Option C is wrong as international news is widely available. Option D is incorrect because internet usage has increased, not decreased. The correct answer is that mass media has facilitated the global reach of local Indian content. Indian cultural elements like Bollywood cinema, yoga, and traditional music have gained international recognition due to television, internet, and digital platforms. This shows a two-way process where both global and local cultures influence each other. Therefore, option B is correct.

**Final Answer:** Facilitating the global reach of local Indian content like Yoga and Bollywood

**Answer: (B)**



Q43.

**Solution**

**Concept:** The Digital Divide refers to the inequality in access to information and communication technologies (ICT) such as computers, internet, and smartphones. In the context of globalization, it highlights the gap between individuals, communities, and countries that have access to modern digital technologies and those that do not, leading to disparities in education, employment, and information access.

**Solution:** The question asks about the meaning of the digital divide. Option A is incorrect because it relates to time zones, not technology access. Option C is unrelated as it refers to computer viruses. Option D is incorrect as it describes a physical barrier, not technological inequality. The correct answer is the gap between those who have access to modern IT and those who do not. This divide is significant in a globalized world where digital access determines opportunities in education, communication, and economic participation. Therefore, option B is correct.

**Final Answer:** The gap between those with access to modern IT and those without

**Answer: (B)**

Q44.

**Solution**

**Concept:** The Information Revolution refers to the rapid spread of communication technologies that transformed access to information, especially in rural areas. In India, television and mobile telephony played a significant role in connecting rural populations to national and global information networks, improving awareness, communication, and socio-economic development.

**Solution:** The question asks which medium is credited with bringing the information revolution to rural India. Print newspapers and post systems had limited reach and speed. Radio (Akashvani) was important earlier but lacked interactive and visual impact. Television and mobile telephony together had the most significant impact by providing visual information, entertainment, education, and real-time communication even in remote villages. Mobile phones further expanded access to digital services and connectivity. This combination transformed rural communication patterns and integrated rural India into the broader information society. Therefore, option C is correct.

**Final Answer:** Television and Mobile Telephony

**Answer: (C)**



Q45.

**Solution**

**Concept:** The Chipko Movement was an environmental movement that emerged in the Himalayan region of India in the 1970s. It involved local villagers, especially women, hugging trees to prevent them from being cut down by contractors. The movement highlighted issues of deforestation, ecological balance, and the rights of local communities over natural resources.

**Solution:** The question asks the type of movement the Chipko Movement represents. Option A is incorrect as it is not primarily a peasant economic movement. Option C is wrong because it is not related to caste issues. Option D is also incorrect as it was not led by students. The correct classification is environmental movement because its central concern was forest conservation and ecological protection. It aimed to stop deforestation and protect the livelihoods of forest-dependent communities. The movement became a landmark in environmental activism in India and inspired similar ecological movements globally. Therefore, option B is correct.

**Final Answer:** Environmental Movement

**Answer: (B)**

Q46.

**Solution**

**Concept:** The Dalit Panthers was a social and political organization founded in the early 1970s in Maharashtra. It emerged as a radical movement against caste-based discrimination and aimed to fight oppression faced by Dalits. The movement drew inspiration from global civil rights struggles and focused on social justice, equality, and dignity for marginalized communities.

**Solution:** The question asks the state where the Dalit Panthers originated. Option A (West Bengal), C (Kerala), and D (Punjab) are incorrect as the movement did not originate there. The correct answer is Maharashtra, where the movement was formed in 1972 by educated Dalit youth. It was influenced by the Black Panther movement in the United States and aimed to challenge caste oppression and social injustice. The organization used literature, protest, and activism to raise awareness about Dalit rights and discrimination. Therefore, option B is correct.

**Final Answer:** Maharashtra

**Answer: (B)**



Q47.

**Solution**

**Concept:** The Tebhaga Movement was a major peasant struggle in Bengal during 1946–47. Sharecroppers demanded a larger share of the produce from landlords. Traditionally, they were required to give half of the harvest to landowners. The movement sought to reduce this share and improve the economic conditions of sharecroppers, highlighting agrarian inequality and peasant rights.

**Solution:** The question asks what demand the Tebhaga Movement represented. Option B is incorrect as it was not related to forests. Option C is unrelated to industrial labor issues. Option D is also incorrect as it was not a political franchise movement. The correct answer is the demand for two-thirds of the harvest by sharecroppers, meaning they wanted a larger share than the traditional one-half given to landlords. This demand reflected the struggle against feudal exploitation and aimed to improve peasant livelihoods. Therefore, option A is correct.

**Final Answer:** Two-thirds share of the harvest

**Answer: (A)**

Q48.

**Solution**

**Concept:** The Narmada Bachao Andolan (NBA) is a major environmental and social movement in India that emerged in response to large dam projects on the Narmada River. It highlighted issues of displacement, rehabilitation, environmental degradation, and the rights of tribal and rural communities affected by development projects. The movement emphasized sustainable development and questioned the human cost of large-scale infrastructural projects.

**Solution:** The question asks about the main issue raised by the Narmada Bachao Andolan. Option A is incorrect as it relates to labor rights, not environmental displacement. Option C is unrelated to education policy. Option D refers to river cleanliness, which is not the central concern of this movement. The correct answer is the displacement of tribal people due to large dam construction, especially the Sardar Sarovar Project. The movement, led by activists like Medha Patkar, focused on the social and environmental impact of dam-building, including loss of homes, livelihoods, and cultural identity of affected communities. It demanded proper rehabilitation and questioned the model of development based on large dams. Therefore, option B is correct.

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

**Answer: (B)**



Q49.

**Solution**

**Concept:** The Telangana Movement (1946–51) was a peasant rebellion in the princely state of Hyderabad under the rule of the Nizam. It was primarily directed against feudal oppression, where landlords exploited peasants through forced labor, high rents, and lack of rights. The movement was influenced by communist ideology and aimed at land redistribution and social justice.

**Solution:** The question asks the main target of the Telangana Movement. Option A is incorrect because it was not directed against the British monarchy. Option C and D are unrelated as they refer to other regions and economic actors. The correct answer is the feudal oppression of the Nizam and his landlords. The movement involved armed resistance by peasants against oppressive landlords and the feudal system that existed under the Nizam's rule. It sought to end bonded labor, reduce exploitation, and redistribute land to cultivators. Therefore, option B is correct.

**Final Answer:** The feudal oppression of the Nizam and his landlords

**Answer: (B)**

Q50.

**Solution**

**Concept:** New Social Movements are contemporary forms of collective action that focus on issues beyond traditional class-based economic struggles. Unlike old movements such as labor or peasant movements, which primarily focused on wages and material redistribution, new movements emphasize identity, environment, gender, human rights, and quality of life. They reflect changing social priorities in modern societies.

**Solution:** The question asks how new social movements differ from old ones. Option B is incorrect because such movements do use protests and demonstrations. Option C is wrong as they are not limited to wealthy groups. Option D is incorrect because leadership structures still exist in these movements. The correct answer is that new social movements focus on quality of life, identity, and non-economic issues such as environmental protection, gender equality, and cultural rights. They expand the scope of social activism beyond purely economic redistribution to broader social and cultural concerns. Therefore, option A is correct.

**Final Answer:** Focuses on quality of life and identity rather than economic redistribution

**Answer: (A)**



## Answer Key

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

