

# CUET UG Sociology Sample Paper -20

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.** The 'Great Leap Forward' and 'Structural Adjustment Programs' in developing nations often lead to a 'Push-Migration' pattern. Sociologically, this occurs when:

- (A) Urban lifestyle pull factors exceed rural traditional ties.
- (B) Rural livelihoods are displaced by industrialization or debt, forcing migration as a survival strategy.
- (C) The state mandates the movement of laborers to port cities for export-oriented growth.
- (D) The dependency ratio in rural areas falls to zero.

**Q2.** In the context of Malthusian theory, the 'Malthusian Trap' refers to a situation where:

- (A) Technological gains in food production are eventually canceled out by population growth.
- (B) Positive checks are replaced entirely by preventive checks.
- (C) The arithmetic progression of population exceeds the geometric progression of food.
- (D) Wealth redistribution leads to a decline in the working-class birth rate.



- Q3.** Which of the following best describes the 'Social Construction of Ageing' in the context of the rising Dependency Ratio in India?
- (A) Ageing is a purely biological process unrelated to social status.
  - (B) The shift from joint to nuclear families reduces the social and economic security of the elderly.
  - (C) Modernity has increased the ritual status of the elderly in urban haats.
  - (D) The 73rd Amendment guarantees a pension to all citizens above 60.
- Q4.** In a 'Closed System' of social stratification such as the traditional caste system, the primary mechanism that prevents individual social mobility is:
- (A) The absence of a formal education system.
  - (B) The principle of 'Ascribed Status' combined with strict 'Endogamy'.
  - (C) The lack of physical infrastructure like roads and railways.
  - (D) The dominance of global markets in the rural economy.
- Q5.** The 'Sanskritisation' of a tribe, as observed by sociologists studying the 'Tribe-Caste Continuum', often leads to a 'Double Identity' because:
- (A) The tribe loses its constitutional ST status upon adopting Hindu rituals.
  - (B) The group claims high ritual status while maintaining tribal kinship and land rights.
  - (C) They are accepted as Brahmins by the local Jajmans immediately.
  - (D) It leads to the total rejection of the 'Global Market'.
- Q6.** In the 'Internal-Colonialism' model used to describe tribal areas in India, the relationship between the 'Center' and the 'Periphery' is characterized by:
- (A) Equal exchange of resources and technology.
  - (B) Extraction of mineral resources from tribal lands for urban-industrial growth.
  - (C) The total isolation of the periphery from the national market.



(D) The dominance of tribal languages in the national media.

**Q7.** The 'Commodification of Water', a consequence of Liberalisation (1991), is sociologically significant because:

(A) It makes water a 'Social Good' accessible to everyone for free.

(B) It transforms a basic life-resource into a 'Private Good' based on the ability to pay.

(C) It strengthens the traditional Jajmani ties in rural areas.

(D) It eliminates the need for the Narmada Bachao Andolan.

**Q8.** Assertion (A): The 'Green Revolution' contributed to 'Regional Imbalance' in India.

Reason (R): The technology package required irrigation and capital, which were predominantly available in the North-Western states.

(A) Both (A) and (R) are true and (R) is the correct explanation of (A).

(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).

(C) (A) is true but (R) is false.

(D) (A) is false but (R) is true.

**Q9.** In the analysis of Alfred Gell, the 'Weekly Haat' in tribal Bastar is more than an economic site because it functions as:

(A) A place where the state military maintains a permanent border.

(B) A site where kinship ties are reproduced and social status is negotiated.

(C) An exclusive zone where only credit-based transactions occur.

(D) A center for the total Sanskritisation of all local tribes.

**Q10.** The 'Right to Information (RTI) Act' is a tool for 'Civil Society' because it:

(A) Empowers the state to monitor the private lives of citizens.



- (B) Increases the 'transparency' and 'accountability' of the state to the public.
- (C) Restricts the media from criticizing the government.
- (D) Abolishes the need for Political Parties.

**Q11.** A 'Population Pyramid' with a very wide base and a rapidly narrowing top is sociologically indicative of:

- (A) A declining birth rate and an aging population.
- (B) High fertility rates combined with high infant mortality rates.
- (C) A demographic dividend with a low dependency ratio.
- (D) Zero population growth and high life expectancy.

**Q12.** Which of the following statements about 'Article 17' and 'The Untouchability (Offences) Act, 1955' is sociologically accurate?

- (A) They converted a social prejudice into a punishable legal offense.
- (B) They successfully removed the 'notion of pollution' from the minds of all citizens.
- (C) They were repealed after the 1991 Liberalisation.
- (D) They only apply to the Brahmin Varna.

**Q13.** The 'Chipko Movement' is often categorized as an environmental movement, but sociologists also highlight its 'Ecofeminist' character because:

- (A) It was funded by international feminist organizations.
- (B) It highlighted the specific link between women's domestic subsistence and forest health.
- (C) It demanded the reservation of forest ranger jobs for women.
- (D) It advocated for the migration of village women to urban cities.

**Q14.** According to the 'Rights of Persons with Disabilities Act, 2016', the 'Reservation' in government jobs was increased from:



- (A) 1% to 2%
- (B) 3% to 4%
- (C) 27% to 50%
- (D) 10% to 15%

**Q15.** The 'Sugar Belt' of Western Maharashtra saw the rise of 'Cooperative Societies'. This led to the emergence of:

- (A) A new urban middle class with no rural ties.
- (B) The 'Dominant Caste' as a formidable political and economic force.
- (C) The total abolition of the landless proletariat.
- (D) The decline of the Green Revolution technology in the region.

**Q16.** The 'Symmetry of Power' in the traditional Jajmani system was historically maintained through 'Customary Reciprocity'. How did the introduction of a 'Cash Economy' during the colonial period disrupt this institution?

- (A) It strengthened the hereditary bond between Jajman and Kamin.
- (B) It transformed personal, lifelong service relations into impersonal, short-term contractual labor.
- (C) It made the Kamin castes the owners of the village land.
- (D) It encouraged the Jajmans to pay higher grains as a form of social security.

**Q17.** According to the 'Sectarian' vs. 'Secular' debate in India, 'Communalism' is often viewed as a modern political construction. This is because it:

- (A) Is a direct survival of ancient religious wars between kings.
- (B) Uses religious identity to mobilize people for modern secular goals like jobs and political power.
- (C) Emerged only after the total disappearance of religion from private life.
- (D) Is endorsed by the Indian Constitution as a fundamental right.



- Q18.** The 'Mandal Commission' used a weighted point system for 11 indicators. If a caste group lacked representation in public employment, it was given 'Social' weightage. This approach recognized that:
- (A) Poverty is the only true indicator of backwardness.
  - (B) Caste and class are separate and have no correlation in India.
  - (C) Historical exclusion from power is a form of 'social' disability that requires state intervention.
  - (D) Only religious minorities should be eligible for reservations.
- Q19.** In the context of 'Globalisation and Culture', the 'McDonaldization' of society, as described by George Ritzer, implies:
- (A) The universal spread of healthy eating habits.
  - (B) The dominance of efficiency, calculability, and predictability in social institutions.
  - (C) The revival of traditional cooking methods in urban households.
  - (D) The total glocalization of every local brand.
- Q20.** The 'Social Movement' for a separate 'Uttarakhand' was sociologically different from the 'Jharkhand Movement' because it was primarily based on:
- (A) Ethnic tribal identity and historical isolation.
  - (B) Ecological concerns and the neglect of a 'hill-region' within a large plains-dominated state.
  - (C) Religious differences between the hills and the plains.
  - (D) The demand for the total abolition of the Green Revolution.
- Q21.** M.N. Srinivas argued that 'Westernisation' was a complex process. He noted that 'Secondary Westernisation' referred to:
- (A) Adopting Western food and clothing at the individual level.



- (B) The introduction of new institutions like legal codes, press, and educational systems.
- (C) The total migration of the rural population to Western countries.
- (D) The adoption of traditional Sanskrit rituals by Westerners.

**Q22.** The 'Structural Adjustment Program' (SAP) of 1991 led to the 'Disinvestment' of Public Sector Undertakings (PSUs). The sociological impact of this on the labor class was:

- (A) The permanent security of government jobs for all workers.
- (B) The 'Contractualisation' of labor and the erosion of traditional labor union power.
- (C) A massive increase in the Jajmani exchanges in the industrial sector.
- (D) The abolition of the private sector in India.

**Q23.** Assertion (A): 'Sanskritisation' does not always result in a real shift in the social hierarchy.

Reason (R): The 'Dominant Caste' often prevents lower castes from adopting their rituals through social and economic sanctions.

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

**Q24.** In the Indian context, the 'Nation-State' faced a unique challenge of 'Statism' during the early decades. This meant:

- (A) The total absence of the state in rural development.
- (B) The state acting as the primary agent of both economic production and social engineering.
- (C) The state being governed entirely by global NGOs and corporations.



(D) The state allowing each village to become an independent nation.

**Q25.** The 'Demographic Transition' in Kerala is considered an 'Anomaly' in demographic studies because it achieved low birth rates through:

(A) Massive industrialization and high per capita income.

(B) Social development, female literacy, and high healthcare access despite low industrial growth.

(C) Strict state-enforced one-child policy and forced sterilization.

(D) High infant mortality rates that naturally reduced the population.

**Q26.** The 'Peasant Movement' in Telangana (1946–51) was fundamentally a struggle against 'Vetti'. What does 'Vetti' signify in the rural social structure?

(A) A high-yield variety of wheat used in the Green Revolution.

(B) A system of forced, unpaid labor extracted by landlords (Deshmukhs).

(C) A ritual festival celebrating the harvest in the Deccan.

(D) A type of land reform where land is given to the tiller.

**Q27.** The 'Global Commodity Chain' (GCC) in the garment industry often involves 'Sweatshops' in the Global South. This is an example of:

(A) The equal distribution of profits between the designer and the laborer.

(B) The decentralization of production to exploit low-cost, unorganized labor in developing nations.

(C) The total Westernisation of the global labor laws.

(D) The revival of the Jajmani system in the international market.

**Q28.** In a 'Plural' society like India, 'Secularism' is often defined by the state as 'Sarva Dharma Sambhava'. This implies:

(A) The total rejection of all religions by the state.



- (B) Equal respect for all religions and the state's role in maintaining harmony between them.
- (C) The state declaring one specific religion as the 'National Religion'.
- (D) The state banning all religious symbols in public haats.

**Q29.** The 'Disabled Rights Movement' in India successfully lobbied for the term 'Divyangjan'. Sociologically, the shift in terminology aims to:

- (A) Medically cure the person through a change in their name.
- (B) Remove the 'stigma' associated with disability by providing a dignified identity.
- (C) Deny the existence of physical impairments altogether.
- (D) Exempt all disabled persons from paying all taxes to the market.

**Q30.** The 'Land Ceiling Acts' were designed to redistribute land to the landless. Why did they fail to bring 'Structural Change' in most Indian states?

- (A) Because the landless refused to accept the land.
- (B) Because of the 'Benami' transfers where landlords kept land in the names of others.
- (C) Because the state nationalized all private land after the Green Revolution.
- (D) Because there was no surplus land available in any Indian state.

**Q31.** Assertion (A): 'Mass Media' acts as a 'Glocalizing' agent in rural India.  
Reason (R): Local folk songs and stories are often re-packaged in modern electronic formats to reach a wider global audience.

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



- Q32.** The 'Tribal Sub-Plan' (TSP) is a government strategy designed to ensure:
- (A) That tribal land is sold only to global corporations for mineral extraction.
  - (B) That a specific proportion of the state's budget is directed toward the development of tribal areas.
  - (C) That all tribes are forcefully assimilated into the Varna system.
  - (D) That the 73rd Amendment does not apply to the 5th Schedule areas.
- Q33.** In the context of 'Market and Social Power', the concept of the 'Invisible Hand' by Adam Smith is often criticized by sociologists because it:
- (A) Fails to account for how social inequalities (caste/gender) influence market access.
  - (B) Successfully eliminates all forms of poverty in a capitalist society.
  - (C) Only applies to the Jajmani system and not the global market.
  - (D) Assumes that the state is the only person who can buy and sell goods.
- Q34.** The 'Process of Change' where a society moves from being 'Sacred-oriented' to 'Ratio-oriented' is termed as:
- (A) Sanskritisation
  - (B) Secularisation
  - (C) Westernisation
  - (D) Urbanisation
- Q35.** Which of the following is a primary feature of 'Social Movements' that distinguishes them from 'Spontaneous Riots'?
- (A) They are always violent and aim to destroy public property.
  - (B) They have a sustained duration, an organized leadership, and a specific ideology.
  - (C) They occur only in urban areas and have no rural participation.



(D) They are funded entirely by the state to promote its own policies.

**Q36.** The 'Malthusian Theory' suggests that as population grows, the 'Standard of Living' must fall because:

(A) People become more educated and demand fewer goods.

(B) The increase in labor supply drives down wages to the level of subsistence.

(C) The state stops producing food and relies entirely on global imports.

(D) Natural disasters only strike countries with high per-capita income.

**Q37.** 'Glocalization' in the Indian context can be seen in the adaptation of 'The Great Indian Kitchen' or local regional cinema to global platforms like Netflix. This process is known as:

(A) Cultural Homogenization

(B) Cultural Imperialism

(C) Cultural Heterogenization or Hybridization

(D) Total Westernisation

**Q38.** The 'Panchayati Raj Institutions' (PRIs) were given a 'Constitutional Status' to ensure that:

(A) The central government has more control over village haats.

(B) Local self-government is not dependent on the 'whims' of the state governments.

(C) Only the 'Dominant Caste' can participate in the Gram Sabha.

(D) The dependency ratio in rural areas increases.

**Q39.** Assertion (A): The 'Digital Divide' in India has created new forms of social exclusion.

Reason (R): Access to information technology is heavily concentrated in urban areas and among higher-income groups.



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

**Q40.** In the study of 'Social Institutions', the 'Jajmani System' is often seen as a system of 'Mutual Dependence'. However, critics like Beidelman argue it is a system of 'Exploitation' because:

- (A) The Kamins can freely leave the village and join the global market.
- (B) The relationship is unequal, and the Kamin is forced into a state of 'Bonded Labour' with no bargaining power.
- (C) The Jajman has no land and is dependent on the Kamin for food.
- (D) The system was introduced by the British to destroy the village economy.

**Q41.** The 'Sanskritic' influence on the 'Tribal' communities, often referred to as the 'Hinduisation' of tribes, is sociologically viewed by G.S. Ghurye as:

- (A) A process of cultural imperialist destruction.
- (B) The natural integration of 'Backward Hindus' into the mainstream.
- (C) A colonial conspiracy to divide Indian society.
- (D) An economic shift from foraging to industrial labor.

**Q42.** In the context of 'Social Institutions', the 'Weekly Haat' in a tribal area serves as a 'Social Frontier' because:

- (A) It is the only place where tribes use digital currency for barter.
- (B) It is the primary site of interaction between tribal people and the 'Dikus' (outsiders).
- (C) It is where the state military maintains a permanent border.
- (D) It prohibits the entry of anyone not belonging to the specific tribe.



- Q43.** The 'Mandal Commission' report was controversial primarily because it suggested that 'Backwardness' should be defined by:
- (A) Individual income and wealth exclusively.
  - (B) Caste as a proxy for social and educational deprivation.
  - (C) The religious minority status of a group.
  - (D) The geographical distance from the national capital.
- Q44.** The 'Demographic Transition Theory' posits that the 'Population Explosion' occurs in Stage 2 because:
- (A) Birth rates and Death rates both rise simultaneously.
  - (B) Birth rates remain high while Death rates fall sharply due to better health.
  - (C) Birth rates fall rapidly while Death rates remain high.
  - (D) Immigration from other countries exceeds the natural birth rate.
- Q45.** The 'Narmada Bachao Andolan' represents a shift in social movements by bringing together:
- (A) Only the urban elite who want to protect their weekend retreats.
  - (B) A coalition of local tribals, farmers, environmentalists, and global NGOs.
  - (C) Only the political parties looking for electoral gains.
  - (D) The military and the state to enforce land acquisition.
- Q46.** Which of the following describes 'Structural Change' in the context of Indian rural society post-Independence?
- (A) The shift from subsistence farming to commercial, market-oriented agriculture.
  - (B) People starting to watch Bollywood movies in villages.
  - (C) The change in the style of wearing traditional turbans.



(D) The introduction of new religious festivals.

**Q47.** Assertion (A): Globalization has led to 'Glocalization' in the Indian food industry.

Reason (R): Multinational companies have found it profitable to adapt their global products to local cultural and dietary preferences.

(A) Both (A) and (R) are true and (R) is the correct explanation of (A).

(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).

(C) (A) is true but (R) is false.

(D) (A) is false but (R) is true.

**Q48.** The '73rd Amendment' is considered a milestone for 'Gender Justice' in India because:

(A) It gave women the right to vote for the first time.

(B) It mandated 33% reservation for women in all tiers of Panchayati Raj.

(C) It legalized equal wages for women in the corporate sector.

(D) It abolished the system of dowry in rural marriages.

**Q49.** The 'Process of Change' where a low-caste group adopts the rituals and lifestyle of a high-caste group is called 'Sanskritisation'. Who coined this term?

(A) G.S. Ghurye

(B) M.N. Srinivas

(C) B.R. Ambedkar

(D) Jyotiba Phule

**Q50.** The concept of 'Nation-State' assumes a 'congruence' between:

(A) Economic wealth and Military power.

(B) The sovereign political unit and the cultural 'Nation'.



- (C) Urban populations and Rural territories.
- (D) The Executive and the Judiciary branches of government.

**Detailed Solutions****Q1.****Solution**

**Concept:** Sociologists categorize migration into 'Push' and 'Pull' factors. Push factors are negative conditions in the place of origin that force people to leave.

**Solution:** 1. When developing nations undergo rapid structural changes (like the Great Leap Forward in China or Structural Adjustment in India), rural economies are often disrupted. 2. The removal of subsidies, the mechanization of agriculture, or the diversion of land for industrial use (SEZs) creates 'distress' in rural areas. 3. In such cases, migration to cities is not an 'aspiration' for a better life (Pull), but a 'necessity' because the rural livelihood has collapsed. 4. This results in the growth of urban slums and the informal sector, as the city cannot absorb this massive 'push' of unskilled labor.

**Final Answer:** Rural livelihoods are displaced by industrialization or debt, forcing migration as a survival strategy.

**Answer: (B)**

**Q2.****Solution**

**Concept:** The 'Malthusian Trap' (or Malthusian Catastrophe) is a central concept in classical demography regarding the sustainability of population growth.

**Solution:** 1. Malthus argued that while food production increases 'Arithmetically' (1, 2, 3, 4...), population grows 'Geometrically' (1, 2, 4, 8...). 2. The 'Trap' occurs when any short-term increase in wealth or food production simply leads to more children being born and surviving. 3. This increased population eventually consumes the surplus, bringing the per capita income back down to the subsistence level. 4. Only 'Positive Checks' (misery) or 'Preventive Checks' (moral restraint) can theoretically break the trap, though Malthus was pessimistic about the latter.

**Final Answer:** Technological gains in food production are eventually canceled out by population growth.

**Answer: (A)**



Q3.

**Solution**

**Concept:** Sociologists argue that 'Age' is not just a biological number but a social category whose meaning changes with the economic and family structure.

**Solution:** 1. In traditional agrarian societies (Joint Families), the elderly held the highest status because they controlled the land and ancestral knowledge. 2. Modernization, urbanization, and the shift to 'Nuclear Families' have changed this 'Social Construction'. 3. In a nuclear setup, the elderly are often viewed as 'dependents' rather than 'heads' of the household. 4. As the Dependency Ratio in India rises (Greying of India), the lack of institutional social security (like universal pensions) makes the elderly vulnerable to isolation and poverty.

**Final Answer:** The shift from joint to nuclear families reduces the social and economic security of the elderly.

**Answer: (B)**

Q4.

**Solution**

**Concept:** Social stratification can be 'Open' (based on achievement) or 'Closed' (based on birth). The Indian caste system is the classic example of a closed system.

**Solution:** 1. In a closed system, an individual's position is determined by 'Ascribed Status' (status assigned at birth). 2. The boundary between different groups (Jatis) is maintained through 'Endogamy'—the rule that one must marry within their own caste. 3. This prevents the mixing of lineages and ensures that the hierarchy remains rigid. 4. While 'Varna' is a theoretical four-fold classification, 'Jati' is the lived reality of thousands of endogamous groups that form the structure of the system.

**Final Answer:** Ascribed Status and Endogamy

**Answer: (B)**

Q5.

**Solution**

**Concept:** F.G. Bailey studied the 'Tribe-Caste Continuum' and noted that many groups do not simply switch from one to the other but exist in a state of transition.

**Solution:** 1. Sanskritisation involves a tribe adopting 'High Caste' Hindu practices (like giving up meat or alcohol) to gain ritual status. 2. However, the group often discovers that while they gain some social respect, they risk losing the 'Protection' and 'Reservations' provided by the state to Scheduled Tribes (STs). 3. Therefore, they develop a 'Double Identity': they act like a 'Caste' in social and ritual interactions, but identify as a 'Tribe' in political and legal contexts to retain land rights and quotas. 4. This highlights the strategic use of identity in modern Indian politics.

**Final Answer:** The group claims high ritual status while maintaining tribal kinship and land rights.

**Answer: (B)**

Q6.

**Solution**

**Concept:** The 'Internal-Colonialism' model is used by sociologists and political scientists to describe a situation where a country's center (urban/industrial hubs) exploits its own periphery (often tribal or rural resource-rich areas) in a manner similar to colonial exploitation.

**Solution:** 1. In the Indian context, states like Jharkhand, Odisha, and Chhattisgarh are rich in minerals and forests but are home to many marginalized tribal communities. 2. The model suggests that the 'Center' extracts these resources for national industrial development. 3. However, the 'Periphery' (tribal people) often pays the price through displacement, environmental degradation, and loss of livelihood, while receiving very little of the economic benefits. 4. This creates a relationship of 'Structural Inequality' where the tribal areas remain backward despite being the primary source of the nation's raw materials.

**Final Answer:** Extraction of mineral resources from tribal lands for urban-industrial growth.

**Answer: (B)**

Q7.

**Solution**

**Concept:** Liberalisation in 1991 led to the 'Commodification' of various services and resources that were previously managed by the community or the state as public goods.

**Solution:** 1. Water was traditionally viewed as a 'Social Good' or a common resource. 2. Liberalisation and the entry of private players led to the 'Commodification of Water', where it is bottled, branded, and sold for profit. 3. Sociologically, this is significant because access to a life-sustaining resource becomes dependent on 'Purchasing Power' rather than 'Need' or 'Right'. 4. This creates a new form of social exclusion, as the poor are forced to rely on often contaminated or distant public sources while the wealthy can purchase clean, safe water.

**Final Answer:** It transforms a basic life-resource into a 'Private Good' based on the ability to pay.

**Answer: (B)**



Q8.

**Solution**

**Concept:** The Green Revolution (GR) was not geographically uniform across India, which resulted in significant socio-economic disparities between regions.

**Solution:** 1. The GR package (HYV seeds, fertilizers, and pesticides) required assured irrigation systems. 2. In the 1960s and 70s, these facilities were most developed in the North-Western states (Punjab, Haryana, Western UP). 3. As a result, these states saw a massive rise in agricultural productivity and wealth, while states in the East and South remained underdeveloped. 4. This led to 'Regional Imbalance', causing social tensions and large-scale labor migration from poor, non-GR states (like Bihar) to the prosperous GR regions.

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

**Answer: (A)**

Q9.

**Solution**

**Concept:** Alfred Gell's study of tribal markets (Haats) highlights their role as 'multi-functional' institutions that serve needs far beyond simple trade.

**Solution:** 1. While trade occurs at a Haat, its sociological primary function is the maintenance of the social fabric. 2. It is a site where relatives from different villages meet, marriages are negotiated, and tribal news is exchanged. 3. Furthermore, it is an arena where social status and prestige are displayed and negotiated through the types of goods traded and the rituals of social interaction. 4. Unlike urban markets which are impersonal, the Haat is an 'embedded' market where economic transactions are inseparable from social relationships.

**Final Answer:** A site where kinship ties are reproduced and social status is negotiated.

**Answer: (B)**

Q10.

**Solution**

**Concept:** 'Civil Society' acts as a mediator between the individual and the state. For civil society to be effective, it needs tools to hold the government accountable.

**Solution:** 1. The Right to Information (RTI) Act, 2005, is one of the most powerful tools for civil society in India. 2. It breaks the 'culture of secrecy' within the bureaucracy and allows citizens to ask questions about how public money is spent and how decisions are made. 3. This 'Transparency' empowers social movements, NGOs, and individual activists to challenge corruption and ensure that the state fulfills its obligations. 4. It shifts the power dynamic from the state to the citizen, making 'Accountability' a lived reality rather than just a legal concept.

**Final Answer:** Increases the 'transparency' and 'accountability' of the state to the public.

**Answer: (B)**



Q11.

**Solution****Concept:**

A Population Pyramid (Age-Sex Pyramid) is a graphical illustration that shows the distribution of various age groups in a population. The shape of the pyramid directly reflects the demographic stage of a country.

**Solution:**

1. A pyramid with a 'Wide Base' indicates a very high birth rate (high fertility), as there are many children in the 0-14 age group. 2. A 'Rapidly Narrowing Top' indicates that the population decreases significantly at each older age group, which is a sign of a high death rate or low life expectancy. 3. This specific shape is characteristic of Stage 1 or early Stage 2 of the Demographic Transition Model. 4. In this phase, while many children are born, infant mortality and poor health conditions mean few survive to old age. 5. As a society improves its healthcare (moving further into Stage 2), the death rate falls, but the base remains wide, leading to the "population explosion."

**Final Answer:** High fertility rates combined with high infant mortality rates.

**Answer: (B)**

Q12.

**Solution****Concept:**

Social change in India regarding caste inequality has been driven by a combination of constitutional principles and legislative action. Article 17 and the 1955 Act represent the legal front of this struggle.

**Solution:**

1. Article 17 of the Constitution abolished 'Untouchability' in any form, making its practice a legal disability. 2. The 'Untouchability (Offences) Act, 1955' (later renamed the Protection of Civil Rights Act) provided the actual legal machinery to punish those practicing untouchability. 3. Sociologically, this was a shift from 'Social Norms' (where caste discrimination was accepted) to 'Legal Norms' (where it is a crime). 4. However, laws alone cannot change the "notion of pollution" which is a deep-seated psychological and cultural prejudice. 5. Thus, while the law made discrimination a punishable offense, the social elimination of caste-based mentalities remains an ongoing cultural process.

**Final Answer:** They converted a social prejudice into a punishable legal offense.

**Answer: (A)**



Q13.

**Solution****Concept:**

'Ecofeminism' argues that there is a parallel between the exploitation of nature and the secondary status of women in patriarchy. The Chipko Movement is often cited as a prime example of this theory in action.

**Solution:**

1. In the Himalayan region, rural women were responsible for the 'subsistence economy'—gathering firewood, fodder for cattle, and water. 2. When commercial logging (sponsored by the state) began, it led to landslides and the drying up of water sources. 3. This directly increased the daily 'drudgery' of women, as they had to travel further to meet basic household needs. 4. Women hugged the trees because they recognized that the "health of the forest" was synonymous with their own "economic survival" and the well-being of their children. 5. This highlighted that women have a different, more sustainable relationship with nature compared to the 'extractive' relationship favored by commercial-masculine interests.

**Final Answer:** It highlighted the specific link between women's domestic subsistence and forest health.

**Answer: (B)**

Q14.

**Solution****Concept:**

The Rights of Persons with Disabilities (RPwD) Act, 2016, significantly expanded the legal protections and benefits for the disabled in India, moving toward a more inclusive human-rights-based framework.

**Solution:**

1. The previous 1995 Act recognized only 7 types of disabilities; the 2016 Act expanded this to 21 types (including acid attack survivors and Parkinson's disease). 2. One of the most significant changes was in the area of 'Employment'. 3. The Act increased the reservation for persons with 'Benchmark Disabilities' in government jobs. 4. The quota was raised from the existing 3% to 4%. 5. This is intended to ensure better economic representation for the disabled, recognizing that systemic barriers often prevent them from competing on equal terms in the open job market.

**Final Answer:** 3% to 4%

**Answer: (B)**

Q15.

**Solution****Concept:**

The rise of 'Cooperative Societies' (especially in sugar and milk) in post-Independence India created new centers of power in rural areas, particularly in Western India.

**Solution:**

1. The cooperative movement allowed medium and large farmers to pool their resources, bypass middlemen, and set up their own processing units (like Sugar Factories). 2. This gave these farmers immense economic wealth. 3. Sociologically, this wealth was used to gain control over local politics—from Panchayats to the State Assembly. 4. In Maharashtra, this led to the consolidation of the 'Maratha' caste as a 'Dominant Caste'. 5. These groups became "political entrepreneurs" who used their economic base in cooperatives to influence state policy, exemplifying how a caste group can convert economic capital into political capital.

**Final Answer:** The 'Dominant Caste' as a formidable political and economic force.

**Answer: (B)**

Q16.

**Solution****Concept:**

The transition from a 'Customary' to a 'Contractual' economy is a significant structural change. The Jajmani system relied on the 'non-cash' exchange of services for agricultural produce.

**Solution:**

1. During the colonial era, the British introduced a unified 'Cash Economy' and demanded land revenue in cash. 2. This forced Jajmans (landowners) to sell their crops in the market to obtain money, rather than distributing them among the Kamins (service castes). 3. Simultaneously, Kamins started demanding cash for their services to buy essential market commodities. 4. This broke the hereditary, 'patron-client' relationship. The social bond, which involved ritual duties and social security (the Jajman taking care of the Kamin's family), was replaced by an impersonal market transaction. 5. This led to the 'proletarianization' of the service castes, as they became daily-wage laborers in a competitive market.

**Final Answer:** It transformed personal, lifelong service relations into impersonal, short-term contractual labor.

**Answer: (B)**



Q17.

**Solution****Concept:**

Communalism in India is distinct from 'Religiousness'. While the latter is about spiritual faith, the former is about using religion as a political weapon.

**Solution:**

1. Sociologists argue that Communalism is not a 'medieval' phenomenon but a 'modern' one, emerging during the colonial period due to the competition for state resources. 2. It involves the construction of a 'political identity' where members of a religious group are taught that they share common economic and political interests that are opposed to other groups. 3. It is a 'secular' pursuit (aiming for power, jobs, and representation) disguised in 'sacred' language. 4. This mobilization is often used by elite groups within the community to consolidate their own influence within the democratic framework.

**Final Answer:** Uses religious identity to mobilize people for modern secular goals like jobs and political power.

**Answer: (B)**

Q18.

**Solution****Concept:**

The Mandal Commission (1979) moved beyond purely economic definitions of backwardness to capture 'Social Backwardness' as a structural reality.

**Solution:**

1. The Commission identified that 'Backwardness' in India is not just about a lack of money but a lack of 'Social Capital'. 2. If a caste group was systematically excluded from the state bureaucracy (public employment), it indicated that they lacked the social networks and educational background necessary for mobility. 3. This 'lack of representation' was given specific points in the Commission's evaluation. 4. By doing this, the Commission acknowledged that certain groups face 'Institutional Exclusion' regardless of their individual income, which can only be corrected through affirmative action (reservations).

**Final Answer:** Historical exclusion from power is a form of 'social' disability that requires state intervention.

**Answer: (C)**



Q19.

**Solution****Concept:**

'McDonaldization' is a term used to describe how the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as of the rest of the world.

**Solution:**

1. George Ritzer identified four primary components of McDonaldization: Efficiency, Calculability, Predictability, and Control. 2. It implies that every social institution (including education, healthcare, and religion) is becoming standardized and 'rationalized' to maximize output and minimize cost. 3. While it increases speed and availability, it leads to the 'de-humanization' of social interactions and the loss of local, artisanal uniqueness. 4. In the context of globalization, it represents a form of 'Cultural Homogenization' where local diversity is sacrificed for a standardized, global model of consumption.

**Final Answer:** The dominance of efficiency, calculability, and predictability in social institutions.

**Answer: (B)**

Q20.

**Solution****Concept:**

Regional movements in India are often based on 'Relative Deprivation'. The Uttarakhand movement was unique in its 'Ecological-Regional' logic.

**Solution:**

1. The Jharkhand movement was rooted in 'Adivasi' ethnic identity and the struggle against 'Diku' (outsider) exploitation. 2. In contrast, the Uttarakhand movement (for a separate state out of Uttar Pradesh) was not primarily ethnic but 'geographic'. 3. People in the hills felt that the state government in the plains (Lucknow) did not understand the specific needs of the mountain ecology—such as different farming methods, road construction, and the protection of forest rights. 4. The movement argued that the resources of the hills were being extracted for the plains while the mountain people remained poor and underdeveloped. 5. This is a classic example of a 'Regionalist' movement based on the neglect of a specific 'Ecological Zone'.

**Final Answer:** Ecological concerns and the neglect of a 'hill-region' within a large plains-dominated state.

**Answer: (B)**



Q21.

**Solution****Concept:**

M.N. Srinivas categorized 'Westernisation' into different levels to explain how British influence permeated Indian society. 'Secondary Westernisation' refers to the broader institutional and structural changes.

**Solution:**

1. Srinivas distinguished between 'Primary' and 'Secondary' Westernisation. 2. 'Primary Westernisation' involves changes in the lifestyle of a small group of people who came into direct contact with the British (e.g., adoption of Western dress, food, and speech by the elite). 3. 'Secondary Westernisation' involves the introduction of modern 'Institutions' that affected the lives of even those who never saw a British person. 4. This includes the modern legal system (Indian Penal Code), the printing press, the postal system, and a standardized Western-style education system. 5. These institutions provided the 'Infrastructure' for modern Indian society and played a major role in the rise of the nationalist movement by providing a common language (English) and common legal frameworks.

**Final Answer:** The introduction of new institutions like legal codes, press, and educational systems.

**Answer: (B)**

Q22.

**Solution****Concept:**

The New Economic Policy of 1991 (Liberalisation, Privatisation, Globalisation) significantly altered the relationship between the state, the industry, and the working class.

**Solution:**

1. 'Disinvestment' refers to the state selling its stakes in Public Sector Undertakings to private entities. 2. For the labor class, this meant a shift from 'Public Employment' (which offered lifelong security and benefits) to 'Private Employment'. 3. This led to the 'Contractualisation' of labor, where permanent employees were replaced by workers on short-term contracts who have fewer legal protections and no pension benefits. 4. It weakened the bargaining power of 'Trade Unions', as private management prioritized flexibility and cost-cutting over labor welfare. 5. Consequently, it created a dual labor market: a small group of protected workers and a vast, growing group of 'Precarity' (unstable) workers.

**Final Answer:** The 'Contractualisation' of labor and the erosion of traditional labor union power.

**Answer: (B)**

Q23.

**Solution****Concept:**

Sanskritisation is a process of 'Cultural Mobility', but sociologists note that it is often contested and does not necessarily lead to 'Structural Mobility' (a change in actual rank).

**Solution:**

1. Sanskritisation involves a lower caste adopting the rituals of a higher caste to claim a higher status. 2. However, Assertion (A) is true because this claim is often 'rejected' by the established high-caste groups (the Dominant Castes). 3. Reason (R) is the correct explanation: the Dominant Caste uses its social and economic power to prevent lower castes from imitating them. 4. This can include social boycotts, physical violence, or the withdrawal of land-tenancy or credit. 5. Therefore, while a group may change its 'Culture', its 'Position' in the eyes of the village remains unchanged unless it also gains significant economic and political power.

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

**Answer: (A)**

Q24.

**Solution****Concept:**

In the decades following Independence, the Indian state adopted a model of 'Statism', characterized by the central role of the government in directing all aspects of national life.

**Solution:**

1. 'Statism' in India was rooted in the belief that only a strong state could modernize a traditional, impoverished society. 2. The state became the 'Primary Agent of Economic Production' through the Public Sector and the Five-Year Plans. 3. Simultaneously, it was the agent of 'Social Engineering', passing laws to abolish untouchability, reform personal laws, and redistribute land. 4. This meant that the 'Bureaucracy' became the most powerful institution in the country, and development was viewed as something 'delivered' by the state to the people, rather than something created by the community itself.

**Final Answer:** The state acting as the primary agent of both economic production and social engineering.

**Answer: (B)**



Q25.

**Solution****Concept:**

Kerala is famous in international demography for the 'Kerala Model of Development', which proves that high income is not a prerequisite for population stabilization.

**Solution:**

1. Most regions achieve low fertility (the final stage of transition) after significant industrialization and wealth creation (the 'Western' model). 2. Kerala achieved this while remaining a relatively poor, agrarian state. 3. The 'Anomaly' is explained by Kerala's high 'Social Development' indicators: near 100% literacy (especially female literacy), high healthcare access, and low infant mortality. 4. Sociologically, when women are educated and infants are likely to survive, families naturally choose to have fewer children. 5. This proves that 'Social Investment' can be just as effective as 'Economic Growth' in managing demographic transitions.

**Final Answer:** Social development, female literacy, and high healthcare access despite low industrial growth.

**Answer: (B)**

Q26.

**Solution****Concept:**

The 'Telangana Movement' (1946–51) was one of the most significant peasant uprisings in modern Indian history, directed against the feudal oppression of the Nizam of Hyderabad and his local intermediaries.

**Solution:**

1. In the Hyderabad State, the rural social structure was dominated by landlords known as 'Deshmukhs' and 'Jagirdars'. 2. These landlords extracted 'Vetti' from the peasantry. 3. 'Vetti' was a system of forced, unpaid labor where peasants and lower-caste groups were compelled to work on the landlord's land or in his house without any wages. 4. It also included the forced supply of goods like grain or livestock to the landlord. 5. The movement, led by the Communist Party of India (CPI), aimed to abolish this dehumanizing system and demand "Land to the Tiller." 6. The success of the movement in over 3,000 villages proved that organized peasant action could dismantle deeply entrenched feudal structures.

**Final Answer:** A system of forced, unpaid labor extracted by landlords (Deshmukhs).

**Answer: (B)**



Q27.

**Solution****Concept:**

Globalization has changed how goods are produced. The 'Global Commodity Chain' (GCC) refers to the international network of labor and production processes that result in a finished commodity.

**Solution:**

1. In the era of the 'New International Division of Labour', production is no longer concentrated in one place. 2. Large corporations in the Global North (developed countries) 'outsource' or 'offshore' the labor-intensive parts of production to the Global South (developing countries). 3. 'Sweatshops' are the physical manifestation of this process—factories where workers produce goods under poor conditions for very low wages. 4. This allows corporations to maximize profit by taking advantage of low labor costs and weak environmental or labor regulations in developing nations. 5. While the design and marketing are done in the West, the actual 'fragmented' production spans across borders, creating a chain where profit is concentrated at the top.

**Final Answer:** The decentralization of production to exploit low-cost, unorganized labor in developing nations.

**Answer: (B)**

Q28.

**Solution****Concept:**

Indian Secularism is based on the idea of 'Principled Distance' and the equal protection of all religions, summarized by the phrase 'Sarva Dharma Sambhava'.

**Solution:**

1. Unlike the 'Western model' (Total separation of state and religion) or the 'Theocratic model' (State-sponsored religion), the Indian model recognizes the presence of religion in public life. 2. 'Sarva Dharma Sambhava' means "All religions lead to the same goal" or "Equal respect for all religions." 3. In this framework, the state does not favor one religion over another and ensures that no religion is persecuted. 4. The state can intervene to reform social evils (like banning Sati or Untouchability) but must do so on the basis of constitutional principles that apply to all. 5. This ensures that in a 'Plural' society, diverse religious identities can coexist within a single national political framework.

**Final Answer:** Equal respect for all religions and the state's role in maintaining harmony between them.

**Answer: (B)**

Q29.

**Solution****Concept:**

The politics of terminology is a key part of the social movement for disabled rights. Language reflects how society views 'impairment' and 'difference'.

**Solution:**

1. Historically, terms used for the disabled were often derogatory or purely medical (e.g., 'handicapped' or 'crippled'). 2. The term 'Divyangjan' (meaning "people with divine limbs" or "divine body") was popularized by the Indian government to replace 'Viklang' (handicapped). 3. Sociologically, this is an attempt at 'identity-reframing'. 4. By using a term that suggests 'divinity' or 'special status', the movement aims to strip away the 'Stigma' and pity traditionally associated with disability. 5. The goal is to promote a 'dignified identity' that focuses on the person's humanity rather than their physical or mental limitations, encouraging social inclusion.

**Final Answer:** Remove the 'stigma' associated with disability by providing a dignified identity.

**Answer: (B)**

Q30.

**Solution****Concept:**

Land Reforms in India were intended to create a more egalitarian rural structure by breaking the monopoly of large landlords over land.

**Solution:**

1. 'Land Ceiling Acts' set a legal limit on the maximum amount of land an individual or family could own. 2. Any land above this ceiling was to be taken by the state and redistributed to landless laborers. 3. However, the reforms failed to bring 'Structural Change' in most states (except Kerala and West Bengal) due to the 'Benami' system. 4. Landlords 'transferred' the titles of their surplus land to their relatives, servants, or non-existent people on paper, while maintaining actual control and cultivation rights. 5. This 'evasion' of the law meant that very little land was actually available for redistribution, leaving the old power structure of the 'Dominant Castes' intact.

**Final Answer:** Because of the 'Benami' transfers where landlords kept land in the names of others.

**Answer: (B)**



Q31.

**Solution****Concept:**

The 'Glocal' process in mass media involves the local adaptation of global media formats or the global distribution of local cultural content. This bridges the gap between the village and the global stage.

**Solution:**

1. Mass media (especially digital and social media) acts as a 'Glocalizing' agent because it allows local cultures to be preserved while also being modernized for a global audience. 2. For instance, traditional folk music from rural India is now often remixed with global electronic beats and shared on platforms like YouTube or Spotify. 3. This process ensures that the 'Local' (the original folk content) survives the 'Global' (the standardized media format) by adapting to it. 4. Reason (R) correctly explains this by showing how local heritage is re-packaged to fit modern consumption patterns, thereby reaching a much wider, even international, audience while maintaining its local essence.

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

**Answer: (A)**

Q32.

**Solution****Concept:**

The Tribal Sub-Plan (TSP) is a budgetary mechanism introduced during the Fifth Five-Year Plan to ensure that the benefits of national development reach the tribal populations effectively.

**Solution:**

1. Historically, general development funds often failed to trickle down to remote tribal areas. 2. The TSP is a strategy where a specific percentage of the total plan outlay of a state or center is earmarked specifically for tribal development. 3. This percentage must be at least equal to the percentage of the tribal population in that specific state or the country. 4. These funds are used for tribal-specific needs like building schools in forests, protecting tribal land rights, and promoting tribal health and handicrafts. 5. It is a form of 'Financial Affirmative Action' meant to reduce the developmental gap between tribal and non-tribal regions.

**Final Answer:** That a specific proportion of the state's budget is directed toward the development of tribal areas.

**Answer: (B)**



Q33.

**Solution****Concept:**

Adam Smith's 'Invisible Hand' theory suggests that an unregulated market naturally leads to the best outcome for society. Sociologists, however, critique this 'rational-actor' model.

**Solution:**

1. The 'Invisible Hand' assumes a level playing field where everyone has equal information and equal opportunity to buy and sell. 2. Sociologists argue that the market is 'embedded' in social structures like caste, gender, and class. 3. In India, for example, a person from a marginalized caste may have the skill to sell a product but may lack the 'Social Capital' (networks) or access to credit that an upper-caste person has. 4. Therefore, the market often reproduces existing social inequalities rather than erasing them. The market is not 'neutral'; it is shaped by the power dynamics of the society it exists within.

**Final Answer:** Fails to account for how social inequalities (caste/gender) influence market access.

**Answer: (A)**

Q34.

**Solution****Concept:**

Secularisation is a process of social change where religious values and institutions lose their social significance and are replaced by non-religious (secular) ones.

**Solution:**

1. In a traditional 'Sacred-oriented' society, many decisions (marriage, occupation, law) are based on religious texts or divine authority. 2. As a society undergoes secularisation, it becomes 'Ratio-oriented' (Rational). This means decisions are increasingly based on logic, science, and human welfare rather than supernatural beliefs. 3. Secularisation involves the 'Differentiation' of society, where spheres like politics, education, and law become independent of religious control. 4. It is often a byproduct of urbanisation and westernisation, where diverse populations must interact based on common secular laws rather than individual religious customs.

**Final Answer:** Secularisation

**Answer: (B)**



Q35.

**Solution****Concept:**

Sociologists define social movements as a collective effort to bring about or resist change in society. They are distinct from temporary or disorganized forms of collective behavior.

**Solution:**

1. A 'Spontaneous Riot' or a sudden protest is short-lived, lacks a clear goal, and has no formal structure. 2. In contrast, a 'Social Movement' (like the Dalit movement or the Environmental movement) has a 'Sustained Duration'—it lasts for years or decades. 3. It requires an 'Organized Leadership' to coordinate activities and a 'Specific Ideology' to define the grievances and the vision for the future. 4. Social movements also use various 'Repertoires of Contention'—such as marches, petitions, and media campaigns—to achieve their goals, making them a structured political force in a democracy.

**Final Answer:** They have a sustained duration, an organized leadership, and a specific ideology.

**Answer: (B)**

Q36.

**Solution****Concept:**

Malthusian theory links the growth of population to the available means of subsistence, arguing that a lack of balance between the two leads to a decline in the general welfare and standard of living.

**Solution:**

1. Malthus observed that while food production increases at an arithmetic rate, population tends to grow at a much faster geometric rate. 2. In a competitive labor market, as the population increases, the supply of labor also increases. 3. According to the 'Iron Law of Wages' often associated with this school of thought, an oversupply of labor drives wages down toward the 'subsistence level'—the minimum required for a worker to survive. 4. Consequently, even if total national food production increases, the 'per-capita' share and the purchasing power of the average worker fall. 5. This leads to a decline in the 'Standard of Living' for the masses, which Malthus believed could only be corrected by preventive or positive checks.

**Final Answer:** The increase in labor supply drives down wages to the level of subsistence.

**Answer: (B)**



Q37.

**Solution****Concept:**

The interaction between globalization and local culture results in various outcomes. While some fear the loss of local culture, others point to the creation of new, hybrid cultural forms.

**Solution:**

1. 'Glocalization' describes how local cultural content is adapted to fit global media and consumer standards, or vice-versa. 2. When a local story or film (like 'The Great Indian Kitchen') is released on a global platform like Netflix, it retains its 'local content' but adopts a 'global form' of distribution and quality standards. 3. This process is sociologically known as 'Cultural Heterogenization' or 'Hybridization'. 4. It suggests that the world is not becoming purely uniform (Westernized); instead, global processes create 'new' cultural combinations that didn't exist before. 5. It highlights the agency of local cultures in negotiating with global forces to create a 'hybrid' identity.

**Final Answer:** Cultural Heterogenization or Hybridization

**Answer: (C)**

Q38.

**Solution****Concept:**

The 73rd and 74th Constitutional Amendments (1992) were aimed at decentralizing power in India and making local self-government a permanent feature of the Indian polity.

**Solution:**

1. Before these amendments, Panchayati Raj Institutions (PRIs) existed in various states but were often weak and irregular. 2. State governments could dissolve Panchayats at will or delay elections for decades. 3. By giving PRIs 'Constitutional Status', the amendments made it 'mandatory' for states to hold elections every five years and to provide them with specific funds and functional powers. 4. This ensures that local government is protected by the Constitution and is not subject to the 'whims' or political convenience of state-level politicians. 5. It was a step toward 'Deepening Democracy' by ensuring that power actually reaches the village level independently.

**Final Answer:** Local self-government is not dependent on the 'whims' of the state governments.

**Answer: (B)**



Q39.

**Solution****Concept:**

The 'Digital Divide' refers to the gap between those who have access to modern information and communication technology and those who do not.

**Solution:**

1. In a modern 'Information Society', access to the internet and digital tools is a prerequisite for education, jobs, and government services. 2. The Assertion (A) is true because those without digital access (the 'disconnected') are excluded from these opportunities, creating a new layer of inequality. 3. Reason (R) is the correct explanation: this divide is not random but follows existing social fault lines. 4. It is concentrated in 'Urban' areas and among 'High-income' groups, while rural areas and the poor (especially marginalized castes and women) are left behind. 5. This 'Digital Inequality' reinforces and magnifies older forms of social and economic exclusion.

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

**Answer: (A)**

Q40.

**Solution****Concept:**

The Jajmani system is debated among sociologists. While functionalists emphasize its 'integrative' role, conflict theorists focus on its 'exploitative' and 'coercive' nature.

**Solution:**

1. Critics like Thomas Beidelman argue that the Jajmani system was never a harmonious system of 'mutual benefit'. 2. They argue it was a mechanism for the landowning 'Dominant Castes' to extract labor from the lower 'Kamin' castes. 3. The Kamin was 'bonded' to the Jajman through hereditary debt and social sanctions. 4. Because the Jajman controlled the land—the only means of survival in a village—the Kamin had no 'Bargaining Power' and was forced to accept whatever payment (in kind) the Jajman offered. 5. Therefore, the system was a way of institutionalizing 'inequality' and ensuring a steady supply of cheap, subservient labor for the landlords.

**Final Answer:** The relationship is unequal, and the Kamin is forced into a state of 'Bonded Labour' with no bargaining power.

**Answer: (B)**



Q41.

**Solution**

**Concept:** G.S. Ghurye, a pioneer of Indian Sociology, held a distinct view on the identity of tribes in India, which contrasted with the British anthropological view of tribes as isolated "animists."

**Solution:** 1. Ghurye rejected the idea that tribes were a separate social category from the Hindu mainstream. 2. He famously described tribes as 'Backward Hindus' who had not yet been fully integrated into the complex caste hierarchy. 3. He believed that the adoption of Hindu customs (Hinduisation) was a natural and beneficial process of social integration. 4. This perspective advocated for the 'Assimilation' of tribes into the broader national culture, rather than keeping them in isolation or "protected" parks, which he viewed as a colonial attempt to keep India divided.

**Final Answer:** The natural integration of 'Backward Hindus' into the mainstream.

Answer: (B)

Q42.

**Solution**

**Concept:** The 'Weekly Haat' in tribal sociology is defined as a 'Social Frontier' because it marks the boundary and the point of contact between two different social and economic systems.

**Solution:** 1. For tribal communities residing in interior forests, the Haat is the only window to the non-tribal world. 2. It is the primary site of interaction with 'Dikus' (outsiders) like non-tribal traders, government officials, and moneylenders. 3. Sociologically, it is a frontier where the 'barter' logic of the tribe meets the 'cash' logic of the market. 4. It is also the site where cultural exchange and social news are shared among distant kin, but simultaneously where the tribal people are most vulnerable to exploitation by more market-savvy outsiders.

**Final Answer:** It is the primary site of interaction between tribal people and the 'Dikus' (outsiders).

Answer: (B)

Q43.

**Solution**

**Concept:** The Mandal Commission (1979) created a shift in Indian policy by defining 'Backwardness' through a sociological lens rather than a purely economic or individualistic one.

**Solution:** 1. The Commission argued that poverty in India is not an isolated phenomenon but is deeply rooted in the social structure. 2. It used 'Caste' as a proxy to identify 'Social and Educational Backwardness'. 3. This was controversial because it challenged the idea of individual 'merit' and economic-only criteria for reservations. 4. By focusing on caste, the Commission acknowledged that collective historical deprivation results in lack of access to power, which needs to be corrected through institutional quotas for specific social groups (OBCs).

**Final Answer:** Caste as a proxy for social and educational deprivation.

Answer: (B)



Q44.

**Solution**

**Concept:** The Demographic Transition Theory explains why populations grow at different rates during different stages of development.

**Solution:** 1. In Stage 1, birth and death rates are both high, leading to slow growth. 2. In Stage 2, which corresponds to early industrialization/modernization, the 'Death Rate' falls sharply due to better nutrition, sanitation, and medical care. 3. However, the 'Birth Rate' remains high because cultural norms regarding large families change very slowly. 4. The widening gap between high births and falling deaths leads to a rapid increase in population, termed a 'Population Explosion'. 5. Stabilization only begins in Stage 3, when birth rates also start to decline.

**Final Answer:** Birth rates remain high while Death rates fall sharply due to better health.

**Answer: (B)**

Q45.

**Solution**

**Concept:** The Narmada Bachao Andolan (NBA) is a hallmark of 'New Social Movements' in India, characterized by its diverse base and focus on sustainable development.

**Solution:** 1. Unlike earlier movements which were often single-issue or single-class based, the NBA created a massive 'coalition'. 2. It brought together marginalized Adivasis (tribals) whose lands were being submerged and farmers who feared displacement. 3. It also included urban environmentalists who raised technical concerns and global NGOs who brought international attention to human rights violations. 4. This combination of local 'grassroots' struggle and global 'networking' forced the state and global bodies like the World Bank to rethink the social costs of large-scale infrastructure projects.

**Final Answer:** A coalition of local tribals, farmers, environmentalists, and global NGOs.

**Answer: (B)**

Q46.

**Solution**

**Concept:** 'Structural Change' refers to a fundamental transformation in the social, economic, and political institutions of a society.

**Solution:** 1. Post-Independence rural India saw many cultural changes, but the most significant structural change was the transition in the agricultural economy. 2. For centuries, rural India was based on 'Subsistence Farming' (producing only for the family/village). 3. Land reforms and the Green Revolution catalyzed the shift to 'Commercial Agriculture', where production became market-oriented. 4. This was a structural change because it altered the relationship between castes (weakening the Jajmani system), changed land-ownership patterns, and linked the village directly to the national and global market.

**Final Answer:** The shift from subsistence farming to commercial, market-oriented agriculture.

**Answer: (A)**



Q47.

**Solution**

**Concept:** 'Glocalization' is a portmanteau of globalization and localization, describing the adaptation of global products to suit local contexts.

**Solution:** 1. Global corporations realize that a "one size fits all" strategy often fails in diverse markets like India. 2. Assertion (A) is true because companies 'localize' their global brands (e.g., McDonald's offering Paneer Tikka burgers). 3. Reason (R) is the correct explanation: the motive is 'profitability'. By respecting local dietary habits and cultural preferences, MNCs can capture a much larger share of the local market. 4. This proves that globalization is not just a one-way imposition but a process of negotiation and hybridization.

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

**Answer: (A)**

Q48.

**Solution**

**Concept:** The 73rd Constitutional Amendment Act (1992) is a landmark for political decentralization and social inclusion in India.

**Solution:** 1. While the Act established the three-tier Panchayati Raj system, its most radical social feature was the reservation for women. 2. It mandated that not less than 1/3 (33%) of the total seats in all Panchayats must be reserved for women. 3. This reservation also extends to the posts of chairpersons (Pradhans/Sarpanchs). 4. Sociologically, this was the first mass-level entry of women into formal political decision-making in India, aiming to break the male monopoly over rural power structures.

**Final Answer:** It mandated 33% reservation for women in all tiers of Panchayati Raj.

**Answer: (B)**

Q49.

**Solution**

**Concept:** 'Sanskritisation' is a key concept used to describe the process of cultural mobility in the traditional Indian caste hierarchy.

**Solution:** 1. The term was coined by M.N. Srinivas in his study of the Coorgs in South India. 2. He defined it as the process by which a 'low' caste or tribe group changes its customs, rituals, and ideology in the direction of a 'high' (twice-born) caste. 3. It was a groundbreaking concept because it challenged the British view that the caste system was 'static'. 4. Srinivas showed that the system allowed for 'positional change' within the hierarchy, even though the overall structure of the caste system remained intact.

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

**Answer: (B)**



Q50.

**Solution**

**Concept:** The 'Nation-State' is the standard political organization of the modern world, founded on a specific alignment of power and culture.

**Solution:** 1. In pre-modern times, empires often ruled over many cultures with no shared identity. 2. The modern 'Nation-State' assumes a 'Congruence'—a matching—between the 'State' (the sovereign political entity) and the 'Nation' (a group of people with a shared culture, history, or language). 3. The state claims legitimacy because it represents the "will" of the nation. 4. When this congruence is broken (e.g., when a minority group feels their culture is not represented by the state), it often leads to conflict or movements for secession.

**Final Answer:** The sovereign political unit and the cultural 'Nation'.

**Answer: (B)**



## Answer Key

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

