

CUET UG Sociology Sample Paper - 3

Duration: 1 Hour

Maximum Marks: 250

Instructions

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

Q1. According to the Malthusian Theory of Population, population grows in a geometric progression while means of subsistence grow in an arithmetic progression. In this context, which of the following is considered a 'Positive Check' by Malthus?

- (A) Late marriage
- (B) Celibacy
- (C) Famine
- (D) Moral restraint

Q2. The dependency ratio is a measure of the proportion of a population which is composed of dependents. A 'declining' dependency ratio in a nation like India is primarily an indicator of:

- (A) High infant mortality rates
- (B) An increase in the working-age population
- (C) A rise in the elderly population above 65 years
- (D) Low life expectancy

Q3. With reference to the classification of tribes in India, the 'Integrationist' view, as opposed to the 'Isolationist' view, argues that:



- (A) Tribes should be kept in 'National Parks' to preserve culture.
- (B) Tribal identity is a result of their interaction with the mainstream Hindu society.
- (C) Tribes are 'backward Hindus' who must be assimilated into the caste hierarchy.
- (D) Tribes should have complete autonomy over forest resources.

Q4. In the context of the 'Weekly Haat' in tribal economies, Alfred Gell argued that the market is not just an economic institution but also a social one because:

- (A) It is controlled entirely by the state.
- (B) It facilitates the reproduction of social hierarchies and kinship networks.
- (C) Prices are determined solely by global demand and supply.
- (D) It excludes the participation of non-tribal traders.

Q5. M.N. Srinivas's concept of 'Sanskritisation' refers to a process where a 'low' caste or tribe changes its customs and rituals in the direction of a high-born caste. This process is characterized by:

- (A) Structural change in the caste system.
- (B) Positional change for a particular group within the system.
- (C) Total rejection of the Varna hierarchy.
- (D) Economic revolution against the landed gentry.

Q6. The 'Mandal Commission' (1979) was significant in Indian politics for defining and identifying:

- (A) Scheduled Tribes in North-East India.
- (B) Socially and Educationally Backward Classes (SEBC).
- (C) Religious minorities eligible for separate electorates.
- (D) Families living below the poverty line.



- Q7.** Article 17 of the Indian Constitution is a revolutionary provision that:
- (A) Provides for the reservation of seats in Panchayats.
 - (B) Abolishes the practice of 'Untouchability' and forbids its practice in any form.
 - (C) Guarantees the right to practice and propagate any religion.
 - (D) Protects the linguistic interests of minorities.
- Q8.** The concept of 'Glocalization', often discussed in the context of Globalization, refers to:
- (A) The total replacement of local culture by global culture.
 - (B) The blending of global market trends with local cultural contexts.
 - (C) The ban on international brands to protect local artisans.
 - (D) The migration of rural labor to global cities.
- Q9.** The 73rd Constitutional Amendment Act (1992) aimed at strengthening the Panchayati Raj system. Which of the following is a mandatory provision under this Act?
- (A) Direct elections to the post of Chairperson at the district level.
 - (B) 33% reservation for women in all elected positions.
 - (C) Granting of judicial powers to Gram Sabhas.
 - (D) Right to recall elected representatives.
- Q10.** The 'Green Revolution' in India, while increasing food grain production, led to 'social inequalities' because:
- (A) It was implemented only in the hilly regions of the south.
 - (B) Only large farmers could afford the expensive HYV seeds and fertilizers.
 - (C) It resulted in the total abolition of the Zamindari system.



(D) It encouraged the use of organic farming techniques.

Q11. The 'Chipko Movement' is a classic example of an environmental movement that also addressed:

(A) Urban housing rights.

(B) The livelihood rights of local women against commercial logging.

(C) The demand for a separate Gorkhaland state.

(D) The promotion of heavy industrialization in Uttarakhand.

Q12. According to the 'Demographic Transition Theory', a society in the 'Third Stage' is characterized by:

(A) High birth rate and high death rate.

(B) High birth rate and declining death rate.

(C) Low birth rate and low death rate.

(D) Declining birth rate and high death rate.

Q13. The 'Dalit Panther Movement' (1972) emerged in Maharashtra as a response to:

(A) British colonial land revenue policies.

(B) Continued caste-based violence and the failure of existing political parties.

(C) The implementation of the GST regime.

(D) The demand for the privatization of education.

Q14. The 'Tebhaga Movement' in Bengal (1946-47) was a peasant struggle where the sharecroppers demanded:

(A) Total ownership of the land they tilled.

(B) Two-thirds share of the produce for themselves instead of half.

(C) Abolition of all taxes on salt.

(D) Free supply of irrigation water from the state.



- Q15.** What did the sociologist M.N. Srinivas mean by the term 'Dominant Caste'?
- (A) Any caste that belongs to the Brahmin Varna.
 - (B) A caste that has a large population, owns land, and wields political power in a region.
 - (C) A caste that is officially recognized as 'Scheduled' by the President.
 - (D) A caste that strictly follows Western lifestyles and values.
- Q16.** The 'Dependency Ratio' is often used by demographers to identify the economic burden on the productive population. If a country has a very high 'child dependency ratio', it most likely indicates that:
- (A) The country has successfully completed the demographic transition.
 - (B) The country is in the early stages of the demographic transition with high birth rates.
 - (C) The working-age population is migrating out of the country.
 - (D) Life expectancy at birth is exceptionally high.
- Q17.** In his analysis of the 'Indian Market', social scientist Carol Upadhyia argues that the software industry in India has created a 'transnational class'. This process of 'Globalisation of Culture' is characterized by:
- (A) A return to traditional caste-based occupations.
 - (B) The emergence of a work culture that mirrors global standards while maintaining local social networks.
 - (C) The total disappearance of regional languages in the workplace.
 - (D) State-mandated restriction on foreign direct investment.
- Q18.** Sociologists distinguish between 'Varna' and 'Jati'. Which of the following statements correctly identifies a hard distinction between the two?
- (A) Varna is a local classification, while Jati is an all-India pan-Indian hierarchy.



- (B) Jati is a fixed four-fold classification, while Varna consists of thousands of regional groups.
- (C) Varna is a theoretical four-fold division, while Jati represents the actual endogamous social groups.
- (D) There is no distinction; both terms are used interchangeably in all sociological contexts.

Q19. The 'National Family Planning Programme' was renamed as the 'Family Welfare Programme' in 1977 primarily because:

- (A) To include the elderly in the demographic policy.
- (B) To move away from the coercive methods (like forced sterilizations) used during the Emergency.
- (C) To encourage a higher birth rate in rural areas.
- (D) The previous name was linguistically difficult for the rural masses to understand.

Q20. According to the 'Colonial Impact' on Indian cities, the 'dual nature' of colonial urbanisation was reflected in the creation of:

- (A) Smart Cities and Villages.
- (B) White Towns for Europeans and Black Towns for the native population.
- (C) Industrial zones and Special Economic Zones.
- (D) Religious centers and Administrative capitals.

Q21. In the context of 'Social Movements', how is a 'Redemptive Movement' different from a 'Reformist Movement'?

- (A) Redemptive movements seek to change the entire social system, while reformist movements do not.
- (B) Redemptive movements focus on changing the individual's inner consciousness, while reformist movements target specific social norms.



- (C) Reformist movements always use violent means, whereas redemptive movements are peaceful.
- (D) There is no difference; both aim for revolutionary structural changes.

Q22. The 'Rights of Persons with Disabilities Act, 2016' replaced the 1995 Act and expanded the number of recognized disabilities from 7 to:

- (A) 10
- (B) 15
- (C) 21
- (D) 30

Q23. Modernization theory often assumes that with industrialization, the 'Nuclear Family' will replace the 'Extended Family'. However, in India, sociologists find that:

- (A) Joint families have completely disappeared in urban areas.
- (B) Extended family networks often persist and provide support even in urban/industrial settings.
- (C) People have reverted to tribal kinship patterns.
- (D) The state has banned the formation of joint families.

Q24. The concept of 'Othering' in the study of communalism refers to:

- (A) The process of integrating different religious groups into one nation.
- (B) Creating a negative identity of a different group to define one's own superior identity.
- (C) The movement of people from one religion to another.
- (D) The economic cooperation between different minority communities.

Q25. Who among the following sociologists used the term 'Internal Colonialism' to describe the exploitation of tribal areas by the mainstream national economy?



- (A) M.N. Srinivas
- (B) G.S. Ghurye
- (C) S.C. Dube
- (D) Various scholars analyzing the 'Tribe-State' conflict.

Q26. The 'Narmada Bachao Andolan' is unique because it shifted the debate of development from purely economic growth to:

- (A) The creation of more urban slums.
- (B) The social and environmental costs of 'Big Dams' and displacement of tribes.
- (C) The promotion of nuclear energy.
- (D) The increase of the defense budget.

Q27. Which constitutional amendment is known for providing constitutional status to Urban Local Bodies (Municipalities)?

- (A) 72nd Amendment
- (B) 73rd Amendment
- (C) 74th Amendment
- (D) 42nd Amendment

Q28. In sociological terms, 'Minority' is defined not just by numerical strength but primarily by:

- (A) The language they speak.
- (B) Their lack of access to power and social resources.
- (C) Their physical appearance and dress code.
- (D) The region they inhabit.

Q29. The 'Green Revolution' primarily benefited the 'Middle Castes' in rural India. Sociologists argue this led to the rise of:



- (A) The New Middle Class in IT sectors.
- (B) The 'Bullock Capitalists' or politically powerful agrarian castes.
- (C) The Landless Labour Union.
- (D) The urban industrial elite.

Q30. What is 'Sultana's Dream', written by Rokeya Sakhawat Hossain, considered significant for in Indian feminist history?

- (A) It was a cookbook for traditional Bengali households.
- (B) It was a futuristic feminist utopia where gender roles were reversed.
- (C) It was a legal document demanding voting rights.
- (D) It was a religious text supporting the Purdah system.

Q31. The 'Structural Change' brought by British Colonialism in India essentially meant:

- (A) Only a change in the fashion and food habits of Indians.
- (B) Fundamental changes in the economy, polity, and administrative institutions.
- (C) A total return to the Vedic social order.
- (D) The complete end of the caste system.

Q32. Secularism in the Indian context, as opposed to the Western model, implies:

- (A) The total separation of state and religion.
- (B) Equal respect for all religions (Sarva Dharma Sambhava) and state intervention for social reform.
- (C) The state having its own official religion.
- (D) The banning of all religious processions in public.

Q33. The term 'Ghettoisation', often used in the context of communalism, refers to:



- (A) The rapid urbanization of a city center.
- (B) The concentration of a specific community in a particular area due to social or physical insecurity.
- (C) The building of high-rise luxury apartments.
- (D) The migration of students to foreign universities.

Q34. In the context of 'Liberalisation' (1991 reforms), the 'disinvestment' of public sector units meant:

- (A) Increasing government control over all factories.
- (B) The sale of government shares in public enterprises to private parties.
- (C) Total closure of all government schools.
- (D) Nationalization of private banks.

Q35. The 'Self-Respect Movement' in South India, led by E. V. Ramaswamy (Periyar), primarily aimed at:

- (A) Re-establishing the supremacy of the Brahmins.
- (B) Challenging the caste hierarchy and religious dominance while promoting Dravidian identity.
- (C) Promoting the use of Hindi in the South.
- (D) Supporting the British Raj against the Congress.

Q36. How does 'Migration' affect the 'Dependency Ratio' of the rural areas from which people leave?

- (A) It decreases the dependency ratio.
- (B) It increases the dependency ratio as the elderly and children are left behind.
- (C) It has no impact on demography.
- (D) It leads to a decrease in the number of elderly people.



- Q37.** The 'Peasant Movement' in Telangana (1946-51) was directed against:
- (A) The rule of the British Crown in North India.
 - (B) The feudal exploitation by the Nizam of Hyderabad and his local landlords.
 - (C) The implementation of the Five-Year Plans.
 - (D) The entry of multinational companies in the retail sector.
- Q38.** What is the sociological significance of 'The Right to Information Act (2005)'?
- (A) It provides free internet to all citizens.
 - (B) It empowers civil society to hold the state accountable and ensures transparency.
 - (C) It restricts the media from reporting on political issues.
 - (D) It allows only government officials to access data.
- Q39.** The 'Stree Purush Tulana' (A Comparison Between Women and Men), written by Tarabai Shinde, is famous for:
- (A) Defending the traditional role of women in the 19th century.
 - (B) A fierce critique of the double standards of patriarchal society and the treatment of widows.
 - (C) Promoting the Sati system.
 - (D) Describing the life of women in the Mughal court.
- Q40.** The concept of 'Social Capital' in a modern market economy refers to:
- (A) The amount of money a person has in their bank account.
 - (B) The networks of relationships and trust that help people find jobs and conduct business.
 - (C) The machinery and buildings owned by a corporation.
 - (D) The tax paid by the citizens to the government.



- Q41.** The term 'Sanskritisation' was criticized by some sociologists because it implies that the culture of the 'upper' castes is superior to that of the 'lower' castes. Which of the following is another major criticism of this concept?
- (A) It ignores the fact that lower castes have no culture of their own.
 - (B) It suggests that positional change leads to structural change in the caste system.
 - (C) It overlooks the 'Dalitisation' or 'De-Sanskritisation' processes occurring in some regions.
 - (D) It only applies to the Brahmin varna and no other high-born groups.
- Q42.** With the advent of Globalization, the 'Public Sphere' has been transformed by mass media. According to Habermas, the 'Public Sphere' is a space where:
- (A) Only government officials can discuss state policies.
 - (B) Private individuals come together as a public to discuss matters of general interest.
 - (C) Corporations advertise their products to passive consumers.
 - (D) Religious leaders dictate the moral code of the nation.
- Q43.** The 'Narmada Bachao Andolan' is often categorized as a 'New Social Movement'. What is a distinguishing characteristic of 'New' Social Movements compared to 'Old' ones?
- (A) They are only concerned with the economic redistribution of wealth.
 - (B) They focus on quality of life, identity, and environmental issues rather than just class interests.
 - (C) they are always led by political parties seeking to win elections.
 - (D) They do not use any form of non-violent protest.
- Q44.** In the context of 'Tribal Identity', the 'Jharkhand Movement' was unique because it united diverse tribal groups under a common identity based on:



- (A) Their shared religion of Christianity.
- (B) Their shared status as 'Adivasis' and the exploitation of their land by 'Dikus' (outsiders).
- (C) Their desire to merge with the state of West Bengal.
- (D) Their support for the British colonial administration.

Q45. The 'Indian Coffee House' is often cited in sociology as a site that fostered 'Modernity' because:

- (A) It served only Western-style food.
- (B) It was a space for intellectual exchange, political debate, and the formation of public opinion.
- (C) It was owned by the British government.
- (D) It excluded the participation of students and youth.

Q46. The 'Aitken's Law' or 'The Law of the Press' in the context of Globalization refers to the idea that:

- (A) Media is always controlled by the local government.
- (B) News flows primarily from the 'Core' (developed nations) to the 'Periphery' (developing nations).
- (C) Every citizen has a right to free internet.
- (D) Print media will never be replaced by digital media.

Q47. The 'Beti Bachao, Beti Padhao' scheme was launched primarily to address which demographic crisis in India?

- (A) High maternal mortality rates.
- (B) The declining Child Sex Ratio (CSR).
- (C) Low literacy among adult women in urban areas.
- (D) The high rate of female migration to foreign countries.



- Q48.** In sociological terms, 'Social Exclusion' is considered involuntary because:
- (A) People choose to live in isolated communities to preserve their culture.
 - (B) It is practiced by the state alone and not by the society.
 - (C) It is a result of structural features of society that deny certain groups access to opportunities.
 - (D) It only happens to people who do not want to work.
- Q49.** The 'Right to Education Act (2009)' made education a Fundamental Right for children in the age group of:
- (A) 3 to 10 years
 - (B) 5 to 14 years
 - (C) 6 to 14 years
 - (D) 6 to 18 years
- Q50.** The concept of 'Westernisation', as defined by M.N. Srinivas, includes the adoption of:
- (A) Only Western clothes and food habits.
 - (B) Western technology, institutions, and values like egalitarianism and secularism.
 - (C) The English language while retaining all traditional caste prejudices.
 - (D) Only the Christian religion.



Detailed Solutions**Q1.****Solution****Concept:**

Thomas Robert Malthus, in his 'Essay on the Principle of Population', argued that population increases at a much faster rate (geometric progression: 2, 4, 8, 16...) than the food supply (arithmetic progression: 1, 2, 3, 4...). To correct this imbalance, he proposed two types of checks:

1. Preventive Checks: Man-made measures like celibacy, late marriage, and moral restraint.
2. Positive Checks: Nature-imposed events that increase the death rate.

Solution:

1. Malthus categorized 'Positive Checks' as those that shorten the human lifespan through natural disasters or social calamities.
2. Famine is a direct result of the lack of food supply meeting the needs of a bloated population, leading to mass mortality.
3. Options like Late marriage, Celibacy, and Moral restraint are considered 'Preventive Checks' as they aim to reduce the birth rate through human agency.
4. Therefore, among the given choices, Famine is the only natural/positive check that reduces population size by increasing deaths.

Final Answer: Famine is the 'Positive Check' identified by Malthus to reduce population.

Answer: (C)

Q2.**Solution****Concept:**

The dependency ratio is the ratio of the non-working population (children under 15 and elderly over 64) to the working-age population (15–64 years). A lower or declining dependency ratio indicates that there are more people in the productive age group compared to those they need to support.

Solution:

1. India is currently experiencing a 'demographic dividend', where the proportion of the population in the 15–64 age bracket is increasing.
2. When the working-age population increases, the mathematical value of the dependency ratio falls (since the denominator increases).
3. This is not caused by high infant mortality (which would decrease the number of children but is a negative indicator) or an increase in the elderly (which would increase the ratio).
4. A declining ratio is a significant economic opportunity because it implies a larger potential workforce contributing to growth.

Final Answer: A declining dependency ratio indicates an increase in the working-age population.

Answer: (B)



Q3.

Solution**Concept:**

The tribal policy in India has seen a debate between two schools of thought: 1. Isolationists (Protectionists): Led by Verrier Elwin, they believed tribes should be protected from the corrupting influence of outsiders and kept in 'National Parks'. 2. Integrationists: Led by G.S. Ghurye, they argued that tribes are not distinct isolated entities but rather 'Backward Hindus' who have been in constant contact with the mainstream.

Solution:

1. The Integrationist view posits that tribal societies have historically interacted with Hindu society, adopting many of its traits. 2. G.S. Ghurye famously referred to them as 'Backward Hindus' to emphasize that their problems were similar to other backward classes and that they should be integrated into the broader social fabric. 3. Option (C) accurately reflects this position by highlighting the view of tribes as part of the Hindu social continuum rather than isolated 'noble savages'.

Final Answer: The Integrationist view argues that tribes are 'backward Hindus' who should be integrated.

Answer: (C)

Q4.

Solution**Concept:**

Sociologists and anthropologists view markets not just as sites of price-fixing and commodity exchange, but as social institutions where social relationships are formed and reinforced.

Solution:

1. Alfred Gell, through his study of the Dhorai market in central India, observed that the 'Weekly Haat' serves as a meeting ground for different castes and tribes. 2. It is a space where kinship ties are maintained, marriages are negotiated, and the social hierarchy (who sits where, who sells what) is displayed. 3. It is not 'controlled entirely by the state', nor is it driven 'solely by global demand' in its traditional form. 4. Therefore, its significance lies in facilitating the reproduction of social and kinship networks.

Final Answer: The market is a social institution because it facilitates the reproduction of social hierarchies and kinship networks.

Answer: (B)

Q5.

Solution**Concept:**

M.N. Srinivas introduced 'Sanskritisation' to explain the process of social mobility in the traditional Indian caste structure. It involves a 'low' caste adopting the vegetarianism, teetotalism, and rituals of a 'twice-born' (Dvija) caste.

Solution:

1. Sanskritisation leads to a change in the status of a specific caste group relative to others. 2. Crucially, Srinivas noted that this is a 'positional change'—meaning a group moves up, but the 'structure' of the caste system itself remains unchanged. 3. It does not lead to 'structural change' (like the abolition of caste) because the hierarchy still exists; only the players within the hierarchy shift positions. 4. It is distinct from Westernisation, which involves adopting secular and scientific values.

Final Answer: Sanskritisation results in positional change for a particular group within the system.

Answer: (B)

Q6.

Solution**Concept:**

The Second Backward Classes Commission, popularly known as the Mandal Commission, was established in India in 1979 by the Janata Party government under Prime Minister Morarji Desai. Its primary mandate was to identify the social or educational backwardness of various castes in India and suggest measures for their advancement.

Solution:

1. Unlike the Scheduled Castes (SC) and Scheduled Tribes (ST) which were already identified in the Constitution, there was a vast group of other castes facing historical disadvantage. 2. The Commission, headed by B.P. Mandal, used 11 social, economic, and educational indicators to determine backwardness. 3. It identified 3,743 different castes as belonging to the "Other Backward Classes" (OBC) or Socially and Educationally Backward Classes (SEBC). 4. The most famous recommendation of the commission was the 27% reservation in central government jobs and educational institutions for these identified classes.

Final Answer: The Mandal Commission identified the Socially and Educationally Backward Classes (SEBC).

Answer: (B)



Q7.

Solution**Concept:**

The Constitution of India contains several provisions to ensure social justice and equality. Article 17 is unique because it is one of the few fundamental rights that is absolute and specifically targets a traditional social evil rooted in the caste system.

Solution:

1. 'Untouchability' is a practice where certain groups were excluded from social interaction, religious places, and public facilities based on their birth. 2. Article 17 does not just "discourage" the practice; it explicitly "abolishes" it. 3. Furthermore, it states that the enforcement of any disability arising out of 'Untouchability' shall be an offence punishable in accordance with the law. 4. This article works in tandem with the Protection of Civil Rights Act, 1955, and the SC/ST (Prevention of Atrocities) Act, 1989, to provide a legal framework against caste-based discrimination.

Final Answer: Article 17 abolishes the practice of 'Untouchability' in any form.

Answer: (B)

Q8.

Solution**Concept:**

The term 'Glocalization' is a portmanteau of 'Globalization' and 'Localization'. It was popularized by the sociologist Roland Robertson to describe how global products or cultural trends are adapted to suit local conditions, tastes, or laws.

Solution:

1. Globalization is often feared as a process of 'Homogenization' (everyone becoming the same). However, glocalization proves that the local culture is resilient. 2. A classic example is a global fast-food chain like McDonald's introducing the 'McAloo Tikki' burger specifically for the Indian market to cater to local vegetarian preferences. 3. This process involves a complex negotiation where the global brand gains local acceptance by respecting or incorporating local cultural nuances. 4. Therefore, it is neither a total replacement of culture nor a ban on brands, but a hybrid blending of the two.

Final Answer: Glocalization refers to the blending of global market trends with local cultural contexts.

Answer: (B)



Q9.

Solution**Concept:**

The 73rd Constitutional Amendment Act, 1992, gave constitutional status to Panchayati Raj Institutions (PRIs). It divided the provisions into two categories: 'Mandatory' (compulsory for all states) and 'Voluntary' (at the discretion of state legislatures).

Solution:

1. One of the most transformative mandatory provisions of the Act was the reservation of seats for women. 2. The Act stipulates that not less than one-third (33%) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women. 3. This reservation also applies to the offices of Chairpersons at the village, intermediate, and district levels. 4. While some states have since increased this to 50%, the 33% threshold remains the constitutional mandatory minimum.

Final Answer: The mandatory provision is the 33% reservation for women in all elected positions.

Answer: (B)

Q10.

Solution**Concept:**

The Green Revolution, started in the late 1960s, introduced High-Yielding Variety (HYV) seeds, chemical fertilizers, and controlled irrigation primarily for wheat and rice production. While it made India self-sufficient in food, it had significant social side-effects.

Solution:

1. The "package" required for the Green Revolution (seeds, tractors, pesticides, tubewells) was highly capital-intensive. 2. Large landowners had the capital to invest and thus reaped huge profits, leading to a further accumulation of wealth. 3. Small and marginal farmers often had to borrow money at high interest rates to compete, leading to debt traps and displacement from their land. 4. This resulted in "inter-class inequality" (rich farmers getting richer) and "inter-regional inequality" (Punjab and Haryana prospering while other states lagged).

Final Answer: Inequalities arose because only large farmers could afford the expensive inputs required.

Answer: (B)



Q11.

Solution**Concept:**

The Chipko Movement, which began in the early 1970s in the Uttarakhand Himalayas, is often cited as one of the world's most famous environmental movements. While its immediate goal was to stop commercial logging, it was deeply rooted in the socio-economic realities of the local hill communities.

Solution:

1. The movement was a response to the government's decision to allot forest land to a sports goods manufacturer while denying local villagers the right to use wood for making agricultural tools. 2. Women played a pivotal role because they were the primary gatherers of fuel, fodder, and water; they realized that deforestation led to floods and landslides that destroyed their homes and livelihoods. 3. Therefore, it wasn't just a "save the trees" campaign in an abstract sense; it was a struggle for 'Livelihood Rights' and the recognition of local people's authority over their natural resources. 4. It demonstrated a unique "eco-feminist" perspective where the protection of nature was seen as inseparable from the survival of the community.

Final Answer: The Chipko Movement addressed the livelihood rights of local women against commercial logging.

Answer: (B)

Q12.

Solution**Concept:**

The Theory of Demographic Transition describes how the population of a country changes over time as it develops from an agrarian to an industrial society. It typically consists of three (or sometimes four/five) stages based on the relationship between birth rates and death rates.

Solution:

1. Stage 1 (Primitive): High birth and high death rates (slow population growth). 2. Stage 2 (Transition): High birth rates but rapidly falling death rates due to better health/sanitation (population explosion). 3. Stage 3 (Developed): Both birth and death rates are low, leading to a stable or slowly growing population. 4. The 'Third Stage' represents a society that has achieved a high level of literacy, urbanization, and industrialization, where families consciously choose to have fewer children.

Final Answer: The 'Third Stage' is characterized by low birth rates and low death rates.

Answer: (C)

Q13.

Solution**Concept:**

The Dalit Panthers was a revolutionary organization founded by Namdeo Dhasal and J.V. Pawar in Mumbai in 1972. Inspired by the Black Panther Party in the United States, it represented a shift from the traditional, legalistic approach to Dalit rights to a more militant and assertive stance.

Solution:

1. Despite constitutional guarantees and the work of leaders like Dr. B.R. Ambedkar, Dalits in post-independence India continued to face extreme physical violence and social boycotts in rural areas. 2. The younger generation of educated Dalits felt that existing mainstream political parties were too moderate and ineffective in stopping these "atrocities." 3. The movement used literature, poetry, and street protests to challenge the "varna" system and the state's apathy toward the marginalized. 4. It was a direct response to the specific failure of the political and social system to protect Dalit lives and dignity.

Final Answer: The movement emerged as a response to caste-based violence and the failure of existing political parties.

Answer: (B)

Q14.

Solution**Concept:**

The Tebhaga Movement was a significant militant campaign initiated in Bengal by the Kisan Sabha (the peasants' front of the Communist Party of India) just before independence.

Solution:

1. In the traditional 'Adhiari' system, sharecroppers (Bargadars) gave half of their harvest to the landlords (Jotedars). 2. The Flood Commission had recommended that sharecroppers should keep a larger portion of the crop, but this was not implemented. 3. The peasants raised the slogan 'Tebhaga chai' (we want two-thirds), demanding that the landlord's share be reduced to one-third, leaving two-thirds for the tiller. 4. This was a struggle for economic justice and a fairer distribution of agricultural produce rather than a demand for full land ownership at that specific stage.

Final Answer: The sharecroppers demanded two-thirds share of the produce for themselves.

Answer: (B)

Q15.

Solution**Concept:**

The term 'Dominant Caste' was coined by M.N. Srinivas to understand the power dynamics in rural Indian society. He argued that it is not always the Brahmins who hold the most power at the village level.

Solution:

1. For a caste to be 'dominant', Srinivas identified four key criteria: a) Numerical strength (large population in the area). b) Economic power (ownership of a significant portion of arable land). c) Political power (influence in local governance). d) High ritual status (though not necessarily at the top of the varna hierarchy). 2. Common examples include the Jats in Punjab, the Vokkaligas in Karnataka, or the Yadavs in Bihar and UP. 3. This concept shifted the focus from ritual status to the "secular" factors that determine who actually controls the social and economic life of a village.

Final Answer: A dominant caste is one that has a large population, owns land, and wields political power in a region.

Answer: (B)

Q16.

Solution**Concept:**

The dependency ratio is divided into two parts: child dependency (ages 0-14) and old-age dependency (ages 65+). A high child dependency ratio means that there is a large population of young people who are not yet in the workforce, requiring significant investment in education and healthcare.

Solution:

1. In the Demographic Transition Model, Stage 2 is characterized by a rapid decline in death rates (due to better health) while birth rates remain high. 2. This creates a "bottom-heavy" population pyramid with a very large number of children. 3. Therefore, a high child dependency ratio is a hallmark of a country in the early or mid-transitional stage of development. 4. Countries that have completed the transition (Stage 3/4) usually have low birth rates and, consequently, a low child dependency ratio.

Final Answer: A high child dependency ratio indicates the country is in the early stages of demographic transition with high birth rates.

Answer: (B)



Q17.

Solution**Concept:**

Carol Upadhy and other sociologists have studied how economic globalization (especially in the IT sector) influences culture. They argue that globalization does not simply replace local culture but creates new "transnational" identities.

Solution:

1. IT workers in India often work for global clients, following global time zones and professional etiquettes (Westernisation). 2. However, these workers do not abandon their local social identities; they often use their traditional caste or family networks to enter these industries and maintain social ties. 3. This creates a "globalized" work culture that is a hybrid of international professional standards and persistent local social structures. 4. This is a clear example of how global economic processes are "embedded" in local social realities.

Final Answer: It is characterized by a work culture that mirrors global standards while maintaining local social networks.

Answer: (B)

Q18.

Solution**Concept:**

While often confused, Varna and Jati represent different levels of the Indian social hierarchy. Varna is the classical, scriptural division of society, while Jati represents the lived reality of the caste system.

Solution:

1. Varna is a four-fold classification (Brahmin, Kshatriya, Vaishya, Shudra) that is recognized across India (all-India level). 2. Jati, on the other hand, refers to thousands of endogamous (marrying within) regional groups. Jatis are local and can vary significantly from one state to another. 3. While Varna provides a theoretical framework for the hierarchy, Jati is the social unit where actual social interaction, marriage, and occupation were historically determined. 4. Option (C) correctly identifies Varna as the theoretical model and Jati as the actual social group.

Final Answer: Varna is a theoretical four-fold division, while Jati represents the actual endogamous social groups.

Answer: (C)



Q19.

Solution**Concept:**

The National Family Planning Programme (1952) was the first of its kind in the world. However, its implementation faced a major crisis during the National Emergency (1975-77).

Solution:

1. During the Emergency, the government used coercive measures, including forced vasectomies, to meet population control targets. 2. This led to widespread public anger and a total loss of trust in the term "Family Planning." 3. After the Emergency, the new government renamed it the "Family Welfare Programme" to signal a shift toward a voluntary, holistic approach that included maternal and child health rather than just birth control. 4. This was a strategic move to regain public trust and move away from the dark history of state coercion.

Final Answer: The change was to move away from coercive methods used during the Emergency.

Answer: (B)

Q20.

Solution**Concept:**

Colonial urbanisation was not just an economic process; it was a spatial manifestation of racial and political dominance. British town planning in India was designed to keep the rulers and the ruled separate.

Solution:

1. The British created segregated residential areas in major port cities like Madras, Calcutta, and Bombay. 2. "White Towns" were developed for the European population, characterized by wide roads, gardens, and bungalows (and later Cantonments). 3. "Black Towns" were the congested, unplanned areas where the native Indian population lived. 4. This spatial segregation ensured the safety and health of the British while reinforcing the racial hierarchy of the colonial state.

Final Answer: The dual nature was reflected in the creation of White Towns and Black Towns.

Answer: (B)



Q21.

Solution**Concept:**

Social movements are categorized by sociologists (like David Aberle) based on the scope of change they seek. A Redemptive movement aims to bring about a total change in the individual's personal life or consciousness, whereas a Reformist movement seeks to change specific aspects of the social or political structure.

Solution:

1. Redemptive movements (often religious or spiritual) believe that by transforming the inner self, the world will eventually change. Examples include certain Bhakti cults or modern spiritual organizations. 2. Reformist movements, such as the movement for the Right to Information (RTI) or the movement against Sati, accept the existing social system but want to fix specific "glitches" or injustices within it. 3. Revolutionary movements, by contrast, seek to overthrow the entire system. 4. Therefore, the primary distinction between Redemptive and Reformist lies in the target of change: the individual's "inner being" versus "social norms/policies."

Final Answer: Redemptive movements focus on changing the individual's inner consciousness, while reformist movements target specific social norms.

Answer: (B)

Q22.

Solution**Concept:**

The Rights of Persons with Disabilities (RPwD) Act, 2016, was a landmark legislation that shifted the perspective on disability from a "medical" model to a "human rights" based model, aligning with the UN Convention on the Rights of Persons with Disabilities.

Solution:

1. The previous 1995 Act recognized only 7 categories of disabilities (blindness, low vision, leprosy cured, hearing impairment, locomotor disability, mental retardation, and mental illness). 2. The 2016 Act significantly expanded this list to 21 categories to include conditions like Parkinson's disease, Acid Attack victims, Thalassemia, Hemophilia, Sickle Cell Disease, and Learning Disabilities. 3. This expansion ensures that a much wider group of marginalized individuals can access reservations in jobs/education and other government benefits. 4. The Act also increased the reservation for persons with benchmark disabilities in public sector jobs from 3

Final Answer: The number of recognized disabilities was expanded from 7 to 21.

Answer: (C)

Q23.

Solution**Concept:**

Industrialization and Urbanization were traditionally thought to lead to the inevitable breakdown of the joint or extended family into the "Nuclear Family" (husband, wife, and children). This is known as the "Functionalist" view of family change.

Solution:

1. In the Indian context, sociologists like I.P. Desai and A.M. Shah have found that the reality is more complex. 2. Even when people move to cities and live in nuclear households, they maintain deep "functional" ties with their extended kin in villages or other cities. 3. These networks provide financial help during crises, assistance in finding jobs (social capital), and support during rituals/marriages. 4. Thus, while the "residential" unit may become nuclear, the "jointness" of the family often persists as a social and emotional network.

Final Answer: Extended family networks often persist and provide support even in urban/industrial settings.

Answer: (B)

Q24.

Solution**Concept:**

Communalism is not just about religious faith; it is a political ideology that uses religion to create social divisions. "Othering" is a psychological and sociological tool used in this process.

Solution:

1. "Othering" involves defining one's own group (the 'In-group') as the standard or "superior" and depicting another group (the 'Out-group' or 'Other') as fundamentally different, alien, or threatening. 2. In communal politics, this often involves spreading stereotypes or myths about the "Other" to justify exclusion or conflict. 3. By creating a negative identity for the "Other," the communal ideologue strengthens the solidarity of their own group. 4. This process is essential for the mobilization of people along religious lines for political gain.

Final Answer: Othering refers to creating a negative identity of a different group to define one's own superior identity.

Answer: (B)



Q25.

Solution**Concept:**

Internal Colonialism is a term used to describe a situation where a specific region or group within a nation-state is exploited by the dominant centers of power in a manner similar to how colonial powers exploited their colonies.

Solution:

1. This concept is frequently applied to the "Tribal Belt" of Central India (Jharkhand, Chhattisgarh, Odisha). 2. While these areas are rich in mineral resources and forests, the wealth is extracted for national industrial growth, while the local tribal populations remain impoverished and displaced. 3. The local people face the "costs" of development (loss of land and culture), while the "benefits" go to the urban centers and large corporations. 4. Various scholars in Subaltern Studies and Tribal Sociology use this lens to explain why tribal social movements often demand autonomy or separate statehood.

Final Answer: The term is used by scholars to describe the exploitation of tribal areas by the mainstream national economy.

Answer: (D)

Q26.

Solution**Concept:**

The Narmada Bachao Andolan (NBA) began in the mid-1980s as a protest against the construction of a series of large dams across the Narmada River. It transformed from a struggle for better rehabilitation into a fundamental critique of the prevailing model of development.

Solution:

1. Historically, large dams were seen as "temples of modern India," symbolizing progress and irrigation potential. 2. The NBA, led by activists like Medha Patkar, highlighted that these projects caused massive displacement of tribal (Adivasi) and peasant populations who were never adequately compensated or resettled. 3. The movement argued that "Big Development" often ignores environmental sustainability and the human rights of the most vulnerable sections of society. 4. It forced global institutions like the World Bank to withdraw funding and compelled the Indian state to rethink the balance between industrial needs and social/ecological justice.

Final Answer: The NBA shifted the debate to the social and environmental costs of 'Big Dams' and displacement.

Answer: (B)



Q27.

Solution**Concept:**

While the 73rd Amendment focused on rural local governance (Panchayats), the 74th Amendment focused on urban areas. Both were passed in 1992 to decentralize power and give constitutional validity to local self-government.

Solution:

1. The 74th Constitutional Amendment Act provided for the establishment of three types of Municipalities: Nagar Panchayats for transitional areas, Municipal Councils for smaller urban areas, and Municipal Corporations for larger urban areas. 2. It introduced the 12th Schedule to the Constitution, which lists 18 functional items that fall under the jurisdiction of municipalities. 3. Like the 73rd Amendment, it also mandated the reservation of one-third of seats for women and proportional reservation for SCs and STs. 4. This amendment was crucial for ensuring that urban development is managed by elected local representatives rather than solely by state-appointed bureaucrats.

Final Answer: The 74th Amendment provided constitutional status to Urban Local Bodies (Municipalities).

Answer: (C)

Q28.

Solution**Concept:**

In sociology, the term 'Minority' is not purely a mathematical or statistical concept. It is a relational concept that describes the status of a group in terms of power dynamics within a society.

Solution:

1. A group might be small in number but hold all the power (e.g., White people in Apartheid South Africa). Such a group is not a "sociological minority." 2. A minority group is defined by its lack of "social power"—meaning it faces discrimination, exclusion, or has limited access to resources (wealth, prestige, and political influence) compared to the "dominant" group. 3. Minorities often share a collective sense of solidarity due to their shared experience of being marginalized. 4. Therefore, the defining characteristic is the unequal distribution of power and social resources, not just the population count.

Final Answer: Minority is primarily defined by a lack of access to power and social resources.

Answer: (B)



Q29.

Solution**Concept:**

The Green Revolution created a new class of wealthy farmers in rural India, especially in regions like Punjab, Haryana, and Western UP. This group, mostly from the "Middle Castes" or "Other Backward Classes," gained significant economic and political clout.

Solution:

1. Sociologist Lloyd Rudolph and Susanne Rudolph used the term 'Bullock Capitalists' to describe these self-employed, small-to-medium-scale farmers who owned land and used modern inputs. 2. These farmers were not as wealthy as the old feudal landlords (Zamindars), but they were wealthy enough to invest in their own agriculture and did not rely on manual labor for others. 3. Because they belonged to "Intermediate Castes" (like Jats, Yadavs, or Kurmis), their economic rise translated into political power, allowing them to dominate regional politics and form powerful lobby groups. 4. This shift moved the center of rural power away from the traditional upper-caste elite.

Final Answer: The rise of 'Bullock Capitalists' refers to the politically and economically empowered agrarian middle castes.

Answer: (B)

Q30.

Solution**Concept:**

'Sultana's Dream' is a landmark piece of literature written in 1905 by Begum Rokeya Sakhawat Hossain. It is one of the earliest examples of feminist science fiction in India.

Solution:

1. The story describes a dream where the protagonist visits "Ladyland," a utopian society where gender roles are completely reversed. 2. In this world, women run the government, conduct scientific research, and control the public sphere, while men are kept in "Mardana" (seclusion), similar to the "Purdah" system imposed on women at that time. 3. Rokeya used this satire to critique the patriarchal restrictions on women's education and freedom in colonial India. 4. It is significant because it challenged the idea that women were naturally inferior and imagined a world based on female intelligence and peace.

Final Answer: It was a futuristic feminist utopia where gender roles were reversed.

Answer: (B)

Q31.

Solution**Concept:**

Sociologists distinguish between 'Cultural Change' (changes in values, beliefs, and fashions) and 'Structural Change' (fundamental shifts in the organization of social institutions like the economy, law, and administration). British colonialism was primarily a force of structural change.

Solution:

1. Before colonialism, India had a traditional economy based on land and local handicrafts. The British introduced a capitalist market economy linked to global trade. 2. They established a new legal framework (Common Law), a centralized bureaucracy (Indian Civil Service), and a modern education system. 3. These were not just superficial changes; they altered how land was owned (Ryotwari/Zamindari systems) and how power was exercised. 4. While cultural changes (like Westernization) did happen, the "Structural Change" refers to these deep-rooted institutional shifts that reorganized Indian society into a modern colonial state.

Final Answer: Structural change meant fundamental changes in the economy, polity, and administrative institutions.

Answer: (B)

Q32.

Solution**Concept:**

Western secularism is often defined as the "strict separation" of Church and State (the state does not interfere in religion, and religion does not interfere in the state). However, the Indian model of secularism is unique due to India's deep religious diversity.

Solution:

1. Indian secularism is based on the principle of 'Sarva Dharma Sambhava', which means "equal respect for all religions." 2. Unlike the Western model, the Indian state is not strictly separate; it can and does intervene in religious matters to promote social justice (e.g., abolishing Untouchability or enacting personal laws). 3. The state provides support to religious minorities to run their own educational institutions (Article 30). 4. Thus, it is a "principled distance" rather than a total wall of separation, allowing the state to treat all religions equally while working toward reform.

Final Answer: Indian secularism implies equal respect for all religions and state intervention for social reform.

Answer: (B)

Q33.

Solution**Concept:**

The term 'Ghettoisation' is derived from the word "ghetto," which historically referred to the restricted quarters of European cities where Jewish people were forced to live. In modern sociology, it describes a specific pattern of urban segregation.

Solution:

1. Ghettoisation occurs when a specific community (usually a minority or marginalized group) is pushed into a particular neighborhood. 2. This is often not by choice, but due to social exclusion, discrimination in the housing market, or a collective sense of fear and insecurity following communal riots. 3. These areas often suffer from neglect by municipal authorities, leading to poor infrastructure, but they provide a sense of "safety in numbers" for the community. 4. This process further deepens the social distance between different communities, as they no longer live in mixed, shared spaces.

Final Answer: Ghettoisation refers to the concentration of a community in a particular area due to social or physical insecurity.

Answer: (B)

Q34.

Solution**Concept:**

The New Economic Policy of 1991 introduced Liberalisation, Privatisation, and Globalisation (LPG). 'Disinvestment' is a key component of the Privatisation strategy.

Solution:

1. During the era of the "license-permit raj," the government owned and operated a vast number of Public Sector Undertakings (PSUs). 2. Disinvestment involves the government selling a portion of its equity (shares) in these PSUs to the public or private investors. 3. The goal is to reduce the fiscal burden on the state, improve the efficiency of these units through private management, and raise funds for social welfare programs. 4. It is different from 'Nationalization', which is when the government takes over private companies (as happened with banks in 1969).

Final Answer: Disinvestment meant the sale of government shares in public enterprises to private parties.

Answer: (B)



Q35.

Solution**Concept:**

The Self-Respect Movement (Swayam Mariyadai Iyakkam) was a radical social movement started by E.V. Ramaswamy (popularly known as Periyar) in Tamil Nadu in 1925.

Solution:

1. The movement was a fierce critique of the Brahminical hegemony and the caste system that relegated non-Brahmins to a lower status. 2. Periyar argued that "self-respect" was more important than "self-rule" (independence), because political freedom was meaningless if social slavery to the caste system continued. 3. The movement promoted 'Self-Respect Marriages' (conducted without Brahmin priests) and fought for the rights of women and the marginalized. 4. It laid the foundation for the Dravidian identity and shifted the political landscape of South India toward social justice and rationalism.

Final Answer: The movement aimed at challenging the caste hierarchy and religious dominance while promoting Dravidian identity.

Answer: (B)

Q36.

Solution**Concept:**

Migration, particularly rural-to-urban migration, is often "age-selective" and "gender-selective." In India, it is primarily the working-age males (15–59 years) who migrate to cities in search of employment, leaving behind specific demographics in the village.

Solution:

1. The dependency ratio is calculated as the ratio of the "dependent" population (children and elderly) to the "productive" population (working age). 2. When the working-age population leaves the village, the denominator of this ratio decreases, while the number of dependents (the numerator) remains the same or becomes proportionally larger. 3. This creates a "feminization" of agriculture and an "aging" rural population, where the burden of care and labor falls on those left behind. 4. Consequently, the statistical dependency ratio in the sending (rural) areas increases significantly, making the remaining population more vulnerable.

Final Answer: Migration increases the dependency ratio in rural areas as the elderly and children are left behind.

Answer: (B)



Q37.

Solution**Concept:**

The Telangana Movement (1946–51) was one of the most intense peasant insurrections in modern Indian history. It was a struggle against the oppressive feudal system prevalent in the princely state of Hyderabad under the Nizam.

Solution:

1. The movement was spearheaded by the Communist Party of India and the Andhra Mahasabha.
2. The primary targets were the 'Deshmukhs' and 'Jagirdars' (landlords) who practiced 'Vetti' (forced labor) and illegal exactions from the peasantry.
3. Peasants fought against the extreme concentration of land in the hands of a few and the brutal exploitation by the Nizam's administration.
4. During the peak of the movement, "Gram Swaraj" was established in thousands of villages, where land was redistributed to the tillers before the movement was eventually suppressed.

Final Answer: The movement was directed against the feudal exploitation by the Nizam of Hyderabad and his local landlords.

Answer: (B)

Q38.

Solution**Concept:**

The Right to Information (RTI) Act, passed in 2005, is considered a milestone in Indian democracy. It shifted the relationship between the citizen and the state from one of "subject and ruler" to "informed citizen and accountable government."

Solution:

1. Sociologically, the RTI is a tool for "Social Audit." It allows ordinary citizens to question the state's actions and the use of public funds.
2. It breaks the "culture of secrecy" that was a hallmark of the colonial-era Official Secrets Act.
3. By making government records accessible, it empowers civil society organizations and individuals to fight corruption and ensure that welfare schemes (like MGNREGA) reach the intended beneficiaries.
4. It is a prime example of a 'Social Movement' (the Mazdoor Kisan Shakti Sangathan) successfully translating into a formal legal right.

Final Answer: The RTI empowers civil society to hold the state accountable and ensures transparency.

Answer: (B)



Q39.

Solution**Concept:**

Tarabai Shinde was a feminist activist who published 'Stree Purush Tulana' in 1882. This text is considered one of the first major feminist critiques of patriarchal society in India.

Solution:

1. Shinde wrote the book in response to the harsh treatment and public vilification of a young Brahmin widow who had been sentenced to death for infanticide. 2. The text is a scathing comparison that exposes the double standards of the time: men were allowed numerous freedoms and second marriages, while widows were forced into a life of austerity and social death. 3. She challenged the religious scriptures used to justify the subordination of women and questioned why "virtue" was expected only from women and not from men. 4. Her work remains a foundational text for understanding the intersection of caste and patriarchy in 19th-century India.

Final Answer: The book is famous for its fierce critique of the double standards of patriarchal society and the treatment of widows.

Answer: (B)

Q40.

Solution**Concept:**

While 'Financial Capital' refers to money and 'Physical Capital' refers to assets, 'Social Capital' is a concept developed by sociologists like Pierre Bourdieu and James Coleman to explain how social networks have economic value.

Solution:

1. Social capital consists of the resources available to an individual through their membership in a group (caste, kinship, alumni networks, or professional associations). 2. In a market economy, social capital helps in "reducing transaction costs." For example, a businessperson might get a loan or a contract more easily because they are trusted within a specific social network. 3. It plays a crucial role in job seeking (the "hidden job market") and entrepreneurship, where trust and shared norms facilitate cooperation. 4. However, it can also be exclusionary, as those without the "right" social connections (like the marginalized) find it harder to enter certain economic spheres.

Final Answer: Social capital refers to the networks of relationships and trust that help people find jobs and conduct business.

Answer: (B)

Q41.

Solution**Concept:**

While Sanskritisation was a seminal concept by M.N. Srinivas to explain social mobility, it has faced several academic critiques. One major critique is that it assumes a 'unidirectional' flow of culture, where 'lower' groups always want to imitate 'higher' groups.

Solution:

1. Critics argue that Srinivas's model is 'elitist' because it portrays Brahmanical customs as the only desirable goal for mobility. 2. It ignores the counter-process where upper castes might adopt the cultural practices of lower castes (sometimes called 'De-Sanskritisation' or 'Dalitisation'). 3. Furthermore, in many parts of India, particularly among Dalits, there is a conscious rejection of the Varna hierarchy altogether in favor of an independent identity (like the Buddhist conversion movement). 4. Therefore, the concept is criticized for overlooking these complex, non-linear cultural shifts that do not follow the Brahmanical path.

Final Answer: A major criticism is that it overlooks 'Dalitisation' or 'De-Sanskritisation' processes.

Answer: (C)

Q42.

Solution**Concept:**

The 'Public Sphere' is a concept developed by the German sociologist Jürgen Habermas. It refers to a domain of social life where individuals can come together to freely discuss and identify societal problems, and through that discussion, influence political action.

Solution:

1. Historically, the public sphere emerged in coffee houses, salons, and through the print media (newspapers). 2. It is distinct from the 'Private Sphere' (family/home) and the 'State' (government institutions). 3. The ideal public sphere is based on 'communicative rationality,' where the strength of an argument matters more than the social status of the person speaking. 4. In the modern era, mass media and the internet have expanded this sphere, though Habermas warned about its 'reification' by corporate interests.

Final Answer: The Public Sphere is a space where private individuals come together to discuss matters of general interest.

Answer: (B)

Q43.

Solution**Concept:**

Sociologists distinguish between 'Old' social movements (which were primarily class-based, like labor unions or peasant revolts seeking economic gain) and 'New' social movements (NSMs).

Solution:

1. NSMs emerged in the late 20th century and are often 'post-materialist'. 2. They focus on issues like environmental protection (Chipko, NBA), gender equality, peace, and human rights. 3. Instead of just asking "who gets what" (economic distribution), they ask "how should we live" (quality of life) and "who are we" (identity). 4. These movements often have a decentralized structure and are not necessarily linked to a single political party or a single social class.

Final Answer: New Social Movements focus on quality of life, identity, and environmental issues.

Answer: (B)

Q44.

Solution**Concept:**

The Jharkhand movement, which eventually led to the creation of the state in 2000, was a long-standing struggle for tribal autonomy and protection against exploitation.

Solution:

1. The region was rich in minerals, but the tribal population (Santhals, Mundas, Oraons, etc.) felt that they were not benefiting from industrialization. 2. The movement successfully bridged the gap between different tribes and even some non-tribal residents by creating a common 'Jharkhandi' identity. 3. This identity was defined in opposition to the 'Dikus'—a term used for outsiders (landlords, moneylenders, and contractors) who were seen as exploiters. 4. The movement was a struggle for 'Jal, Jangal, Jameen' (Water, Forest, Land) and political self-determination.

Final Answer: The movement united tribes based on their shared 'Adivasi' status and exploitation by 'Dikus'.

Answer: (B)



Q45.

Solution**Concept:**

Spaces like the 'Indian Coffee House' (found in cities like Kolkata, Delhi, and Bangalore) played a crucial role in the social and political history of modern India, serving as centers for the 'Public Sphere'.

Solution:

1. These venues provided a democratized space where students, journalists, artists, and politicians could meet over inexpensive coffee. 2. They were hubs for 'discursive' democracy, where different ideologies (Marxism, Liberalism, Nationalism) were debated openly. 3. This culture of debate helped in the formation of public opinion and the questioning of the state, especially during critical periods like the independence movement and the Emergency. 4. Thus, it is a sociological example of how a commercial space can become a vital social institution for modernity.

Final Answer: It was significant as a space for intellectual exchange, political debate, and public opinion.

Answer: (B)

Q46.

Solution**Concept:**

In the study of Globalisation and Mass Media, sociologists analyze the direction and volume of information flow. 'Aitken's Law' (often discussed alongside concepts of Cultural Imperialism) addresses the imbalance in global communication.

Solution:

1. Globalization has not created an equal exchange of information; instead, a few large media conglomerates based in developed nations (the 'Core') dominate the global market. 2. The 'Law of the Press' suggests that news, entertainment, and cultural values flow predominantly from these powerful Western centers to the developing world (the 'Periphery'). 3. This leads to a situation where people in developing nations know more about Western politics and culture than their own neighbors' affairs. 4. This imbalance is a central theme in the critique of "Media Imperialism," where global media is seen as a tool for maintaining the hegemony of developed nations.

Final Answer: The law refers to the idea that news flows primarily from the 'Core' to the 'Periphery'.

Answer: (B)



Q47.

Solution**Concept:**

Demographic trends in India have revealed a disturbing decline in the Child Sex Ratio (CSR), which is the number of girls per 1000 boys in the 0–6 age group. This is largely due to the preference for male children and the misuse of diagnostic technology.

Solution:

1. The 2011 Census showed that the CSR had dropped to 919, the lowest since independence. 2. The 'Beti Bachao, Beti Padhao' (Save the Daughter, Educate the Daughter) scheme was launched in 2015 to tackle this "diminishing number of girls." 3. It aims to prevent gender-biased sex-selective elimination and ensure the survival, protection, and education of the girl child. 4. By focusing on districts with the lowest sex ratios, the policy seeks to change deep-rooted patriarchal mindsets and empower women through literacy.

Final Answer: The scheme was launched primarily to address the declining Child Sex Ratio (CSR).

Answer: (B)

Q48.

Solution**Concept:**

Social Exclusion refers to the ways in which individuals or groups are cut off from full involvement in the wider society. It is a systematic process rather than an accidental one.

Solution:

1. Social exclusion is considered 'involuntary' because it is not a choice made by the excluded individuals (like a hermit choosing to live in a cave). 2. It is embedded in the 'social structure'—the laws, customs, and economic systems that automatically prevent certain groups (based on caste, race, or disability) from accessing the same resources as others. 3. For example, a Dalit person might be excluded from a village well not because they want to be, but because the social "rules" of the community prevent their entry. 4. Therefore, it is a forced condition where the society creates barriers that deny people the opportunity to participate in economic, social, and political life.

Final Answer: It is involuntary because it is a result of structural features of society that deny access to opportunities.

Answer: (C)



Q49.

Solution**Concept:**

The Right of Children to Free and Compulsory Education (RTE) Act, 2009, represents the formal legal implementation of Article 21-A of the Indian Constitution.

Solution:

1. The Act makes it a legal obligation of the state to provide free and compulsory education to every child in a specific age bracket. 2. This bracket is defined as 6 to 14 years, covering elementary education from Class 1 to Class 8. 3. It also mandates a 25% reservation for children from economically weaker sections (EWS) in private unaided schools. 4. While there are discussions to expand this range (under the New Education Policy 2020), the 2009 Act specifically focuses on the 6–14 age group to ensure basic foundational literacy for all citizens.

Final Answer: The RTE Act made education a Fundamental Right for children in the age group of 6 to 14 years.

Answer: (C)

Q50.

Solution**Concept:**

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

Solution:

1. Srinivas emphasized that Westernisation is more than just "imitation" of Western lifestyle (clothing or food). 2. It includes 'structural' changes, such as the introduction of new institutions (parliamentary democracy, courts, newspapers) and 'cultural' changes in values. 3. A key feature of Westernisation is the adoption of 'Humanitarianism' and 'Rationalism'—values that advocate for the welfare of all humans regardless of caste or creed. 4. It also involves the use of modern technology and the scientific method to understand the world, which often conflicts with traditional superstitious beliefs.

Final Answer: Westernisation includes the adoption of Western technology, institutions, and values like egalitarianism and secularism.

Answer: (B)



Answer Key

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

