

CUET UG Sociology Sample Paper - 4

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 Malthusian theory suggests a 'preventive check' to population growth which differs from 'positive checks' by being based on human agency. Which of the following is an example of a preventive check that Malthus advocated to avoid the 'great cycle of misery'?

- (A) Widespread epidemics
- (B) Moral restraint and celibacy
- (C) Occurrences of catastrophic floods
- (D) Increased mortality due to war

Q2. In the context of the Demographic Transition Theory, India is often described as being in a state of 'Demographic Dividend'. This specific phase is characterized by which of the following quantitative shifts in the population structure?

- (A) A sharp rise in the dependency ratio due to increased longevity
- (B) A bulge in the working-age population relative to the non-working age groups
- (C) A return to Stage 1 where birth and death rates are both high
- (D) A decrease in the urban-to-rural migration flow

Q3. The 'Dependency Ratio' is a critical indicator of economic burden. If a nation experiences a 'bulge' in its population pyramid between the ages of 0-14,



what is the most likely long-term sociological implication for its social security systems?

- (A) A reduction in the need for primary education infrastructure
- (B) An immediate increase in the tax revenue from the labor force
- (C) A high 'youth dependency' requiring massive investment in human capital
- (D) A decline in the overall Crude Birth Rate

Q4. Sociologist G.S. Ghurye challenged the 'Isolationist' view of tribal identity. His 'Integrationist' perspective argued that tribes should be viewed not as separate entities but as:

- (A) Noble savages untouched by civilization
- (B) Backward Hindus who share a cultural continuum with the caste society
- (C) Geographically isolated communities that must remain in National Parks
- (D) Purely political constructs created by the British Census

Q5. In the study of markets as social institutions, the 'Weekly Haat' in tribal areas like Bastar is significant because it facilitates 'social reproduction'. According to Alfred Gell, this means the market primarily functions to:

- (A) Maximize profit through global price indexing
- (B) Maintain and display kinship networks and social hierarchies
- (C) Replace traditional barter systems with digital currency
- (D) Isolate tribal traders from the influence of non-tribal 'Dikus'

Q6. M.N. Srinivas distinguished between 'Varna' and 'Jati'. While Varna is a theoretical four-fold classification, Jati is characterized as:

- (A) A pan-Indian rigid category with only four divisions
- (B) An endogamous, local unit with thousands of regional variations
- (C) A system that allows for total structural mobility across the country



(D) A concept that has become irrelevant in the post-liberalization era

Q7. Article 17 of the Indian Constitution is considered a landmark in social legislation. Its primary objective is to abolish which specific social disability rooted in the caste hierarchy?

- (A) The practice of Begar (forced labor)
- (B) The practice of Untouchability in any form
- (C) The reservation of seats in higher education
- (D) The prohibition of inter-caste marriages

Q8. The Mandal Commission (1979) utilized specific indicators to identify the 'Socially and Educationally Backward Classes' (SEBC). Which of the following was a key criterion used by the commission?

- (A) Religious affiliation of the household
- (B) Possession of land and participation in manual labor
- (C) Proficiency in the English language
- (D) History of migration to urban metropolitan areas

Q9. The 'Rights of Persons with Disabilities Act, 2016' shifted the paradigm from a medical model to a rights-based model. It increased the number of recognized disabilities to 21. Which of the following was newly included in this list?

- (A) Blindness and Low Vision
- (B) Acid Attack Victims and Parkinson's Disease
- (C) Leprosy Cured persons
- (D) Locomotor Disability

Q10. In the context of 'Unity in Diversity', the Indian model of Secularism is often described as 'Sarva Dharma Sambhava'. This differs from the Western model because the Indian state:



- (A) Maintains a strict and total wall of separation from all religious affairs
- (B) Can intervene in religious practices to promote social reform and equality
- (C) Recognizes a state religion while tolerating minorities
- (D) Prohibits the display of any religious symbols in the public sphere

Q11. M.N. Srinivas's concept of 'Westernisation' involves more than just the imitation of Western clothing. It refers to a fundamental shift toward values like:

- (A) Religious fundamentalism and traditionalism
- (B) Humanitarianism and Rationalism
- (C) The strengthening of the Jajmani system
- (D) The total rejection of parliamentary democracy

Q12. The 73rd Constitutional Amendment Act made certain provisions mandatory for all states. Which of the following is a 'Mandatory Provision' regarding the composition of Panchayats?

- (A) Granting of financial autonomy to levy all local taxes
- (B) Reservation of one-third of seats for women in all positions
- (C) Direct election of the Chairperson at the District level
- (D) Providing laptops to all Gram Panchayat members

Q13. The 'Green Revolution' led to the rise of a specific class of farmers in regions like Punjab and Western UP. Sociologists often refer to these politically powerful agrarian groups as:

- (A) The Proletariat
- (B) Bullock Capitalists
- (C) The Zamindari Elite
- (D) Transnational Professionals
- (E)



- Q14.** The 'Narmada Bachao Andolan' is categorized as a 'New Social Movement'. Unlike 'Old' movements, it focuses on which of the following non-class issues?
- (A) Demand for higher wages for factory workers
 - (B) Ecological sustainability and the rights of displaced indigenous people
 - (C) The nationalization of private banks
 - (D) The establishment of a separate political party for farmers
- Q15.** The process of 'Glocalization' in the era of Globalization is best exemplified by:
- (A) The complete disappearance of local languages in favor of Global English
 - (B) The adaptation of global brands (like a McAloo Tikki burger) to suit local cultural tastes
 - (C) The ban on international media to protect indigenous culture
 - (D) The migration of rural labor to work in local agricultural sectors only
- Q16.** According to the 'Mandal Commission' report, what was the estimated percentage of the Indian population (excluding SCs and STs) that belonged to the Other Backward Classes (OBCs), forming the basis for the 27% reservation recommendation?
- (A) 33%
 - (B) 52%
 - (C) 41%
 - (D) 22%
- Q17.** In the context of 'Structural Change' during British colonialism, the process of 'De-industrialization' in the 19th century India primarily referred to:
- (A) The sudden closure of modern steel plants in Jamshedpur
 - (B) The decline of traditional handloom and handicraft sectors due to British machine-made goods



- (C) The migration of British capitalists from India to Africa
- (D) The total ban on the export of raw cotton from India

Q18. The 'Chamar Reform Movement' led by the Adi-Dharmis in Punjab is an example of a social movement attempting to redefine identity. This movement primarily rejected which aspect of the Brahmanical hierarchy?

- (A) The use of Punjabi as a medium of instruction
- (B) The idea of ritual purity and pollution associated with their traditional occupation
- (C) The introduction of the Green Revolution in the region
- (D) The secular laws provided by the British administration

Q19. Which of the following best describes the 'Weekly Haat' in a sociological sense, moving beyond a simple economic transaction point?

- (A) A place where the State collects income tax from tribal villagers
- (B) A 'Total Social Institution' where economic, kinship, and political ties intersect
- (C) A modern supermarket chain introduced by global corporations
- (D) A digital marketplace where goods are traded through crypto-currency

Q20. The 74th Constitutional Amendment Act is significant for 'Urban Local Bodies'. It mandated the creation of 'Ward Committees' in municipalities having a population of:

- (A) 10 Lakh or more
- (B) 3 Lakh or more
- (C) 50,000 or more
- (D) 1 Lakh or more



- Q21.** Under the impact of Liberalization since 1991, the Indian economy witnessed the rise of 'Contract Farming'. Sociologists argue that this system often leads to:
- (A) The total empowerment of small farmers over multinational corporations
 - (B) The 'Disguised Proletarianization' of farmers who lose control over the production process
 - (C) The complete abolition of the use of chemical pesticides
 - (D) A return to the traditional Jajmani system of exchange
- Q22.** In the 'Chipko Movement', the act of hugging trees was not just a romantic gesture but a political statement against which specific colonial-era policy that continued in post-independent India?
- (A) The Permanent Settlement of land revenue
 - (B) The commercial exploitation of forests by outside contractors sanctioned by the state
 - (C) The ban on the use of modern tractors in hilly terrains
 - (D) The mandatory cultivation of Indigo by the local peasantry
- Q23.** The concept of the 'Nation-State' assumes a 'one-to-one' relationship between a state and a nation. However, sociologists argue that India is a 'State-Nation'. This distinction is based on:
- (A) India having a single official language for the entire population
 - (B) India's ability to accommodate multiple cultural, linguistic, and religious identities within a single democratic framework
 - (C) The total absence of any minority groups within its borders
 - (D) The implementation of a mandatory state religion
- Q24.** The 'Dalit Panther Movement' of the 1970s in Maharashtra drew its ideological inspiration from which international movement?



- (A) The Suffragette Movement in the UK
- (B) The Black Panther Movement in the USA
- (C) The French Revolution's Reign of Terror
- (D) The Meiji Restoration in Japan

Q25. Sanskritisation as a process of social mobility is often criticized by Dalit intellectuals because:

- (A) It encourages the use of English as a primary language
- (B) It accepts the premise of the caste hierarchy and merely seeks a higher position within it
- (C) It completely destroys the Varna system in a single generation
- (D) It forbids the practice of any religious rituals

Q26. The 'Tebhaga Movement' in Bengal (1946-47) was a significant peasant struggle. The primary demand of the sharecroppers (Bargadars) was:

- (A) The total abolition of the British Monarchy
- (B) To keep two-thirds of the harvest for themselves instead of half
- (C) The right to work in urban jute mills instead of fields
- (D) The provision of free electricity for irrigation

Q27. Which of the following is an example of 'Cultural Diversity' posing a challenge to the idea of a 'Homogenous Nation'?

- (A) The universal use of the ₹ symbol across all states
- (B) Regional movements demanding the recognition of local languages under the 8th Schedule
- (C) The centralized planning of the Union Budget
- (D) The existence of a single National Anthem



- Q28.** In the context of Rural Society, the 'Jajmani System' was characterized by which of the following social arrangements?
- (A) Purely cash-based transactions between strangers in a city
 - (B) Non-market, hereditary exchange of services between 'Patrons' and 'Service Castes'
 - (C) The auctioning of farmland to the highest bidder by the government
 - (D) The migration of landless laborers to Gulf countries
- Q29.** 'Glocalization' in mass media is best observed when international news channels:
- (A) Broadcast only in English to maintain global standards
 - (B) Launch regional language versions and cover local events to attract domestic viewers
 - (C) Completely stop broadcasting in the host country
 - (D) Only show advertisements for luxury cars
- Q30.** The 'Socialistic Pattern of Society' adopted by India post-independence led to the 'Public Sector' taking the 'commanding heights' of the economy. This changed significantly in 1991 due to:
- (A) The 'Quit India' movement
 - (B) The New Economic Policy of Liberalization, Privatization, and Globalization (LPG)
 - (C) The establishment of the NITI Aayog
 - (D) The Green Revolution's success in wheat production
- Q31.** Which Article of the Indian Constitution provides for the reservation of seats for SCs and STs in the Lok Sabha and State Legislative Assemblies?
- (A) Article 370



- (B) Article 330 and 332
- (C) Article 44
- (D) Article 21

Q32. The 'Telangana Movement' (1946-51) was primarily a struggle against the oppressive rule of the Nizam and which specific rural exploitation system?

- (A) The Ryotwari System
- (B) The Vetti (Forced Labor) system practiced by Deshmukhs
- (C) The Mahalwari System
- (D) The high taxes on urban property

Q33. In Sociology, 'Pressure Groups' differ from 'Political Parties' because pressure groups:

- (A) Aim to contest elections and capture state power directly
- (B) Seek to influence government policy from the outside without seeking office
- (C) Are illegal organizations banned by the Constitution
- (D) Only consist of government employees

Q34. The 'Global Market' impact on the Indian silk industry in Kanchipuram is an example of how:

- (A) Local weavers are completely unaffected by international trade
- (B) Global price fluctuations and synthetic substitutes can threaten traditional livelihoods
- (C) Every weaver has now become a billionaire due to internet sales
- (D) The government has banned the export of silk to the West

Q35. Which Commission is associated with the 'Backward Classes' and the phrase 'the creamy layer' in the context of reservation?



- (A) Shah Commission
- (B) B.P. Mandal Commission
- (C) Kaka Kalelkar Commission
- (D) Sarkaria Commission

Q36. The 'Civil Society' includes organizations that are:

- (A) Part of the formal government machinery
- (B) Non-state, voluntary associations like NGOs, trade unions, and neighborhood groups
- (C) Strictly military in nature
- (D) Only based on religious kinship

Q37. In the 'Malthusian Theory', the 'Positive Checks' like famine and war are triggered when:

- (A) Food supply grows faster than the population
- (B) Population growth exceeds the growth of the means of subsistence
- (C) Everyone starts practicing celibacy
- (D) The government introduces birth control pills

Q38. The term 'Social Exclusion' refers to a situation where individuals are:

- (A) Voluntarily staying away from parties and social gatherings
- (B) Systematically prevented from accessing rights, resources, and opportunities available to others
- (C) Invited to all government functions but refuse to attend
- (D) Provided with extra ₹ 5000 as a monthly allowance

Q39. Post-1991, the 'Service Sector' in India has grown exponentially. This shift from Agriculture to Services without a proportional growth in Manufacturing is often called:



- (A) The Industrial Revolution
- (B) The 'Leapfrogging' of the developmental cycle
- (C) The Great Depression
- (D) The Feudal Transition

Q40. The 'RTI Act (2005)' is considered a tool for strengthening 'Civil Society' because it:

- (A) Encourages citizens to keep secrets from the government
- (B) Empowers citizens to demand accountability and transparency from public authorities
- (C) Increases the salary of all government officials
- (D) Bans the use of the internet in government offices

Q41. Observe the demographic trend where a population has a very narrow base and a thick top in its population pyramid. Sociologically, this "inverted pyramid" is most likely to result in which of the following crises for a nation-state?

- (A) A massive "Demographic Dividend" opportunity
- (B) An acute labor shortage and a high "Old-age Dependency Ratio"
- (C) A sudden explosion in the primary school enrollment rate
- (D) The total abolition of the urban-rural divide

Q42. The 1991 Economic Reforms are often associated with the 'withdrawal of the state'. In the context of the 'Social Sector' (Health and Education), what has been the primary sociological criticism of this withdrawal?

- (A) It has led to the complete elimination of private hospitals
- (B) It has resulted in the 'Commodification' of basic services, increasing inequality in access
- (C) It has forced all citizens to migrate to rural areas for better facilities



(D) It has led to a decrease in the number of global brands in India

Q43. In the study of 'Social Movements', the transition from the 'Narmada Bachao Andolan' to a broader 'Global Justice Movement' is an example of:

(A) Local isolationism

(B) Transnational Advocacy Networks and the globalization of resistance

(C) The failure of local leaders to address village-level issues

(D) A return to the traditional Jajmani system of negotiation

Q44. Which of the following scenarios best represents the 'Glocalization' of mass media in the Indian context?

(A) A Hollywood movie being screened only in English in metro cities

(B) An international OTT platform producing "Originals" based on local Indian folklore and regional languages

(C) The government banning all international news channels

(D) A local newspaper closing down due to lack of advertisements

Q45. The 'Mandal Commission' used the term 'Socially and Educationally Backward Classes'. This was a significant shift in state policy because it officially recognized that:

(A) Only economic status (poverty) should be the criterion for reservation

(B) Caste continues to be a structural producer of inequality in Indian society

(C) All Hindus are automatically considered backward

(D) Religion is the only basis for social exclusion in India

Q46. Based on the concept of 'Sanskritisation', if a lower caste group gives up the consumption of meat and liquor and adopts the 'Janeu' (sacred thread), they are primarily attempting to:



- (A) Overthrow the entire caste system through a violent revolution
- (B) Claim a higher status within the existing ritual hierarchy of the Varna system
- (C) Convert to a different religion to escape the caste system
- (D) Protest against the policies of the modern secular state

Q47. The 'Green Revolution' is often criticized for creating 'Inter-regional disparities'. This means that:

- (A) All crops in India grew at the same rate regardless of the region
- (B) Regions with irrigation (like Punjab) progressed rapidly while dryland regions remained stagnant
- (C) The government provided more ₹ to farmers who refused to use technology
- (D) Agricultural labor migrated from the cities to the villages in equal numbers

Q48. What is the primary difference between 'Matriliny' (as seen in some Meghalaya tribes) and 'Matriarchy'?

- (A) There is no difference; both mean women hold all political power
- (B) Matriliny refers to succession and inheritance through the female line, while Matriarchy implies women hold the primary power positions
- (C) Matriliny is practiced only in urban cities, while Matriarchy is only for rural areas
- (D) Matriliny was abolished by the 73rd Amendment Act

Q49. The 'Right to Information Act (2005)' was the result of a long-standing movement led by the 'Mazdoor Kisan Shakti Sangathan' (MKSS). This movement originated from a demand for:

- (A) Free internet for all farmers
- (B) Transparency in village development records and the payment of minimum wages



- (C) The privatization of all government schools
- (D) The abolition of the Panchayati Raj system

Q50. In the context of 'Globalisation and Culture', the fear that a 'Global Culture' (largely Western) will overwhelm and destroy local diverse cultures is known as:

- (A) Cultural Pluralism
- (B) Cultural Imperialism or Homogenization
- (C) Cultural Relativism
- (D) Sanskritisation



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

Thomas Robert Malthus, in his theory of population growth, identified two distinct types of "checks" that keep population in line with the food supply. While "Positive Checks" are natural or external factors that increase the death rate (like famine or war), "Preventive Checks" are those involving human foresight and voluntary actions to reduce the birth rate.

Solution:

1. Malthus argued that population grows geometrically while food grows arithmetically, leading to inevitable scarcity. 2. To prevent the "misery" caused by nature's positive checks, he advocated for moral restraint. 3. Moral restraint includes practices like delaying marriage until one is financially capable of supporting a family and practicing celibacy. 4. These are considered "preventive" because they depend on human agency and decision-making to control fertility before a crisis occurs. 5. In the given options, epidemics, floods, and war are all positive checks as they increase mortality through external calamities.

Final Answer: Preventive checks are man-made measures like moral restraint and celibacy.

Answer: (B)

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

The "Demographic Dividend" is a specific economic growth potential that can result from shifts in a population's age structure. It occurs when the share of the working-age population (typically ages 15 to 64) is larger than the non-working-age share of the population (dependents).

Solution:

1. This phenomenon typically happens during the middle stage of the demographic transition when birth rates have started to decline but the previous high-birth-rate cohorts have reached working age. 2. India is currently in this "sweet spot" where the proportion of young, productive adults is at its peak. 3. A large working-age population means there are more producers and savers relative to consumers (children and the elderly). 4. This leads to a declining dependency ratio, which provides a window of opportunity for rapid economic acceleration. 5. Therefore, the core characteristic is the "bulge" in the working-age group, not a rise in dependency or a return to high death rates.

Final Answer: The demographic dividend is characterized by a bulge in the working-age population.

Answer: (B)



Q3.

Solution**Concept:**

The dependency ratio is a demographic measure used to understand the pressure on the productive part of the population. It is the ratio of dependents (people younger than 15 or older than 64) to the working-age population (15–64).

Solution:

1. When a population pyramid shows a "bulge" at the bottom (ages 0-14), it indicates a high "child dependency ratio." 2. This means that for every working adult, there are a large number of children who require resources but do not yet contribute to the economy. 3. Sociologically, this forces the state and society to prioritize long-term investments in "human capital," specifically through health and education. 4. If these children are not provided with adequate education and nutrition, the potential for a future "demographic dividend" will be lost. 5. It does not immediately increase tax revenue (since children don't pay income tax) nor does it decrease the need for schools; rather, it amplifies it.

Final Answer: A bulge in the 0-14 age group signifies a high youth dependency requiring investment in human capital.

Answer: (C)

Q4.

Solution**Concept:**

The debate regarding the status of tribes in India was historically divided between "Isolationists" and "Integrationists." Isolationists like Verrier Elwin believed tribes should be kept in protected "National Parks" to save their culture from outside exploitation. G.S. Ghurye led the opposing Integrationist view.

Solution:

1. Ghurye argued against the idea that tribes were fundamentally different or "exotic" groups isolated from Indian civilization. 2. He provided historical evidence that tribes had been in constant contact with the mainstream Hindu society for centuries. 3. He famously termed them "Backward Hindus" to signify that they were part of the same social and cultural continuum as the rest of the population. 4. According to him, their problems (land alienation, poverty) were shared with other backward classes and should be addressed through integration into the national fabric. 5. Therefore, he rejected the "noble savage" or "national park" approach in favor of a shared identity.

Final Answer: Ghurye's integrationist view argued that tribes are backward Hindus who share a cultural continuum with caste society.

Answer: (B)



Q5.

Solution**Concept:**

In economic sociology, markets are not merely places where commodities are bought and sold; they are "social institutions." Anthropologist Alfred Gell's study of tribal markets (Weekly Haats) emphasizes that these spaces facilitate "social reproduction."

Solution:

1. In tribal regions like Bastar, the weekly market is the primary venue for social interaction between different villages and clans. 2. It is a space where marriages are negotiated, kinship ties are refreshed, and news is exchanged. 3. The "social" aspect often outweighs the "economic" profit motive; the arrangement of stalls and who interacts with whom often reflects existing social hierarchies. 4. "Social reproduction" refers to the process by which social structures, relationships, and identities are maintained and passed down through generations. 5. Thus, the Haat is essential for maintaining the community's social fabric, far beyond simple monetary trade.

Final Answer: The market is a social institution because it maintains and displays kinship networks and social hierarchies.

Answer: (B)

Q6.

Solution**Concept:**

The distinction between 'Varna' and 'Jati' is fundamental to understanding the Indian social structure. While Varna provides an all-India ideological framework of four categories (Brahmin, Kshatriya, Vaishya, and Shudra), Jati refers to the actual social units encountered in daily life.

Solution:

1. Varna is a literal "color" or "class" system mentioned in ancient texts, which is a rigid, macro-level classification. 2. Jati, on the other hand, is the regional and local manifestation of the caste system. 3. There are thousands of Jatis across India, and they are characterized by endogamy (marrying within the group). 4. Each Jati typically has a traditional occupation and a specific place in the local hierarchy, which can sometimes vary from one region to another. 5. While Varna remains constant, Jatis are dynamic units that have evolved over centuries through processes like Sanskritisation.

Final Answer: Jati is an endogamous, local unit with thousands of regional variations.

Answer: (B)

Q7.

Solution**Concept:**

The Indian Constitution contains several "protective" and "abolitionist" provisions to ensure social justice. Article 17 is a specific and absolute provision aimed at removing one of the most regressive features of the traditional caste system.

Solution:

1. Article 17 of the Constitution of India states: "'Untouchability' is abolished and its practice in any form is forbidden." 2. It further specifies that the enforcement of any disability arising out of "Untouchability" shall be an offense punishable in accordance with the law. 3. This is a rare example of a Constitutional provision that is directed against private individuals as well as the State. 4. It was later supplemented by the Protection of Civil Rights Act (1955) and the SC/ST Prevention of Atrocities Act (1989). 5. Its primary goal is the social inclusion and dignity of groups formerly categorized as "exterior castes" or Dalits.

Final Answer: Article 17's primary objective is to abolish the practice of Untouchability.

Answer: (B)

Q8.

Solution**Concept:**

The Second Backward Classes Commission, popularly known as the Mandal Commission, was tasked with identifying "socially and educationally backward classes" (SEBCs) to determine reservation policies.

Solution:

1. To identify backwardness, the Commission developed 11 indicators grouped into three headings: Social, Educational, and Economic. 2. Under "Social" indicators, they looked at whether a caste was considered backward by others, whether they depended on manual labor, and the age of marriage. 3. Under "Economic" indicators, a key criterion was the value of family assets and the possession of land/housing. 4. The Commission concluded that "caste" was a valid proxy for "class" in the Indian context because social status and economic opportunity were traditionally linked. 5. Their recommendations led to the 27% reservation for OBCs in central government jobs and educational institutions.

Final Answer: Possession of land and participation in manual labor were key criteria used to identify SEBCs.

Answer: (B)



Q9.

Solution**Concept:**

The Rights of Persons with Disabilities (RPwD) Act, 2016, replaced the older 1995 Act. This new legislation significantly broadened the definition of disability, moving toward a social and human rights-based perspective.

Solution:

1. The 1995 Act recognized only 7 types of disabilities. The 2016 Act increased this number to 21.
2. This expansion included various "invisible" or medical conditions that were previously ignored.
3. Among the newly recognized categories are Acid Attack Victims, whose inclusion ensures they receive specialized medical care and reservation benefits.
4. It also included neurological conditions like Parkinson's Disease and blood disorders like Thalassemia and Hemophilia.
5. The Act also mandated 4% reservation in government jobs for persons with benchmark disabilities.

Final Answer: Acid Attack Victims and Parkinson's Disease were newly included in the 2016 Act.

Answer: (B)

Q10.

Solution**Concept:**

Secularism in India is a unique "principled distance" model, which differs from the Western (specifically French or American) model of "mutual exclusion" between church and state.

Solution:

1. In the Western model, the state does not provide funds to religious institutions and does not interfere in their internal affairs.
2. In the Indian model, the state respects all religions equally (Sarva Dharma Sambhava).
3. Crucially, the Indian state maintains the right to intervene in religious matters to uphold constitutional values like equality and dignity.
4. Examples include the abolition of Untouchability, the regulation of temple entry, and laws regarding personal matters like marriage and inheritance (social reform).
5. Thus, the state is not "separate" in a vacuum but engages with religions to ensure they do not violate fundamental rights.

Final Answer: The Indian state can intervene in religious practices to promote social reform and equality.

Answer: (B)



Q11.

Solution**Concept:**

M.N. Srinivas introduced the concept of 'Westernisation' to characterize the changes that occurred in Indian society and culture as a result of over 150 years of British rule. This process is not merely about superficial changes like clothing or food but involves deep-seated value shifts.

Solution:

1. Srinivas defined Westernisation as the changes brought about in Indian society and culture as a result of the British presence, involving technology, institutions, ideology, and values. 2. A major component of this process is 'Humanitarianism', which refers to an active concern for the welfare of all human beings, irrespective of caste, creed, or age. 3. Another key component is 'Rationalism', which involves the application of logic, reason, and scientific inquiry rather than relying on tradition or superstition. 4. While Westernisation leads to the adoption of new institutions like the legal system and the press, it fundamentally alters the cognitive framework of the educated elite towards secular and egalitarian ideals. 5. Therefore, it is distinct from Sanskritisation, which operates within the traditional Hindu framework, whereas Westernisation brings in external modern values.

Final Answer: Westernisation refers to shifts toward values like Humanitarianism and Rationalism.

Answer: (B)

Q12.

Solution**Concept:**

The 73rd Constitutional Amendment Act of 1992 gave constitutional status to the Panchayati Raj Institutions (PRIs). The Act contains two types of provisions: 'Mandatory' (obligatory for all states) and 'Voluntary' (at the discretion of state legislatures).

Solution:

1. One of the most significant mandatory provisions of the 73rd Amendment is the reservation of seats for women to ensure their participation in local governance. 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 number of offices of chairpersons in the Panchayats at all three levels (Gram, Intermediate, and District). 4. Other mandatory provisions include the 5-year fixed tenure and the establishment of a State Election Commission. 5. In contrast, giving financial powers to levy taxes or providing specific equipment like laptops are voluntary or administrative matters, not constitutional mandates.

Final Answer: The mandatory provision is the reservation of one-third of seats for women in all positions.

Answer: (B)



Q13.

Solution**Concept:**

The Green Revolution of the 1960s and 70s brought about significant socio-economic changes in rural India. It led to the emergence of a new class of socially and politically dominant land-owning farmers.

Solution:

1. The Green Revolution focused on High-Yielding Variety (HYV) seeds, irrigation, and chemical fertilizers, which required significant capital investment. 2. Farmers with medium-sized holdings who benefited most from these technologies became economically prosperous and started asserting themselves politically. 3. The scholar Lloyd Rudolph and Susanne Rudolph coined the term "Bullock Capitalists" to describe these farmers. 4. They are called "Capitalists" because they produce for the market and use modern inputs, but they are "Bullock" because they often rely on traditional labor and animal power alongside some mechanization. 5. This class became the backbone of various regional agrarian political parties and "Farmers' Movements" in India.

Final Answer: Sociologists refer to these politically powerful agrarian groups as Bullock Capitalists.

Answer: (B)

Q14.

Solution**Concept:**

Sociologists distinguish between 'Old Social Movements' and 'New Social Movements' (NSMs). While old movements (like labor unions) were centered on economic redistribution and class interests, NSMs focus on quality of life and identity.

Solution:

1. The Narmada Bachao Andolan (NBA) is a classic example of a New Social Movement that arose in response to the construction of large dams on the Narmada River. 2. Unlike a labor strike for higher wages (Old Movement), the NBA focuses on the "politics of development"—questioning who pays the price for national progress. 3. Its core issues include ecological sustainability, the protection of the environment, and the human rights of displaced tribal and peasant communities. 4. It emphasizes 'post-materialist' values and brings together a diverse coalition of activists, NGOs, and locals rather than a single economic class. 5. Therefore, it represents a shift from purely economic demands to broader social and environmental ethics.

Final Answer: The movement focuses on ecological sustainability and the rights of displaced indigenous people.

Answer: (B)

Q15.

Solution**Concept:**

Glocalization is a term used to describe the "simultaneous occurrence of both universalizing and particularizing tendencies in contemporary social, political, and economic systems." It is a key feature of modern globalization.

Solution:

1. Glocalization occurs when a global product or service is adapted specifically to the culture of the local market in which it is sold. 2. It is a strategy used by multinational corporations to overcome local cultural resistance and increase market share. 3. A prominent example is McDonald's modifying its global menu to exclude beef in India and introducing local flavors like the "McAloo Tikki" or "Masala Grill" burgers. 4. This process shows that globalization does not always lead to "Homogenization" (everyone becoming the same) but rather to a "Hybridization" of cultures. 5. It proves that local cultures are active agents that can reshape global influences to suit their own preferences.

Final Answer: Glocalization is exemplified by the adaptation of global brands to suit local cultural tastes.

Answer: (B)

Q16.

Solution**Concept:**

The B.P. Mandal Commission (Second Backward Classes Commission) was established to identify the 'Socially and Educationally Backward Classes' (SEBC). To justify the percentage of reservation, the Commission had to estimate the total population of these groups in India.

Solution:

1. Using the data from the last caste census of 1931 and extrapolating it to the current population, the Mandal Commission arrived at a significant figure. 2. It determined that the OBCs (non-SC and non-ST backward groups) constituted roughly 52% of India's total population. 3. However, a Supreme Court ruling (Indra Sawhney case) had stipulated that total reservations should not exceed 50%. 4. Since 22.5% was already reserved for SCs and STs, the Commission recommended 27% for OBCs to stay within the legal limit while attempting to be proportionate to their population. 5. Therefore, the 52% figure was the factual basis that highlighted the vast size of the backward classes in India.

Final Answer: The Mandal Commission estimated the OBC population to be 52%.

Answer: (B)

Q17.

Solution**Concept:**

Structural change during the colonial period was not just about growth; it was often about the systematic dismantling of existing indigenous economic structures to serve the interests of the British Empire.

Solution:

1. Before British rule, India was a major exporter of high-quality textiles and handicrafts to the world. 2. The Industrial Revolution in Britain produced cheap, machine-made textiles that needed a market. 3. The British colonial state imposed high duties on Indian textiles entering Britain while allowing British goods to enter India almost duty-free. 4. This led to the collapse of the traditional Indian weaving and handicraft industries—a process known as "De-industrialization." 5. Millions of artisans lost their livelihoods and were forced back into an already overcrowded agricultural sector, leading to the "re-ruralization" of India.

Final Answer: De-industrialization refers to the decline of traditional handloom and handicraft sectors due to British machine-made goods.

Answer: (B)

Q18.

Solution**Concept:**

Identity movements among Dalit communities often involve a rejection of the labels and stigmas imposed by the dominant caste hierarchy. The Adi-Dharma movement in Punjab is a prime example of this "identity assertion."

Solution:

1. The Chamar community in Punjab, traditionally associated with leatherwork, faced severe social exclusion based on the notions of "purity and pollution." 2. The Adi-Dharma movement argued that they were the original (Adi) inhabitants of the land and had their own distinct religious identity outside of Hinduism. 3. By rejecting the Brahmanical framework, they specifically challenged the idea that their traditional occupation or birth made them "ritually impure." 4. They sought to build a sense of pride and self-worth by distancing themselves from the degrading rituals and social status assigned to them by the caste system. 5. This movement was instrumental in the later political mobilization of Dalits in Northern India.

Final Answer: The movement rejected the idea of ritual purity and pollution associated with their traditional occupation.

Answer: (B)



Q19.

Solution**Concept:**

Sociologist Marcel Mauss coined the term 'Total Social Phenomenon' (or Institution) to describe events where all kinds of institutions—religious, legal, moral, and economic—find expression simultaneously.

Solution:

1. A 'Weekly Haat' in rural or tribal India is much more than a place to buy vegetables or cloth. 2. It is a 'Total Social Institution' because it serves as a central hub for the community's entire life. 3. Economically, it is for trade; socially, it is where marriages are discussed and kin meet; politically, it is where local leaders hold court or share news. 4. It facilitates 'social reproduction'—the process of maintaining the social structure and cultural identity of the tribe. 5. In this sense, the market is "embedded" in social life rather than being an isolated economic sphere.

Final Answer: The Weekly Haat is a 'Total Social Institution' where economic, kinship, and political ties intersect.

Answer: (B)

Q20.

Solution**Concept:**

The 74th Amendment Act (1992) aimed at strengthening urban local governance. One of its key features to ensure "grassroots democracy" in cities was the provision for 'Ward Committees'.

Solution:

1. A Ward Committee is a formal body that allows citizens in an urban area to have a direct say in the management of their immediate neighborhood. 2. The Constitution makes it mandatory for a state legislature to provide for the constitution of Ward Committees for one or more wards within the territorial area of a Municipality. 3. This mandatory provision applies specifically to those municipalities that have a population of 3 lakh (300,000) or more. 4. These committees help in decentralized planning and ensure that the voices of residents are heard regarding local issues like sanitation, water supply, and street lighting. 5. It is a bridge between the large municipal corporation and the individual citizen.

Final Answer: Ward Committees are mandatory for municipalities having a population of 3 Lakh or more.

Answer: (B)

Q21.

Solution**Concept:**

Liberalization in the agricultural sector has introduced 'Contract Farming', a system where farmers produce specific crops under a pre-harvest agreement with a purchaser, often a large Multinational Corporation (MNC).

Solution:

1. In contract farming, the company provides inputs like seeds, fertilizers, and technical knowledge, while the farmer provides land and labor. 2. While it promises a fixed price, sociologists like Sudha Narayanan argue that it leads to 'Disguised Proletarianization'. 3. This means that although the farmers still legally own their land, they lose all autonomy over the production process; they become like "wage laborers" on their own land. 4. The company dictates what to sow, when to water, and which chemicals to use, often leading to debt if the crop does not meet the company's strict quality standards. 5. This shift marks a transition from independent peasant farming to a system where the farmer is a subordinate link in a global supply chain.

Final Answer: Contract farming often leads to the 'Disguised Proletarianization' of farmers.

Answer: (B)

Q22.

Solution**Concept:**

The Chipko Movement (1973) in the Uttarakhand Himalayas is a landmark environmental movement. It was not merely about saving trees but was a struggle for the "moral economy" of the local people against state-led commercialism.

Solution:

1. During the colonial era, the British declared forests as state property to exploit timber for railways and ships, depriving locals of their traditional forest rights. 2. After independence, the Indian state continued this "Colonial Forest Policy" by giving large contracts to outside commercial firms for felling trees. 3. The local villagers, especially women, relied on the forest for fuel, fodder, and livelihood. 4. When the state denied a local cooperative permission to cut a few trees but granted it to a sports goods manufacturer, the villagers revolted. 5. By hugging the trees (Chipko), they challenged the state's right to prioritize commercial profit over the survival and ecological security of the local community.

Final Answer: The movement was a statement against the commercial exploitation of forests by outside contractors.

Answer: (B)



Q23.

Solution**Concept:**

The concept of 'State-Nation' is used by sociologists (like Stepan, Linz, and Yadav) to describe a democratic political entity that manages to hold together various diverse "nations" or cultural identities under a single state.

Solution:

1. A classic 'Nation-State' tries to create a homogenous culture (one language, one religion) to match the state boundaries. 2. India, conversely, is a 'State-Nation' because it recognizes and protects its deep internal diversity (pluralism). 3. The Indian Constitution does not demand that people give up their regional, linguistic, or religious identities to be "Indian." 4. Instead, it uses mechanisms like federalism, the 8th Schedule for languages, and secularism to accommodate these multiple identities. 5. This "holding together" approach allows for a unified democratic framework without requiring cultural uniformity.

Final Answer: India is a State-Nation because it accommodates multiple identities within a single democratic framework.

Answer: (B)

Q24.

Solution**Concept:**

The Dalit Panther Movement emerged in Mumbai in 1972 as a militant organization of Dalit youth who were disillusioned with the slow pace of change and the failure of existing political parties to protect them.

Solution:

1. The name "Dalit Panthers" was a direct tribute to the 'Black Panther Party' in the United States, which fought against racial discrimination. 2. Like the Black Panthers, the Dalit Panthers used literature, poetry, and "militant" self-defense to protest against caste-based atrocities and systemic exclusion. 3. They shifted the discourse from "Harijan" (a term they found patronizing) to "Dalit" (meaning broken or oppressed), representing a new, assertive identity. 4. Their manifesto expanded the definition of 'Dalit' to include all exploited people—landless laborers, poor peasants, and workers. 5. This international inspiration highlights how global movements for dignity and civil rights can influence local struggles against oppression.

Final Answer: The Dalit Panther Movement drew ideological inspiration from the Black Panther Movement in the USA.

Answer: (B)

Q25.

Solution**Concept:**

Sanskritisation is a process described by M.N. Srinivas where a 'low' caste or tribe changes its customs, ritual, and way of life in the direction of a high (usually 'twice-born') caste to claim a higher social status.

Solution:

1. While Sanskritisation allows for "positional change" (moving up a step), it does not lead to "structural change" (abolishing the ladder itself). 2. Dalit intellectuals argue that Sanskritisation is a form of "cultural surrender" because it requires the lower castes to adopt the very values that marginalized them. 3. It validates the Brahmanical hierarchy by implying that the lifestyle of the upper castes is inherently superior. 4. Furthermore, it often involves the adoption of restrictive practices (like purdah for women or strict food taboos) that are actually regressive. 5. Critically, it does not challenge the root of inequality—the caste system—but rather seeks to find a slightly better place within it.

Final Answer: It is criticized because it accepts the premise of the caste hierarchy instead of destroying it.

Answer: (B)

Q26.

Solution**Concept:**

The Tebhaga Movement was a significant peasant agitation initiated in Bengal by the Kisan Sabha (the peasant front of the Communist Party of India) just before the partition of 1947. It was directed against the exploitative sharecropping system.

Solution:

1. In the prevailing 'Bargadari' system, sharecroppers (Bargadars) were forced to give half of their harvest to the landlords (Jotedars). 2. The term 'Tebhaga' literally translates to 'three shares'. 3. The central demand of the movement was that the harvest should be divided into three parts: two parts (two-thirds) for the sharecropper and only one part (one-third) for the landlord. 4. The movement also demanded that the paddy should be stored in the 'Khamars' (threshing floors) of the sharecroppers rather than in the landlords' houses to prevent cheating. 5. It was a radical struggle that saw the massive participation of tribal and lower-caste peasants against the rural landed elite.

Final Answer: The primary demand of the Tebhaga movement was to keep two-thirds of the harvest for the sharecroppers.

Answer: (B)



Q27.

Solution**Concept:**

Cultural Diversity refers to the presence of multiple cultural groups within a single society. In the context of a nation-state, diversity often creates tension between the state's drive for 'homogenization' and the community's desire for 'autonomy'.

Solution:

1. A homogenous nation-state often tries to impose a single language to simplify administration and create a unified national identity. 2. In India, the presence of numerous linguistic groups led to movements demanding that their regional languages be given official status. 3. These demands resulted in the creation of the 8th Schedule of the Constitution, which now recognizes 22 official languages. 4. Such regional movements challenge the idea of a "one language, one nation" policy, asserting that India's unity lies in its pluralism rather than in uniformity. 5. While symbols like the ₹ or the National Anthem are unifying factors, linguistic regionalism represents the assertive side of cultural diversity.

Final Answer: Regional movements demanding recognition of local languages represent a challenge to a homogenous national identity.

Answer: (B)

Q28.

Solution**Concept:**

The Jajmani system was a characteristic feature of the traditional Indian rural economy and social structure. It represented a non-market, reciprocal relationship between different caste groups.

Solution:

1. In this system, 'Patrons' (usually landowning castes like Rajputs or Jats, known as Jajmans) received services from 'Service Castes' (Kamin/Praja). 2. The service castes included groups like barbers, potters, blacksmiths, and priests. 3. Instead of cash payments for every task, the service providers were given a share of the harvest, clothes, or housing rights at fixed intervals. 4. The relationship was hereditary—a particular family of barbers would serve a particular family of landowners for generations. 5. While it provided social security, it was also deeply exploitative and reinforced the rigidities of the caste hierarchy.

Final Answer: The Jajmani system was a non-market, hereditary exchange of services between patrons and service castes.

Answer: (B)

Q29.

Solution**Concept:**

Glocalization in the media industry refers to the process where global media conglomerates adapt their content and distribution strategies to cater to the specific cultural and linguistic needs of a local audience.

Solution:

1. As global news networks (like CNN or BBC) or entertainment channels (like Star or Sony) entered the Indian market, they realized that English-only content had limited reach. 2. To capture the vast domestic market, they launched regional language channels (e.g., Star Jalsha, Zee Marathi) and localized their news coverage. 3. This involves not just translating content, but covering local politics, sports, and cultural festivals that resonate with the local population. 4. Glocalization allows global companies to become "local" in the eyes of the consumer, thereby increasing their advertising revenue and influence. 5. This proves that globalization does not result in a "one-way street" of Western culture, but a complex blending with local identities.

Final Answer: Glocalization is seen when international channels launch regional language versions to attract local viewers.

Answer: (B)

Q30.

Solution**Concept:**

India's economic trajectory changed dramatically in 1991 when the country faced a severe balance-of-payments crisis. This led to the dismantling of the 'License-Permit Raj'.

Solution:

1. From independence until 1990, India followed a protectionist policy with a heavy emphasis on State-run industries (the Public Sector). 2. The New Economic Policy introduced in 1991 shifted the focus toward Liberalization (reducing government control), Privatization (selling public sector stakes), and Globalization (opening the economy to foreign trade). 3. This policy ended the monopoly of the state in many sectors, allowing private and foreign companies to compete. 4. This shift is often described as a transition from a 'Command Economy' to a 'Market-oriented Economy'. 5. Consequently, the role of the state changed from being a 'provider' of goods to being a 'regulator' of the market.

Final Answer: The shift toward a market-oriented economy was caused by the New Economic Policy of 1991.

Answer: (B)

Q31.

Solution**Concept:**

The Indian Constitution provides specific safeguards for Scheduled Castes (SCs) and Scheduled Tribes (STs) to ensure their representation in the highest legislative bodies of the country. These are known as "Reserved Constituencies."

Solution:

1. To ensure that the voices of marginalized communities are heard in the law-making process, seats are reserved in proportion to their population. 2. Article 330 of the Constitution provides for the reservation of seats for SCs and STs in the Lok Sabha (House of the People). 3. Article 332 provides for similar reservations in the Legislative Assemblies (Vidhan Sabhas) of the States. 4. In these reserved constituencies, only candidates belonging to the SC or ST community can contest the election, although everyone in the constituency votes to elect them. 5. This is a crucial mechanism of "Affirmative Action" designed to overcome centuries of social exclusion.

Final Answer: Articles 330 and 332 provide for the reservation of seats in the Lok Sabha and State Assemblies.

Answer: (B)

Q32.

Solution**Concept:**

The Telangana Movement was one of the most intense peasant struggles in Indian history, occurring in the princely state of Hyderabad. It was a revolt against the feudal order maintained by the Nizam and his local intermediaries.

Solution:

1. The rural economy of Telangana was dominated by powerful landlords known as Deshmukhs and Doras. 2. A key grievance of the peasantry was the "Vetti" system, which was a form of forced, unpaid labor extracted from the lower castes and landless laborers. 3. Peasants were forced to work on the landlord's fields, carry their palanquins, and provide services without any compensation. 4. The movement, led by the Communist Party, organized the peasantry to seize land and abolish the Vetti system. 5. It remains a classic example of a peasant struggle targeting the intersection of class exploitation and caste-based servitude.

Final Answer: The Telangana Movement was a struggle against the Nizam and the Vetti (Forced Labor) system.

Answer: (B)



Q33.

Solution**Concept:**

In a democratic polity, interest groups and political parties are both forms of political participation, but they serve different functions and utilize different methods to achieve their goals.

Solution:

1. Political Parties are organized groups that seek to capture state power by contesting elections and forming the government. 2. Pressure Groups (or Interest Groups), such as FICCI, trade unions, or student unions, do not aim to capture political office or run the government. 3. Instead, they seek to influence the "policy-making process" from the outside by lobbying, protesting, or mobilizing public opinion. 4. They represent specific interests (labor, business, environment) and put "pressure" on the government to pass laws favorable to their cause. 5. Therefore, while parties want to *be* the government, pressure groups want to *persuade* the government.

Final Answer: Pressure groups seek to influence government policy from the outside without seeking office.

Answer: (B)

Q34.

Solution**Concept:**

The "Global Market" refers to the integration of local production into international trade networks. This integration brings both new opportunities and significant risks to traditional rural industries.

Solution:

1. Traditional industries like the silk weaving of Kanchipuram are now deeply connected to global economic trends. 2. If the price of raw silk increases in China (the largest producer), it immediately impacts the production costs for local weavers in Tamil Nadu. 3. Furthermore, the rise of global synthetic fibers (cheaper machine-made substitutes) provides stiff competition to authentic handloom silk. 4. While some weavers find new markets through the internet, the majority face "vulnerability" because they have no control over global price fluctuations. 5. This illustrates that globalization can lead to the marginalization of traditional artisans who cannot compete with global industrial scales.

Final Answer: The global market impact shows how price fluctuations and synthetic substitutes can threaten traditional livelihoods.

Answer: (B)



Q35.

Solution**Concept:**

The "Creamy Layer" is a concept used in Indian constitutional law to identify and exclude the relatively wealthy and educated members of the OBCs from the benefits of reservation.

Solution:

1. The Kaka Kalelkar Commission was the first to identify backward classes, but the concept of the "creamy layer" gained prominence following the B.P. Mandal Commission report and the subsequent "Indra Sawhney" Supreme Court judgment (1992). 2. The Court ruled that while 273. The Mandal Commission itself highlighted the internal stratification within the backward classes. 4. Today, the "creamy layer" is determined based on an annual income threshold or parental rank in government service. 5. The goal is to ensure that the reservation benefit reaches the most "socially and educationally backward" individuals within the OBC category.

Final Answer: The Mandal Commission and subsequent judicial rulings are associated with the "creamy layer" in OBC reservations.

Answer: (B)

Q36.

Solution**Concept:**

Civil Society refers to the "third sector" of society, distinct from the State (government) and the Market (business). It comprises the ensemble of organizations and institutions that manifest the interests and will of citizens.

Solution:

1. Civil Society is the sphere of conscious and voluntary collective action around shared interests, purposes, and values. 2. It includes a wide array of organizations: Registered charities, non-governmental organizations (NGOs), community groups, women's organizations, faith-based organizations, professional associations, and trade unions. 3. These groups are "non-state" because they are not part of the official government hierarchy, though they often engage with the government to influence policy. 4. They are "voluntary" because individuals choose to join them based on their beliefs or professional needs. 5. In a healthy democracy, Civil Society acts as a watchdog, ensuring that the state remains accountable to the people and protecting the rights of minorities.

Final Answer: Civil Society includes non-state, voluntary associations like NGOs, trade unions, and neighborhood groups.

Answer: (B)



Q37.

Solution**Concept:**

The Malthusian Theory of Population emphasizes the imbalance between the rate of population growth and the rate of increase in food production (means of subsistence).

Solution:

1. Malthus hypothesized that unchecked population grows at a geometric rate (1, 2, 4, 8, 16...), while food production grows at an arithmetic rate (1, 2, 3, 4, 5...). 2. When the population exceeds the available food supply, the "Malthusian Catastrophe" occurs. 3. Nature then intervenes through "Positive Checks" to bring the population back to a level that the environment can support. 4. These positive checks include events that increase the death rate, such as famine, disease, epidemics, and war. 5. Malthus contrasted these with "Preventive Checks" (like celibacy or late marriage), which are voluntary human actions to reduce the birth rate.

Final Answer: Positive checks are triggered when population growth exceeds the growth of the means of subsistence.

Answer: (B)

Q38.

Solution**Concept:**

Social Exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal activities of the society.

Solution:

1. Social exclusion is not just about poverty (lack of money); it is about the lack of "access" and "opportunity." 2. It is often involuntary and structural, meaning the "doors" of society are shut against certain groups based on their caste, religion, disability, or gender. 3. For example, a person may be excluded from certain neighborhoods, jobs, or religious sites not because they lack merit, but because of their social identity. 4. This results in the denial of basic rights, such as the right to education, clean water, or political participation. 5. Therefore, exclusion is a systematic social process that prevents people from enjoying the resources that the majority of society takes for granted.

Final Answer: Social Exclusion refers to individuals being systematically prevented from accessing rights, resources, and opportunities.

Answer: (B)



Q39.

Solution**Concept:**

Developing nations traditionally follow a path from Agriculture to Manufacturing (Industry) and then to the Service Sector. However, India's economic growth since 1991 has taken a unique path.

Solution:

1. In the classical model of development, the labor force moves from the primary sector (farming) to the secondary sector (factories) as the country industrializes. 2. In India, the share of Agriculture in GDP has declined, but the Manufacturing sector has remained relatively stagnant (around 15-16%). Instead, the Service Sector (IT, banking, telecommunications) has boomed, contributing over 50%. This phenomenon—skipping the intensive manufacturing phase—is referred to by economists and sociologists as "Leapfrogging." 3. While this has created high-wealth urban hubs, it has also created a "jobless growth" challenge because the service sector requires high skills that the displaced rural labor force often lacks.

Final Answer: The shift from Agriculture to Services without manufacturing growth is called 'Leapfrogging'.

Answer: (B)

Q40.

Solution**Concept:**

The Right to Information (RTI) Act, 2005, is a landmark piece of legislation that transformed the relationship between the citizen and the state in India.

Solution:

1. Before the RTI, the government operated under the Official Secrets Act, which encouraged a culture of opacity. 2. The RTI Act empowers any citizen to request information from a "public authority" (government bodies), which the authority is required to provide within 30 days. 3. This tool is vital for "Civil Society" (activists, journalists, and NGOs) because it provides the data needed to expose corruption and mismanagement. 4. It forces the state to be transparent in its decision-making, such as how ₹ are spent on public welfare schemes. 5. By making the government "visible" to the citizen, the RTI Act strengthens the democratic fabric and ensures the state remains a servant of the people.

Final Answer: The RTI Act empowers citizens to demand accountability and transparency from public authorities.

Answer: (B)

Q41.

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 tells us about the demographic health and future challenges of a nation.

Solution:

1. An "Inverted Pyramid" (narrow base, thick top) indicates a "declining" or "aging" population.
2. The narrow base means that the birth rate is very low, leading to fewer children and a shrinking future workforce.
3. The thick top means there is a high percentage of elderly people (65+), likely due to high life expectancy and low mortality.
4. Sociologically, this creates a high "Old-age Dependency Ratio," where a smaller working-age population must support a larger retired population.
5. This leads to economic crises, such as labor shortages and immense pressure on the healthcare and social security (pension) systems of the state.

Final Answer: An inverted pyramid results in an acute labor shortage and a high old-age dependency ratio.

Answer: (B)

Q42.

Solution**Concept:**

The 1991 New Economic Policy (NEP) focused on Liberalization, which involved the state reducing its role as a direct provider of goods and services. This process has significant implications for "Social Infrastructure" like health and education.

Solution:

1. Critics argue that when the state withdraws from providing essential services, these services are taken over by the private sector for profit.
2. This process is known as 'Commodification'—where health and education are treated as "commodities" to be bought and sold in the market rather than "rights" of a citizen.
3. While the private sector may offer high-quality services, they are often too expensive for the poor and lower-middle classes.
4. This creates a "dual system": high-end private facilities for the rich and struggling, underfunded public facilities for the poor.
5. Therefore, the primary sociological concern is that liberalization deepens the "digital and social divide" and increases social inequality.

Final Answer: The primary criticism is the commodification of basic services, leading to increased inequality.

Answer: (B)

Q43.

Solution**Concept:**

Modern social movements are no longer confined to local or national boundaries. In the age of globalization, movements form "Transnational Advocacy Networks" (TANs) to exert pressure on governments and international bodies.

Solution:

1. The Narmada Bachao Andolan (NBA) started as a local struggle of displaced tribals and peasants in the Narmada Valley. 2. However, it successfully linked its cause with international environmental groups, human rights organizations, and the World Bank's internal review mechanisms. 3. By doing so, it became part of a "Global Justice Movement" that challenges the dominant model of big-dam development worldwide. 4. This "globalization of resistance" allows local movements to use global media and international law to fight for local rights. 5. It demonstrates that as capital and markets go global, the resistance to the negative impacts of that capital also goes global.

Final Answer: This transition is an example of Transnational Advocacy Networks and the globalization of resistance.

Answer: (B)

Q44.

Solution**Concept:**

Glocalization in mass media is the strategy of global media players to adapt their content to local cultures and languages to gain local acceptance and market dominance.

Solution:

1. When global streaming services (OTT platforms like Netflix or Amazon Prime) enter the Indian market, they cannot rely solely on Hollywood content. 2. To compete with local broadcasters, they invest heavily in "Local Originals"—shows produced in India, in languages like Hindi, Tamil, or Marathi, featuring Indian actors and cultural themes. 3. This is a classic case of "Glocalization": the business model and technology are global, but the content is deeply local. 4. It reflects a shift from "Cultural Imperialism" (where the West only exports its own culture) to "Hybridization" (where global and local elements merge). 5. This strategy allows global platforms to resonate with the specific sensibilities of the Indian audience.

Final Answer: Glocalization is best represented by international OTT platforms producing content based on local folklore and languages.

Answer: (B)

Q45.

Solution**Concept:**

The Mandal Commission's identification of SEBCs (Socially and Educationally Backward Classes) was a pivotal moment in Indian sociology and law, as it reaffirmed the relevance of caste in the modern era.

Solution:

1. Many critics of reservation argued that in a modern, secular India, caste should be ignored in favor of purely economic criteria (poverty). 2. The Mandal Commission, however, used a variety of social, educational, and economic indicators to prove that "caste" and "class" are often synonymous in India. 3. By focusing on SEBCs, the Commission recognized that social backwardness is "structural"—meaning it is built into the caste hierarchy. 4. It argued that because certain castes were historically denied education and social status, they cannot compete on an "equal footing" with upper castes today. 5. Thus, the state policy recognized that ignoring caste would mean ignoring the primary source of inequality in the country.

Final Answer: The Mandal Commission recognized that caste is a structural producer of inequality in India.

Answer: (B)

Q46.

Solution**Concept:**

Sanskritisation, a term coined by M.N. Srinivas, is a process by which a low Hindu caste, or tribal or other group, changes its customs, ritual, ideology, and way of life in the direction of a high, and frequently, 'twice-born' (dwija) caste.

Solution:

1. The adoption of the 'Janeu' (sacred thread) and the renunciation of meat and liquor are classic "rituals of the twice-born." 2. In the traditional Varna system, only the top three Varnas (Brahmin, Kshatriya, and Vaishya) were permitted to wear the sacred thread. 3. When a lower caste adopts these specific symbols and dietary restrictions, they are attempting to "claim" a higher status that was traditionally denied to them. 4. This is an attempt at positional mobility—meaning they want to move up within the existing ladder of the caste system. 5. It is important to note that this does not challenge the existence of the caste system itself; rather, it reinforces the hierarchy by acknowledging that the "upper-caste" lifestyle is the ideal to be emulated.

Final Answer: The group is primarily attempting to claim a higher status within the existing ritual hierarchy.

Answer: (B)

Q47.

Solution**Concept:**

The Green Revolution was a technology-driven strategy to increase food grain production. While it achieved national self-sufficiency in food, its benefits were not distributed equally across the geographical landscape of India.

Solution:

1. The High-Yielding Variety (HYV) seeds required a constant and controlled supply of water through irrigation. 2. Therefore, the Green Revolution was initially restricted to regions with established irrigation infrastructure, such as Punjab, Haryana, and Western Uttar Pradesh. 3. Other parts of the country, particularly the "Dryland" or rain-fed regions of Central and Southern India, could not adopt these technologies effectively at the time. 4. This created a massive economic gap between the "prosperous" farming regions of the North and the "backward" or stagnant agricultural regions elsewhere. 5. These "Inter-regional disparities" led to social tensions and uneven migration patterns, as labor moved from stagnant regions to high-growth agricultural zones.

Final Answer: Inter-regional disparities mean that irrigated regions progressed rapidly while dryland regions remained stagnant.

Answer: (B)

Q48.

Solution**Concept:**

Sociologists and anthropologists draw a sharp distinction between Matriliney and Matriarchy. While both involve the female line, the locus of actual political and social power differs significantly between the two.

Solution:

1. Matriliney is a system of "descent" and "inheritance." In matrilineal societies (like the Khasis of Meghalaya), property and the family name pass from mother to daughter. 2. Matriarchy, on the other hand, is a theoretical social system where women hold the primary "power" positions in political leadership, moral authority, and control of property. 3. Most sociologists agree that while many societies are matrilineal, true matriarchies (where women rule) are extremely rare or non-existent in the historical record. 4. Even in the matrilineal Khasi society, political power often rests with the maternal uncle (the mother's brother) rather than the women themselves. 5. Therefore, Matriliney refers to the "line of succession," whereas Matriarchy refers to "rule by women."

Final Answer: Matriliney refers to inheritance through the female line, while Matriarchy implies women hold primary power.

Answer: (B)

Q49.

Solution**Concept:**

The Right to Information (RTI) Act did not originate from the government; it was the result of a decades-long "bottom-up" struggle by grassroots organizations, most notably the Mazdoor Kisan Shakti Sangathan (MKSS) in Rajasthan.

Solution:

1. In the early 1990s, workers in rural Rajasthan were often denied their full "Minimum Wages" for government public works. 2. When they complained, officials claimed the records (Muster Rolls) showed they had been paid, but they refused to show the records to the workers, citing "official secrecy." 3. The MKSS coined the slogan: "Hum Janenge, Hum Jiyenge" (We will know, we will live), linking the right to see records with the right to survival. 4. They organized "Jan Sunwais" (Public Hearings) where they read out government records in front of villagers to expose "ghost entries" and corruption. 5. This local demand for transparency in village records and wage payments eventually snowballed into a national movement, leading to the passage of the RTI Act in 2005.

Final Answer: The movement originated from a demand for transparency in village records and minimum wage payments.

Answer: (B)

Q50.

Solution**Concept:**

The relationship between Globalisation and Culture is often debated. One major school of thought suggests that global processes are leading to the destruction of local cultural identities in favor of a dominant, standardized model.

Solution:

1. Cultural Imperialism or 'Homogenization' is the idea that the world is becoming more "uniform" or the same. 2. This usually refers to the spread of Western (primarily American) consumer culture—including movies, fast food, and clothing—across the globe. 3. Critics fear that local languages, traditional art forms, and indigenous knowledge systems will be marginalized or erased by this "Global Culture." 4. This process is sometimes called "McDonaldization," where the principles of the fast-food restaurant come to dominate more and more sectors of society. 5. It is the opposite of 'Glocalization', which suggests that local cultures adapt and survive by mixing with the global.

Final Answer: The fear that global culture will destroy local diverse cultures is known as Cultural Imperialism or Homogenization.

Answer: (B)

Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	B	2	B	3	C	4	B	5	B
6	B	7	B	8	B	9	B	10	B
11	B	12	B	13	B	14	B	15	B
16	B	17	B	18	B	19	B	20	B
21	B	22	B	23	B	24	B	25	B
26	B	27	B	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	B	42	B	43	B	44	B	45	B
46	B	47	B	48	B	49	B	50	B

