

CUET-UG Sociology Sample Paper - 6

Duration: 1 Hour

Maximum Marks: 250

Instructions

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

Q1. Which of the following describes the situation when the number of people in the working-age group is relatively large compared to the non-working-age group?

- (A) Demographic Transition
- (B) Demographic Dividend
- (C) Dependency Ratio
- (D) Malthusian Check

Q2. According to the Malthusian theory, "Positive Checks" to population growth include:

- (A) Celibacy and late marriage
- (B) Contraception and family planning
- (C) Famine and War
- (D) Moral Restraint

Q3. In the context of the Caste system, which term refers to the hierarchical classification of the four main varnas?

- (A) Jati
- (B) Varna
- (C) Gotra



(D) Sapinda

Q4. Who coined the term 'Sanskritisation' to explain the process of social mobility in the caste system?

(A) G.S. Ghurye

(B) M.N. Srinivas

(C) B.R. Ambedkar

(D) Jyotiba Phule

Q5. The 'Tribal Panchsheel' policy for the integration of tribes was advocated by:

(A) Mahatma Gandhi

(B) Jawaharlal Nehru

(C) Thakkar Bapa

(D) Jaipal Singh

Q6. Which Article of the Indian Constitution formally abolished 'Untouchability'?

(A) Article 14

(B) Article 15

(C) Article 17

(D) Article 21

Q7. The First Backward Classes Commission (1953) was headed by:

(A) B.P. Mandal

(B) Kaka Kalelkar

(C) M.N. Srinivas

(D) Jagjivan Ram

Q8. The concept of "Invisible Hand" in a market economy was proposed by:

(A) Karl Marx



- (B) Adam Smith
- (C) Max Weber
- (D) Alfred Marshall

Q9. Which movement was specifically aimed at protecting trees in the Himalayan region?

- (A) Narmada Bachao Andolan
- (B) Chipko Movement
- (C) Appiko Movement
- (D) Silent Valley Movement

Q10. The 73rd Constitutional Amendment Act is related to:

- (A) Municipalities
- (B) Panchayati Raj Institutions
- (C) Right to Education
- (D) Goods and Services Tax

Q11. What is the main characteristic of a 'Weekly Haat' in rural India?

- (A) Permanent shops
- (B) Globalized trade only
- (C) Periodic market and social gathering
- (D) Only for electronic goods

Q12. "Glocalization" refers to:

- (A) Total rejection of global culture
- (B) The mixing of the global with the local
- (C) Purely local production
- (D) Global dominance without local change



- Q13.** The 'Tebhaga Movement' (1946-47) took place in:
- (A) Telangana
 - (B) Bengal
 - (C) Maharashtra
 - (D) Gujarat
- Q14.** The "Dependency Ratio" is the ratio between:
- (A) Men and Women
 - (B) Birth rate and Death rate
 - (C) Dependent age groups (below 15 and above 64) and the working-age group (15-64)
 - (D) Urban and Rural population
- Q15.** Which process involves the adoption of Western lifestyle, clothes, and food habits by non-Western societies?
- (A) Secularisation
 - (B) Modernisation
 - (C) Westernisation
 - (D) Industrialisation
- Q16.** The 'Mandal Commission' was officially known as:
- (A) The Socially and Educationally Backward Classes Commission
 - (B) The Tribal Welfare Commission
 - (C) The Minorities Commission
 - (D) The Dalit Rights Commission
- Q17.** Which of the following is an example of a "Pressure Group"?
- (A) Bharatiya Janata Party



- (B) Indian National Congress
- (C) FICCI (Federation of Indian Chambers of Commerce & Industry)
- (D) Communist Party of India

Q18. The "Green Revolution" in India primarily led to the rise of:

- (A) Landless Labourers only
- (B) Dominant Castes/Emergent Middle Peasantry
- (C) Tribal Landownership
- (D) Urban Industrialists

Q19. 'Communalism' in the Indian context refers to:

- (A) Loving one's community
- (B) Aggressive chauvinism based on religious identity
- (C) Living in a commune
- (D) Belief in a shared economy

Q20. The 'Rights of Persons with Disabilities Act' in India was passed in the year:

- (A) 1995
- (B) 2014
- (C) 2016
- (D) 2018

Q21. Which type of movement is the 'Dalit Panther' movement categorized as?

- (A) Reformist
- (B) Revolutionary/Redemptive
- (C) Environmental
- (D) Religious

Q22. The term "Stree Purush Tulana", a critique of patriarchy, was written by:



- (A) Savitribai Phule
- (B) Tarabai Shinde
- (C) Pandita Ramabai
- (D) Annie Besant

Q23. 'Structural Change' during the colonial period in India was primarily characterized by:

- (A) De-industrialisation in certain sectors
- (B) Rapid equality for all
- (C) Abolition of the caste system
- (D) Total isolation from the world market

Q24. Who argued that the "Great Tradition" and "Little Tradition" interact in Indian culture?

- (A) Robert Redfield
- (B) Milton Singer
- (C) M.N. Srinivas
- (D) Yogendra Singh

Q25. The process of "De-skilling" is often associated with:

- (A) High-tech engineering
- (B) The assembly line and industrialisation
- (C) Traditional handicrafts
- (D) Agricultural diversification

Q26. Which state was the first to implement the 'Panchayati Raj' system?

- (A) Rajasthan
- (B) Andhra Pradesh
- (C) Gujarat



(D) Uttar Pradesh

Q27. The concept of 'Cultural Capital' was introduced by:

- (A) Pierre Bourdieu
- (B) Anthony Giddens
- (C) Talcott Parsons
- (D) Auguste Comte

Q28. Social movements that seek to change the whole social system are called:

- (A) Reformist movements
- (B) Revolutionary movements
- (C) Redemptive movements
- (D) Resistance movements

Q29. "Forced Displacement" for large dams is often discussed in the context of:

- (A) Green Revolution
- (B) Narmada Bachao Andolan
- (C) Land Reforms
- (D) Liberalisation

Q30. The policy of 'Liberalisation' in India was introduced in:

- (A) 1947
- (B) 1975
- (C) 1991
- (D) 2000

Q31. In a "Nation-state", the state is seen as:

- (A) Subordinate to religious leaders



- (B) Representing a particular nation/people
- (C) A collection of unrelated tribes
- (D) An entity without boundaries

Q32. The term 'Dominant Caste' was coined by:

- (A) B.R. Ambedkar
- (B) M.N. Srinivas
- (C) Louis Dumont
- (D) Andre Beteille

Q33. Which of the following is a feature of 'Secularism' in the Indian Constitution?

- (A) State favors one religion
- (B) State has no religion but respects all
- (C) Complete hostility towards religion
- (D) Religion determines citizenship

Q34. 'Eco-feminism' is a branch of social movement that links:

- (A) Economy and Gender
- (B) Ecology and Women's rights
- (C) Education and Females
- (D) Electronics and Feminism

Q35. The 'Mass Media' in India underwent a major change with the 'SITE' experiment. SITE stands for:

- (A) Satellite Instructional Television Experiment
- (B) Social Internal Television Exchange
- (C) Satellite International Tech Experiment
- (D) Systematic Instructional Tele-links



Q36. "Varna" literally means:

- (A) Class
- (B) Occupation
- (C) Colour
- (D) Birth

Q37. The 'Bhoodan Movement' was started by:

- (A) Mahatma Gandhi
- (B) Vinoba Bhave
- (C) Jayaprakash Narayan
- (D) Baba Amte

Q38. 'Social Exclusion' is often:

- (A) Voluntary
- (B) Involuntary and structural
- (C) Temporary
- (D) Beneficial for the poor

Q39. The 'Self-Respect Movement' in South India was led by:

- (A) E.V. Ramaswamy (Periyar)
- (B) Jyotiba Phule
- (C) Sri Narayana Guru
- (D) C. Rajagopalachari

Q40. Which of the following is a "New Social Movement"?

- (A) Peasant movement for land
- (B) Trade Union movement for wages
- (C) Environmental movement



(D) Anti-colonial movement

Q41. Demographic Transition Theory suggests that in Stage 1:

(A) Birth rate is high, Death rate is low

(B) Both Birth and Death rates are high

(C) Birth rate is low, Death rate is high

(D) Both Birth and Death rates are low

Q42. "Total Fertility Rate" (TFR) refers to:

(A) Number of children born per 1000 people

(B) Average number of children a woman would bear during her lifetime

(C) Number of survivors after age 5

(D) Percentage of women in the population

Q43. Which movement fought against the 'Zamindari system'?

(A) Chipko Movement

(B) Telangana Movement

(C) Dalit Movement

(D) Feminist Movement

Q44. 'Assimilationist' policy towards tribes suggests:

(A) Keeping tribes in isolation

(B) Forcing tribes to adopt the mainstream culture

(C) Protecting tribal languages

(D) Encouraging tribal autonomy

Q45. 'Civil Society' includes:

(A) The Military



- (B) NGOs and voluntary associations
- (C) The State bureaucracy
- (D) Political Cabinets

Q46. The 'Colonial impact' on Indian cities led to the rise of:

- (A) Only rural villages
- (B) Port cities like Bombay, Calcutta, and Madras
- (C) Ancient temple towns only
- (D) Small market towns

Q47. In the context of Globalisation, 'Commodification' means:

- (A) Turning something into a saleable good/service
- (B) Using goods for personal use only
- (C) Barter system
- (D) Stopping the sale of products

Q48. The 'Arya Samaj' was founded by:

- (A) Raja Rammohan Roy
- (B) Dayanand Saraswati
- (C) Swami Vivekananda
- (D) Ishwar Chandra Vidyasagar

Q49. 'Satyashodhak Samaj' was established by:

- (A) B.R. Ambedkar
- (B) Jyotiba Phule
- (C) Periyar
- (D) Kanshi Ram

Q50. The concept of "Alienation" in the context of industrial work was given by:



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

Detailed Solutions

Q1.

Solution

Concept:

The concept involved here is the Demographic Dividend, which is a pivotal topic in Indian Demography. It refers to the economic growth potential that can result from shifts in a population's age structure. Specifically, 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 (children below 15 and the elderly above 64). This shift creates a window of opportunity for accelerated economic growth due to increased labor supply, higher savings rates, and lower dependency costs, provided that the state invests in education, health, and employment.

Solution:

1. Analyze the age-structure dynamics of a population where the working-age group is expanding.
2. The dependency ratio is calculated as the ratio of dependents (young and old) to the working-age population. When the working-age group is large, this ratio decreases.
3. This specific demographic phase is termed the "Demographic Dividend" because it provides a "dividend" or a benefit to the economy in the form of a larger productive workforce.
4. Distinguish this from "Demographic Transition," which is the overall process of moving from high birth/death rates to low birth/death rates over time.
5. In the context of India, this dividend is currently a major focus of social policy to ensure that the youth are skilled and employed to maximize national productivity.

Final Answer: The situation described is known as the Demographic Dividend, representing a period where the productive population outnumbers the dependent population.

Answer: (B)



Q2.

Solution**Concept:**

Thomas Robert Malthus, in his "An Essay on the Principle of Population" (1798), argued that population increases at a geometric rate (1, 2, 4, 8, 16 . . .) while the means of subsistence (food supply) increase only at an arithmetic rate (1, 2, 3, 4, 5 . . .). This imbalance leads to a point where the population exceeds the food supply. To restore the balance, Malthus identified two types of checks: "Preventive Checks" (human-driven, like celibacy or delayed marriage) and "Positive Checks" (nature-driven or external forces that increase the death rate).

Solution:

1. Identify the nature of "Positive Checks" in Malthusian theory. Unlike preventive checks which decrease the birth rate, positive checks increase the mortality rate. 2. Positive checks are spontaneous or natural disasters that occur when population growth outstrips the ability of the environment to support it. 3. Common examples provided by Malthus include famines, plagues, epidemics, and wars. These events are "natural" responses to overpopulation. 4. Evaluate the options provided: Celibacy and moral restraint are "Preventive Checks" because they are voluntary human actions to limit reproduction. 5. Therefore, famine and war are classic examples of "Positive Checks" that forcibly reduce the population size to align it back with the available food resources.

Final Answer: Famine and War are classified as Positive Checks as they increase the death rate to balance population and resources.

Answer: (C)



Q3.

Solution**Concept:**

The Indian Social Structure is characterized by two distinct but related concepts: Varna and Jati. The Varna system is a pan-Indian, theoretical, and four-fold classification of society mentioned in ancient texts like the Rig Veda. It provides a broad framework for social hierarchy. On the other hand, Jati refers to the thousands of regional, endogamous groups that people are actually born into, which define their immediate social identity and local status.

Solution:

1. The question asks for the term representing the hierarchical classification of the four main categories. 2. The four categories are Brahmins (priests/teachers), Kshatriyas (warriors/rulers), Vaishyas (traders/agriculturists), and Shudras (laborers/service providers). 3. Historically and theoretically, these four specific groups are referred to as "Varnas." 4. While "Jati" refers to specific sub-castes or functional groups that are much more numerous and localized, "Varna" remains the overarching four-fold scriptural division. 5. "Gotra" refers to a lineage or clan within a caste, and "Sapinda" refers to kinship relations; neither represents the four-fold hierarchy. 6. Thus, the correct sociological and historical term for this four-fold division is Varna.

Final Answer: The hierarchical classification of the four main categories is known as the Varna system.

Answer: (B)



Q4.

Solution**Concept:**

Sanskritisation is a major sociological concept introduced by the eminent Indian sociologist M.N. Srinivas. It describes a process of social change in India whereby 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. This process is essentially a form of positional change within the caste system, where a group attempts to claim a higher status by emulating the practices of dominant castes.

Solution:

1. Recognize that Sanskritisation is a tool to understand social mobility in a closed system like caste. 2. It involves the adoption of vegetarianism, teetotalism, and the performance of specific rituals traditionally reserved for the upper castes. 3. M.N. Srinivas first formulated this concept while studying the Coorgs of Karnataka. 4. Other thinkers like G.S. Ghurye (the father of Indian Sociology) focused more on the historical origins of caste, while B.R. Ambedkar and Jyotiba Phule focused on the critique and abolition of the caste hierarchy. 5. Srinivas's work provided a neutral, analytical framework to see how castes move up the ladder without the system itself changing (positional vs structural change). 6. Therefore, the credit for coining and defining "Sanskritisation" goes to M.N. Srinivas.

Final Answer: The term 'Sanskritisation' was coined by M.N. Srinivas to explain upward social mobility in the caste hierarchy.

Answer: (B)



Q5.

Solution**Concept:**

The 'Tribal Panchsheel' (Five Principles) is a landmark policy framework developed post-independence to guide the administration and development of tribal areas in India. The policy was born out of the debate between "Isolationists" (who wanted to keep tribes in protected parks) and "Assimilationists" (who wanted to merge them into mainstream Hindu society). The Panchsheel approach sought a middle path of "Integration," allowing tribes to develop according to their own genius without external imposition.

Solution:

1. Identify the Five Principles (Panchsheel) which include: not imposing anything on them, respecting tribal rights in land and forests, training their own people for administration, not over-administering these areas, and judging results by the quality of human character rather than money spent. 2. This humanitarian and pluralistic approach was championed by India's first Prime Minister, Jawaharlal Nehru. 3. Nehru was influenced by the anthropologist Verrier Elwin, and together they shaped a policy that respected tribal identity while offering the benefits of modern development. 4. While figures like Thakkar Bapa were social workers dedicated to tribal welfare and Mahatma Gandhi focused on their upliftment (Harijan/Girijan work), the specific strategic framework of "Panchsheel" is a state policy attributed to Nehru. 5. The policy remains a cornerstone for the administration of Scheduled Areas under the Fifth and Sixth Schedules of the Constitution.

Final Answer: The 'Tribal Panchsheel' policy was advocated by Jawaharlal Nehru to ensure the integrated development of tribal communities.

Answer: (B)



Q6.

Solution**Concept:**

Social inequality and the practice of untouchability have been the most regressive features of the Indian caste system. To address this historical injustice, the makers of the Indian Constitution included specific provisions under the Fundamental Rights. Article 17 is unique because it is one of the few fundamental rights that is absolute and is not subject to any "reasonable restrictions." It specifically targets the social practice of untouchability, declaring it a punishable offense.

Solution:

1. Evaluate the purpose of Article 17 in the Indian Constitution. It was drafted to ensure the dignity of the individual and to end the systemic exclusion of the "Scheduled Castes" (formerly known as Untouchables). 2. The Article states: "'Untouchability' is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of 'Untouchability' shall be an offence punishable in accordance with law." 3. Unlike Article 14 (Equality before law) or Article 15 (Prohibition of discrimination), Article 17 specifically names and abolishes a social practice. 4. To give teeth to this Article, the Parliament enacted the Untouchability (Offences) Act in 1955, which was later renamed the Protection of Civil Rights Act. 5. This constitutional mandate is a cornerstone of Dalit rights in India, ensuring that social hierarchy cannot legally justify the exclusion of any citizen from public spaces or services.

Final Answer: Article 17 of the Indian Constitution is the specific provision that formally abolished 'Untouchability' and made its practice a legal crime.

Answer: (C)



Q7.

Solution**Concept:**

In the post-independence era, the Indian government sought to identify and uplift groups that were socially and educationally backward but did not fall under the categories of Scheduled Castes (SC) or Scheduled Tribes (ST). These groups are collectively known as the Other Backward Classes (OBC). Article 340 of the Constitution provides for the appointment of a commission to investigate the conditions of such backward classes. The first of these commissions was established in the early 1950s.

Solution:

1. Identify the timeline of Backward Classes Commissions in India. The first one was appointed by a presidential order on January 29, 1953. 2. This commission was headed by the social reformer and Gandhian, Kaka Kalelkar. It is popularly known as the Kaka Kalelkar Commission. 3. The commission was tasked with determining the criteria to be adopted in considering whether any sections of the people of India should be treated as socially and educationally backward. 4. The commission submitted its report in 1955, identifying 2,399 backward castes, though its recommendations were largely not implemented at the national level at that time. 5. It is important to distinguish this from the Second Backward Classes Commission (1979), which was headed by B.P. Mandal and led to the reservation policies of the 1990s.

Final Answer: The First Backward Classes Commission of 1953 was headed by Kaka Kalelkar.

Answer: (B)



Q8.

Solution**Concept:**

The "Invisible Hand" is a foundational metaphor used in economic sociology and classical economics to describe the self-regulating nature of the marketplace. It suggests that individuals, while pursuing their own self-interest in a free market, inadvertently contribute to the overall economic well-being of society. This concept moved the understanding of markets away from traditional, state-controlled, or purely moral frameworks toward a functionalist view of economic exchange.

Solution:

1. Trace the origin of the term "Invisible Hand." It was popularized by the Scottish economist and philosopher Adam Smith in his seminal 1776 work, "An Inquiry into the Nature and Causes of the Wealth of Nations." 2. Smith argued that in a free-market system, the interaction of buyers and sellers (the forces of demand and supply) would lead to the efficient allocation of resources without the need for government intervention. 3. Sociologically, this implies that the market is a social institution where individual actions aggregate to create a social order or a stable equilibrium. 4. Contrast this with Karl Marx, who viewed the market as a site of exploitation and alienation, or Max Weber, who focused on the rationalization of economic life. 5. Adam Smith's theory remains the bedrock of liberal economic thought and the justification for laissez-faire (leave us alone) policies.

Final Answer: The concept of the "Invisible Hand" was proposed by Adam Smith.

Answer: (B)



Q9.

Solution**Concept:**

Environmental movements in India often arise from the struggle of local communities to protect their livelihoods and natural resources from industrial exploitation. One of the most iconic examples of this is the Chipko Movement, which started in the early 1970s in the Uttarakhand region (then part of Uttar Pradesh). The movement was characterized by the non-violent method of "hugging" trees to prevent loggers from cutting them down, symbolizing the deep ecological and spiritual bond between the people and the forest.

Solution:

1. Define the geographical and social context of the Chipko Movement. It emerged in the Garhwal Himalayas where local villagers, particularly women, protested against commercial logging. 2. The word "Chipko" literally means "to cling" or "to hug" in Hindi. 3. This movement highlighted how deforestation led to devastating floods and landslides, directly affecting the lives of the hill people who depended on the forests for fuel, fodder, and water. 4. Key figures associated with this movement include Gaura Devi, Sunderlal Bahuguna, and Chandi Prasad Bhatt. 5. Distinguish it from the Narmada Bachao Andolan (which focused on dam-induced displacement) and the Silent Valley Movement (which focused on biodiversity in Kerala). The Himalayan context specifically points to Chipko.

Final Answer: The Chipko Movement was specifically aimed at protecting trees in the Himalayan region through non-violent resistance.

Answer: (B)



Q10.

Solution**Concept:**

Democratic decentralization is the process of devolving power from the central and state governments to local bodies to ensure "grassroots democracy." In India, this was given a constitutional mandate through the 73rd and 74th Amendment Acts in 1992. The 73rd Amendment specifically addresses rural local self-government, creating a three-tier structure known as the Panchayati Raj Institutions (PRIs). This was a major shift in Indian polity, making the village-level administration a formal part of the democratic machinery.

Solution:

1. Identify the scope of the 73rd Constitutional Amendment Act. It added a new Part IX to the Constitution and the Eleventh Schedule, which lists 29 functional items for Panchayats. 2. The Act mandated the creation of Gram Sabhas (village assemblies) and a three-tier system: Gram Panchayat at the village level, Panchayat Samiti at the block level, and Zila Parishad at the district level. 3. Crucially, the Act provided for the reservation of seats for Scheduled Castes, Scheduled Tribes, and most significantly, one-third reservation for women. 4. While the 74th Amendment deals with Urban Local Bodies (Municipalities), the 73rd is exclusively focused on rural governance through the Panchayati Raj. 5. This reform aims to empower rural citizens to participate in their own development planning and social justice initiatives.

Final Answer: The 73rd Constitutional Amendment Act is related to the establishment and empowerment of Panchayati Raj Institutions.

Answer: (B)



Q11.

Solution**Concept:**

In rural sociology, the "Weekly Haat" is a fundamental institution that serves as a bridge between economic exchange and social networking. Unlike permanent urban markets, a Haat is a periodic market held on a specific day of the week in a particular village or cluster of villages. It represents a "pre-capitalist" or traditional form of trade where local produce is exchanged. Sociologically, it is significant because it is not just a place for buying and selling; it is a vital site for the exchange of news, fixing marriages, and maintaining kinship ties across different villages.

Solution:

1. Analyze the functional nature of a Haat. It operates on a cycle (periodicity), meaning it moves from one location to another on different days of the week. 2. The primary characteristic is that it combines economic utility with social interaction. People from distant villages travel to the Haat to sell their agricultural surplus or handicrafts and buy essentials like salt, clothes, or tools. 3. Beyond trade, it acts as a "social clearinghouse" where people meet relatives and discuss community matters, making it more than just a commercial hub. 4. Permanent shops are characteristic of urban or semi-urban "Bazaars," not Haats. Globalized trade might touch these markets today, but it is not their defining traditional feature. 5. Therefore, the most accurate description is that it is a periodic market and a significant social gathering point for the rural population.

Final Answer: The main characteristic of a 'Weekly Haat' is that it serves as a periodic market and a space for social gathering.

Answer: (C)

Q12.

Solution**Concept:**

"Glocalization" is a term coined by sociologist Roland Robertson to describe the complex interaction between global forces and local cultures. In the era of globalization, it was initially feared that a "Global Culture" (often seen as Americanization) would wipe out local traditions. However, sociologists observed that global products and ideas are often adapted, modified, or reinterpreted by local communities to fit their own cultural contexts. This hybridity ensures that the global becomes local, and the local acquires a global reach.

Solution:

1. Break down the term: "Global" + "Local" = Glocalization. It signifies that globalization is not a one-way street of homogenization. 2. A classic example is the menu of multinational fast-food chains like McDonald's, which offers "McAloo Tikki" in India to suit local tastes while maintaining its global brand identity. 3. This process involves the tailoring of global products or services to the specific cultural, social, or linguistic needs of a local market. 4. It is not about rejecting global culture (which would be isolationism) nor is it about total global dominance without change (which would be pure imperialism). 5. It is the creative "mixing" or "fusion" of the two levels, creating a new, hybrid cultural form.

Final Answer: Glocalization refers to the mixing of the global with the local, where global products are adapted to suit local cultural contexts.

Answer: (B)

Q13.

Solution**Concept:**

The Tebhaga Movement was one of the most significant peasant uprisings in Indian history, occurring on the eve of independence and partition. The movement was led by the sharecroppers (bargadars) who worked on the lands of the Jotedars (landlords). The central demand was the implementation of the Flood Commission's recommendation that the sharecroppers should keep two-thirds of the harvest for themselves, instead of the traditional half, giving only one-third to the landlord.

Solution:

1. Identify the geographical location: The Tebhaga movement (1946–1947) was centered in the rural areas of undivided Bengal. 2. The term "Tebhaga" literally means "three shares" in Bengali, representing the demand for a 2/3 share of the produce for the actual tiller of the soil. 3. The movement was organized by the Kisan Sabha, the peasant wing of the Communist Party of India, and saw massive participation from both Hindu and Muslim peasants. 4. While the Telangana movement occurred around the same time, it was located in the Princely State of Hyderabad and had different political objectives (anti-Nizam). 5. Therefore, the Tebhaga movement is historically and sociologically tied to the agrarian structure of Bengal.

Final Answer: The Tebhaga Movement took place in Bengal and focused on the demands of sharecroppers.

Answer: (B)



Q14.

Solution**Concept:**

The dependency ratio is a demographic indicator that measures the pressure on the productive part of the population. In any society, individuals are broadly divided into those who are economically active (the workforce) and those who are typically dependent on them for support (the young and the elderly). A high dependency ratio indicates that the working-age population is supporting a large number of non-productive individuals, which can impact social security systems and economic growth.

Solution:

1. Define the components of the ratio. The "dependents" are usually defined as children under the age of 15 and elderly persons aged 65 and above. 2. The "working-age group" or the productive population is generally defined as those between the ages of 15 and 64. 3. The formula is: $(\text{Population aged 0-14} + \text{Population aged 65+}) / (\text{Population aged 15-64}) \times 100$. 4. This ratio helps policymakers understand the social needs of a country—such as the need for schools (if the youth dependency is high) or healthcare and pensions (if the old-age dependency is high). 5. It is distinct from the sex ratio (men/women) or the birth/death rate, as it specifically focuses on the economic relationship between different age brackets.

Final Answer: The Dependency Ratio is the ratio between the dependent age groups (below 15 and above 64) and the working-age group (15–64).

Answer: (C)



Q15.

Solution**Concept:**

In the study of social change in India, M.N. Srinivas distinguished between different processes of transformation. While "Modernisation" is a broad concept involving rationality and technology, "Westernisation" is a more specific term. It refers to the changes brought about in Indian society and culture as a result of over 150 years of British rule. This process occurs at various levels—technology, institutions, ideology, and most visibly, at the level of lifestyle and outward behavior.

Solution:

1. Focus on the definition of Westernisation as provided by M.N. Srinivas. It involves the adoption of Western cultural traits by the non-Western population. 2. This includes visible changes such as wearing Western-style clothing (suits, dresses), adopting Western dietary habits (using forks/knives, consuming processed food), and speaking English. 3. It also includes the adoption of Western values like individualism and humanitarianism, although the question specifically highlights lifestyle, clothes, and food. 4. "Secularisation" refers to the decline in the religious influence over social life, and "Industrialisation" refers to the shift from agriculture to factory-based production. 5. While "Modernisation" is often used interchangeably, sociologists prefer "Westernisation" when the change is specifically modeled after Western (European/American) cultural standards.

Final Answer: The process of adopting Western lifestyle, clothes, and food habits is known as Westernisation.

Answer: (C)



Q16.

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 "socially or educationally backward classes" of India and to consider the question of seat reservations and quotas as a means to redress systemic caste-based discrimination. The commission's findings significantly altered the political and social landscape of India by identifying thousands of castes as OBCs (Other Backward Classes).

Solution:

1. Identify the formal nomenclature of the commission. While it is commonly named after its chairman, B.P. Mandal, its official legal title reflects its constitutional purpose under Article 340. 2. The official name is the "Socially and Educationally Backward Classes Commission" (SEBC). 3. This naming is crucial because it highlights the criteria used for identification: it wasn't just about economic poverty, but about social status and educational attainment, which are often linked to the caste hierarchy. 4. The commission famously recommended a 27% reservation for OBCs in central government services and public sector undertakings. 5. This is distinct from the Tribal Welfare Commission (focused on STs) or the Minorities Commission (focused on religious/linguistic minorities), as the Mandal Commission specifically targeted the "middle" layer of the caste hierarchy that faced historical disadvantage.

Final Answer: The Mandal Commission was officially known as the Socially and Educationally Backward Classes Commission.

Answer: (A)



Q17.

Solution**Concept:**

In a democratic polity, organizations that seek to influence government policy and decision-making without aiming to hold political power themselves are known as "Pressure Groups" or "Interest Groups." Unlike political parties, which contest elections to form the government, pressure groups focus on specific issues or the interests of a particular section of society (e.g., laborers, businessmen, farmers). They use methods like lobbying, protests, and media campaigns to exert "pressure" on the state.

Solution:

1. Distinguish between a political party and a pressure group. The Bharatiya Janata Party (BJP) and the Indian National Congress (INC) are political parties that seek to win elections and govern. 2. Examine the role of FICCI (Federation of Indian Chambers of Commerce & Industry). FICCI represents the interests of the business and industrial sector in India. 3. FICCI does not contest elections. Instead, it acts as a platform for Indian businesses to influence the government's economic policies, taxation laws, and trade regulations. 4. The Communist Party of India (CPI) is a registered political party with a specific ideology, competing in the electoral arena. 5. Therefore, FICCI is a classic example of a "Sectional Pressure Group" because it promotes the specific interests of the capitalist and industrialist class.

Final Answer: FICCI is an example of a Pressure Group, as it represents industrial interests rather than contesting elections for power.

Answer: (C)



Q18.

Solution**Concept:**

The Green Revolution, introduced in the mid-1960s, was a technological package involving High-Yielding Variety (HYV) seeds, chemical fertilizers, and controlled irrigation. While its primary goal was to make India self-sufficient in food grains, its social consequences were profound and uneven. Sociologists have noted that because the technology required significant capital investment, it was mostly accessible to those who already owned land and had access to credit.

Solution:

1. Analyze the socio-economic shift caused by the Green Revolution. The increased productivity led to a rise in the wealth of farmers who could afford the new inputs. 2. This resulted in the consolidation of power among "Dominant Castes"—groups that were intermediate in the ritual hierarchy but owned significant land and were numerically strong in their regions (e.g., Jats in Punjab/Haryana, Vokkaligas in Karnataka). 3. These groups emerged as a powerful "Middle Peasantry" or "Agrarian Capitalist" class, gaining significant political and economic influence. 4. Conversely, small farmers who could not afford the technology often fell into debt, and landless laborers did not see a proportional increase in their status, leading to increased rural inequality. 5. Thus, the most significant social outcome was the strengthening of the dominant castes/middle peasantry rather than an equitable distribution among all rural classes.

Final Answer: The Green Revolution primarily led to the rise of the Dominant Castes and the Emergent Middle Peasantry in rural India.

Answer: (B)



Q19.

Solution**Concept:**

In the Indian sociological and political context, 'Communalism' has a specific meaning that differs from its usage in the West (where it might refer to community living). In India, communalism refers to an ideology that emphasizes the religious identity of a group above all other identities and views different religious communities as mutually hostile or antagonistic. It often involves the mobilization of people along religious lines to achieve political or social goals.

Solution:

1. Define the nature of communalism as an "aggressive chauvinism." It is not simply about being religious or loving one's community; it is about the belief that because people follow a particular religion, they have common secular (political/economic) interests that are opposed to the interests of other religious groups. 2. It often leads to the "othering" of different communities, where one's own group is seen as superior and the other as a threat. 3. This ideology can manifest in various ways, from communal riots to political parties that exclusively cater to one religious identity. 4. It is essentially a modern political phenomenon that uses religious tradition as a tool for mobilization. 5. Therefore, it is best described as aggressive chauvinism based on religious identity, which often challenges the secular fabric of the nation.

Final Answer: Communalism in India refers to aggressive chauvinism and political mobilization based on religious identity.

Answer: (B)



Q20.

Solution**Concept:**

The Rights of Persons with Disabilities (RPwD) Act is the primary legislation in India that ensures the rights, dignity, and inclusion of people with disabilities. It replaced the older Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act of 1995. The new Act was a response to India's international obligations under the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD).

Solution:

1. Identify the year of the legislative update. The RPwD Act was passed by the Indian Parliament in December 2016. 2. The 2016 Act significantly expanded the scope of disability. While the 1995 Act recognized only 7 types of disabilities, the 2016 Act increased this to 21 types, including speech and language disability, blood disorders (like Thalassemia), and learning disabilities (like Dyslexia). 3. The Act also increased the reservation for persons with benchmark disabilities from 3% to 4% in government jobs and from 3% to 5% in higher education institutions. 4. It emphasizes "reasonable accommodation" and the right to a barrier-free environment in public buildings and transport. 5. This transition from a "charity-based" model to a "rights-based" model is a landmark in Indian social legislation.

Final Answer: The 'Rights of Persons with Disabilities Act' was passed in 2016.

Answer: (C)



Q21.

Solution**Concept:**

The Dalit Panther movement is a classic example of a "Revolutionary" or "Radical" social movement that emerged in India during the early 1970s. Inspired by the Black Panther Party in the United States, it was founded in Maharashtra by young Dalit writers and activists like Namdeo Dhasal and J.V. Pawar. Unlike reformist movements that seek minor changes within the existing social framework, the Dalit Panthers aimed for a total transformation of the social order, challenging the very roots of the caste system and class exploitation through militant rhetoric and literature.

Solution:

1. Analyze the ideology of the Dalit Panthers. They moved beyond the demand for mere reservations or "Sanskritisation" (upward mobility within caste). 2. Their manifesto defined "Dalit" broadly to include all oppressed groups, including landless laborers, poor peasants, and women, signaling a shift toward a class-cum-caste struggle. 3. Because they sought to overturn the entire systemic structure of "Brahmanism" and capitalism, their movement is categorized as Revolutionary. 4. They used "Dalit Literature" as a weapon to expose the brutality of the caste system, leading to a cultural revolution in Indian letters. 5. While some social movements are "Redemptive" (seeking to change the inner life of individuals) or "Reformist" (seeking gradual change), the Panthers' demand for a total systemic overhaul defines them as revolutionary/radical.

Final Answer: The Dalit Panther movement is categorized as a Revolutionary/Radical movement due to its goal of total systemic change.

Answer: (B)



Q22.

Solution**Concept:**

The 19th-century social reform movement in India saw the rise of powerful indigenous critiques of patriarchy and caste. One of the most radical texts from this period is "Stree Purush Tulana" (A Comparison Between Women and Men), published in 1882. This work is considered one of the first feminist critiques written by an Indian woman, challenging the double standards applied to men and women in Hindu society, particularly regarding widowhood, education, and moral conduct.

Solution:

1. Identify the author of the text. "Stree Purush Tulana" was written by Tarabai Shinde, a contemporary of Jyotiba Phule and a member of the Satyashodhak Samaj. 2. In this book, Shinde reacted strongly against the harsh treatment of women and the hypocrisy of the patriarchal social order of the time. 3. She argued that women were not inherently inferior to men and questioned the religious authorities that sanctioned their subjection. 4. While Savitribai Phule worked extensively for women's education and Pandita Ramabai focused on the plight of upper-caste widows (founding Sharada Sadan), it was Tarabai Shinde who wrote this specific, provocative comparison. 5. Her work remained largely forgotten until it was rediscovered by researchers in the 1970s, establishing her as a pioneer of Indian feminist thought.

Final Answer: The book "Stree Purush Tulana" was authored by Tarabai Shinde.

Answer: (B)



Q23.

Solution**Concept:**

Structural change refers to a transformation in the fundamental organization of society—its economy, institutions, and social relations. During the colonial period in India, the British did not just rule the country; they fundamentally altered its economic structure to serve the needs of the industrial revolution in Britain. This led to a unique phenomenon known as "De-industrialisation," where traditional Indian manufacturing (especially textiles) was systematically dismantled to make way for British-made goods.

Solution:

1. Understand the nature of colonial economic policy. The British transformed India from an exporter of finished goods (like fine muslin) to an exporter of raw materials (like cotton and indigo). 2. This shift caused a massive "De-industrialisation" of traditional urban centers like Dacca and Murshidabad, forcing artisans back into an already overburdened agricultural sector. 3. Simultaneously, the colonial state promoted "Urbanisation" in new port cities (Bombay, Calcutta, Madras) which served as gateways for British trade, creating a new, lopsided urban structure. 4. These changes were "structural" because they moved the entire Indian economy into a subordinate position within the global capitalist system. 5. Therefore, the most accurate characteristic of structural change during this period is the de-industrialisation of indigenous sectors combined with new colonial urban forms.

Final Answer: Structural change during the colonial period was primarily characterized by the De-industrialisation of traditional sectors and the creation of a colonial economy.

Answer: (A)



Q24.

Solution**Concept:**

The study of Indian civilization often uses the framework of "Great Tradition" and "Little Tradition." This concept was originally developed by the American anthropologist Robert Redfield to study peasant societies. He argued that the "Great Tradition" represents the refined, literate, and elite culture (often associated with scriptures and urban centers), while the "Little Tradition" represents the local, oral, and folk culture of the village. These two are not isolated; they are in constant interaction through processes like "Universalisation" and "Parochialisation."

Solution:

1. Identify the scholar who applied this framework to the Indian context. While Robert Redfield originated the terms, it was Milton Singer and McKim Marriott who extensively used them to analyze Indian festivals and social structures. 2. In his study "When a Great Tradition Modernizes," Milton Singer demonstrated how the Sanskritic Great Tradition interacted with the local Little Traditions in cities like Madras. 3. This interaction explains how a pan-Indian identity is maintained alongside diverse local practices. 4. M.N. Srinivas used different terms (like Sanskritisation), and Yogendra Singh focused on the "Modernisation of Indian Tradition" as a broader process. 5. Thus, in the context of the interaction between these specific traditions within Indian culture, Milton Singer is the key academic reference.

Final Answer: Milton Singer is the scholar who extensively discussed the interaction between the Great and Little Traditions in Indian culture.

Answer: (B)



Q25.

Solution**Concept:**

"De-skilling" is a sociological concept often discussed in the context of industrial labor and the work process. It refers to the process by which the skilled labor of craftsmen is replaced by machines or broken down into simple, repetitive tasks that require little to no specialized training. This is a hallmark of the "Scientific Management" (Taylorism) and the "Assembly Line" (Fordism) models of production. By removing the need for skill, employers can pay lower wages and exert more control over the workforce.

Solution:

1. Analyze the impact of industrialization on the nature of work. In the traditional guild or hand-craft system, a worker understood the entire process of making a product (e.g., a shoemaker). 2. With the introduction of the assembly line, the process is fragmented. One worker might only tighten a single bolt all day. 3. This "fragmentation of work" leads to de-skilling because the individual no longer needs the comprehensive knowledge of the craft. 4. Harry Braverman, a famous sociologist, argued that this is a central feature of capitalist industrialization to increase efficiency and decrease worker power. 5. Therefore, the process is most closely associated with the assembly line and the industrial factory system.

Final Answer: De-skilling is a process where specialized skills are replaced by repetitive tasks, typically seen in the industrial assembly line.

Answer: (B)



Q26.

Solution**Concept:**

The Panchayati Raj System is the third tier of Indian governance, aimed at providing self-rule to rural areas. While the concept of village panchayats existed for centuries, their modern, formalized structure was recommended by the Balwant Rai Mehta Committee in 1957. The committee suggested a three-tier system: Gram Panchayat (village), Panchayat Samiti (block), and Zila Parishad (district). The implementation of this system began as a pilot project in certain states before becoming a nationwide constitutional mandate.

Solution:

1. Identify the historical milestone for the inauguration of the modern Panchayati Raj. 2. On October 2, 1959 (Mahatma Gandhi's birth anniversary), the system was first officially launched. 3. The location of this historic launch was Nagaur district in the state of Rajasthan. 4. It was inaugurated by the then Prime Minister, Jawaharlal Nehru. 5. Following Rajasthan, Andhra Pradesh adopted the system later that same year. 6. This early implementation was based on state legislation, long before the 73rd Amendment of 1992 made it a uniform constitutional requirement across India. 7. Therefore, Rajasthan holds the distinction of being the pioneer state in implementing this democratic decentralization.

Final Answer: Rajasthan was the first state in India to implement the Panchayati Raj system in 1959.

Answer: (A)



Q27.

Solution**Concept:**

'Cultural Capital' is a central concept in the sociology of education and social reproduction, developed by the French sociologist Pierre Bourdieu. It refers to the non-financial social assets that promote social mobility beyond economic means. This includes education, intellect, style of speech, dress, and even physical appearance. Bourdieu argued that the education system is not neutral but rewards the cultural capital of the upper classes, thereby reproducing existing social inequalities.

Solution:

1. Analyze the forms of capital defined by Pierre Bourdieu. He categorized capital into three main types: Economic (money/assets), Social (networks/connections), and Cultural (knowledge/skills/tastes). 2. Cultural capital exists in three states: the embodied state (long-lasting dispositions of the mind and body), the objectified state (cultural goods like books or instruments), and the institutionalized state (educational qualifications). 3. Bourdieu used this concept to explain why children from privileged backgrounds often perform better in school; they already possess the "codes" and "tastes" that the school system values. 4. This concept challenges the idea of "meritocracy" by showing that academic success is often a result of inherited cultural advantages rather than just individual hard work. 5. While Anthony Giddens and Talcott Parsons have discussed social structures, the specific theory of 'Cultural Capital' is synonymous with Bourdieu.

Final Answer: The concept of 'Cultural Capital' was introduced by the sociologist Pierre Bourdieu.

Answer: (A)



Q28.

Solution**Concept:**

Sociologists classify social movements based on the scope and degree of change they intend to bring about. One common typology includes Reformist, Redemptive, and Revolutionary movements. Reformist movements seek to change specific parts of the social system (e.g., Right to Information). Redemptive movements aim to change the inner consciousness of their members (e.g., religious sects). Revolutionary movements, however, are the most radical as they seek to replace the entire existing social or political order with a completely different system.

Solution:

1. Categorize the movement by its ultimate goal. If the goal is not to "fix" the system but to "overthrow" or "transform" it fundamentally, it is revolutionary. 2. Revolutionary movements usually involve a challenge to the basic values and power structures of society. 3. Examples include the French Revolution, the Russian Revolution, or in the Indian context, the Naxalite movement, which seeks to replace the current parliamentary democracy with a different social and economic order. 4. Resistance movements are often "Regressive" or "Reactionary," seeking to stop change or return to an earlier state. 5. Therefore, a movement that targets the "whole social system" for change is strictly defined as a Revolutionary movement.

Final Answer: Social movements that aim for a total transformation of the social system are called Revolutionary movements.

Answer: (B)



Q29.

Solution**Concept:**

Forced displacement is a significant issue in the sociology of development, referring to the involuntary movement of people from their homes due to large-scale infrastructure projects like dams, mines, or highways. This "development-induced displacement" often affects the most marginalized sections of society, such as tribals (Adivasis) and poor peasants. The struggle against such displacement often highlights the conflict between national development goals and the human rights of local communities.

Solution:

1. Identify the movement most closely associated with the critique of "Big Dams." 2. The Narmada Bachao Andolan (NBA), led by activists like Medha Patkar and Baba Amte, is the most prominent example in India. 3. The movement began as a protest against the construction of the Sardar Sarovar Dam on the Narmada River. 4. The NBA argued that the project would displace hundreds of thousands of people, mostly tribals, without proper rehabilitation or a say in the decision-making process. 5. This movement brought global attention to the "social costs" of development and forced a debate on whether large-scale projects truly benefit the local population. 6. While "Land Reforms" and "Liberalisation" involve economic changes, the specific issue of "forced displacement for dams" is the core theme of the NBA.

Final Answer: Forced displacement due to large dams is a central theme in the Narmada Bachao Andolan.

Answer: (B)



Q30.

Solution**Concept:**

Liberalisation refers to the process of reducing government regulations and restrictions in the economy in exchange for greater participation by private entities. In the Indian context, this was a response to a severe Balance of Payments crisis. The state shifted away from the "License Raj" (a system of heavy state control and protectionism) toward a more market-oriented economy. This period is often described as the era of LPG (Liberalisation, Privatisation, and Globalisation).

Solution:

1. Recall the historic economic turning point in India. By the early 1990s, India's foreign exchange reserves had dropped significantly, leading the government to seek assistance from the IMF and World Bank. 2. In July 1991, under the government of P.V. Narasimha Rao and with Manmohan Singh as Finance Minister, a New Economic Policy was announced. 3. This policy devalued the rupee, removed many industrial licenses, reduced import duties, and opened up the Indian market to foreign investment. 4. The year 1991 is considered the "watermark" year that ended the era of planned, state-led development and began the era of integration with the global economy. 5. This shift has had massive sociological impacts, including the growth of the urban middle class and changes in consumption patterns.

Final Answer: The policy of Liberalisation was introduced in India in the year 1991.

Answer: (C)



Q31.

Solution**Concept:**

In political sociology, a "Nation-state" is a specific type of state that derives its political legitimacy from serving as a sovereign entity for a "nation"—a group of people who share a common cultural identity, language, history, or ethnicity. Unlike ancient empires or nomadic groups, the nation-state is a modern political construct that links a specific territory (the state) with a specific cultural community (the nation). In this model, the state is seen as the ultimate representative of the people's collective identity and will.

Solution:

1. Analyze the relationship between the 'State' (a political organization with a monopoly on the use of force) and the 'Nation' (a cultural entity). 2. In a nation-state, the boundaries of the political unit ideally coincide with the boundaries of the cultural unit. 3. Therefore, the state is viewed not as a random administrative body, but as an entity that represents a particular nation or people. 4. This concept emerged strongly after the Treaty of Westphalia and became the dominant global political model following the French Revolution. 5. It is distinct from religious states (theocracy) or colonial states, as its primary justification for existence is the representation and protection of the nation's interests. 6. Thus, in the context of the options provided, the nation-state is characterized by the state being seen as the representative of a particular nation or people.

Final Answer: In a Nation-state, the state is viewed as representing a particular nation or people.

Answer: (B)



Q32.

Solution**Concept:**

The concept of the 'Dominant Caste' is one of the most influential analytical tools in Indian sociology, developed to understand rural power dynamics. A caste is considered "dominant" when it possesses certain key characteristics: it must own a significant portion of the cultivable land in a local area, it must be numerically strong, and it must occupy a relatively high (though not necessarily the highest) position in the ritual hierarchy. Such castes exercise massive economic and political power over other castes in the village.

Solution:

1. Identify the sociologist who formulated this concept. M.N. Srinivas introduced the term 'Dominant Caste' based on his fieldwork in the village of Rampura in Mysore (now Karnataka). 2. Srinivas observed that while Brahmins held ritual superiority, the land-owning castes (like the Vokkaligas or Lingayats) held the actual power and acted as the local "lords." 3. The concept helped shift the study of caste from a purely scriptural (Varna) understanding to a field-based (Jati) understanding of power. 4. While B.R. Ambedkar focused on the annihilation of caste and Louis Dumont focused on the principle of "Homo Hierarchicus" (purity and pollution), Srinivas provided the empirical tool to analyze secular power in rural India. 5. Therefore, the term and its theoretical framework are attributed to M.N. Srinivas.

Final Answer: The term 'Dominant Caste' was coined by the sociologist M.N. Srinivas.

Answer: (B)



Q33.

Solution**Concept:**

Secularism in India is fundamentally different from the Western "wall of separation" between church and state. The Indian model is often described as "Sarva Dharma Sambhava," which means equal respect for all religions. The Indian state is not anti-religious; rather, it maintains a "principled distance" from all religions. This means the state can intervene in religious matters (e.g., to abolish untouchability or triple talaq) but must treat all religious communities with equal fairness and neutrality.

Solution:

1. Examine the constitutional features of Indian secularism. The Constitution does not establish any "State Religion" (unlike Pakistan or the UK). 2. The state ensures that no citizen is discriminated against on the grounds of religion (Article 15) and guarantees the right to practice and propagate any religion (Article 25). 3. The core feature is that the state itself has no official religion, yet it maintains a respectful and neutral stance toward all religions present in the country. 4. This allows for a pluralistic society where religious minorities are protected and the state can act as a neutral arbiter in communal matters. 5. It is not a policy of total hostility (as seen in some historical communist regimes) nor a policy of favoritism. 6. Therefore, the best description of Indian secularism is a state that has no religion but respects all.

Final Answer: A key feature of Secularism in the Indian Constitution is that the State has no official religion but respects all religions.

Answer: (B)



Q34.

Solution**Concept:**

'Eco-feminism' is a branch of feminism and a social movement that explores the connections between the domination of nature and the exploitation of women. It suggests that there are ideological links between how society treats the environment and how it treats women, often arguing that both are seen as "objects" to be conquered or managed by patriarchal systems. Eco-feminists believe that because women are often closer to nature through their roles in subsistence farming and gathering, they are the most impacted by ecological destruction.

Solution:

1. Define the linkage in eco-feminism. The term combines "Ecology" and "Feminism." 2. It posits that a patriarchal world-view sees both nature and women as resources to be exploited for profit. 3. In India, movements like the Chipko movement are often cited as eco-feminist because it was the women who took the lead in protecting trees, recognizing that deforestation would destroy their livelihoods and the local ecosystem. 4. Prominent eco-feminists like Vandana Shiva argue that women have a unique "prakriti" (nature) perspective that is essential for sustainable development. 5. Therefore, the movement essentially links ecology (environmental health) with women's rights and social status.

Final Answer: Eco-feminism is a social movement that links ecology and women's rights.

Answer: (B)

Q35.

Solution**Concept:**

The Satellite Instructional Television Experiment (SITE) was a landmark project in the history of Indian mass media and communication. Launched in 1975, it was one of the largest social experiments in the world using satellite technology for rural development. The goal was to provide educational programs on health, agriculture, and family planning to rural populations in remote areas who had no previous access to television.

Solution:

1. Identify the full form of the acronym SITE. It stands for "Satellite Instructional Television Experiment." 2. The experiment was conducted by NASA (which provided the ATS-6 satellite) and ISRO (which managed the ground systems and content). 3. It targeted six Indian states (Rajasthan, Bihar, Odisha, Madhya Pradesh, Karnataka, and Andhra Pradesh) and reached over 2,400 villages. 4. This was a revolutionary step because it proved that space technology could be used directly for social benefits and mass education in a developing country. 5. SITE laid the foundation for the establishment of Doordarshan as a separate national broadcaster and influenced the future of educational broadcasting in India.

Final Answer: SITE stands for Satellite Instructional Television Experiment.

Answer: (A)



Q36.

Solution**Concept:**

The word "Varna" has deep roots in ancient Indian social philosophy and etymology. In the context of the Vedic social order, it refers to the four-fold division of society. Historically and linguistically, the Sanskrit root of the word carries meanings related to "covering," "description," or, most prominently, "colour." While it evolved into a complex system of social stratification and hierarchy, its original literal meaning is often associated with the distinction of various groups based on specific characteristics or classifications.

Solution:

1. Analyze the Sanskrit origin of the term "Varna." The word is derived from the root 'vri', which means to cover or classify. 2. In the Rig Vedic context, the term was initially used to distinguish between different groups (such as the Arya Varna and Dasa Varna), often thought to be based on physical appearance or skin "colour." 3. Later, this term became the standard nomenclature for the four functional categories of society: Brahmins, Kshatriyas, Vaishyas, and Shudras. 4. It is essential to distinguish "Varna" (broad theoretical category) from "Jati" (birth-based endogamous group). While Jati refers to birth/caste, Varna literally translates to "colour." 5. Although the system later became a rigid hierarchy of status and occupation, the literal linguistic answer remains rooted in the concept of colour.

Final Answer: The term "Varna" literally means Colour.

Answer: (C)



Q37.

Solution**Concept:**

The Bhoodan Movement (Land Gift Movement) was a voluntary land reform movement in India that sought to address rural land inequality through peaceful, non-violent means. It was inspired by the Gandhian philosophy of "Sarvodaya" (well-being for all) and "Gramdan" (village gift). The movement aimed to persuade wealthy landowners to voluntarily give a percentage of their land to the landless, based on the belief that land belongs to God and society, not individuals.

Solution:

1. Identify the founder and leader of the movement. The Bhoodan Movement was started in 1951 by Acharya Vinoba Bhave, who was often considered the spiritual successor to Mahatma Gandhi. 2. The movement began in the village of Pochampally (then in Andhra Pradesh) when a group of landless Dalits asked for land, and a local landlord agreed to donate 80 acres. 3. Vinoba Bhave then walked across India (Padayatra) for several years, covering thousands of miles to convince landlords to donate land. 4. The movement was a unique attempt at "Revolution by Love," avoiding the state-led coercion or violent agrarian uprisings seen in other parts of the world. 5. While Jayaprakash Narayan later joined and supported the movement, the initiation and primary leadership are attributed to Vinoba Bhave.

Final Answer: The Bhoodan Movement was started by Vinoba Bhave.

Answer: (B)

Q38.

Solution**Concept:**

Social exclusion refers to the process by which individuals or groups are systematically blocked from (or denied full access to) various rights, opportunities, and resources that are normally available to members of a different group, and which are fundamental to social integration. This exclusion is not just about poverty or lack of money; it is about the "shutting out" of people from the social, economic, political, and cultural life of their community.

Solution:

1. Evaluate the nature of social exclusion. It is rarely a choice made by the individual (voluntary); rather, it is a process imposed by the dominant society. 2. It is "structural" because it is built into the institutions, laws, and customs of society. For example, the exclusion of Dalits from certain temples or water sources was a structural feature of the traditional caste system. 3. Because it is embedded in the social structure, it is often "involuntary" from the perspective of the excluded. Even if an individual wants to participate, the social barriers prevent them from doing so. 4. Social exclusion is frequently multidimensional, affecting a person's access to education, healthcare, and employment simultaneously. 5. Therefore, the most accurate sociological description is that it is involuntary and structural in nature.

Final Answer: Social Exclusion is characterized as being involuntary and structural.

Answer: (B)



Q39.

Solution**Concept:**

The Self-Respect Movement (Suya Mariyathai Iyakkam) was a radical and egalitarian social movement that emerged in South India, specifically in Tamil Nadu, during the mid-1920s. The movement aimed at achieving a society where backward castes have equal human rights and encouraging backward castes to have self-respect in the face of a caste-based society that considered them inferior. It was known for its critique of religion, traditional rituals, and the dominance of Brahmins in public life.

Solution:

1. Identify the leader of the movement. The Self-Respect Movement was led by E.V. Ramaswamy, popularly known as "Periyar" (the Great One). 2. Periyar argued that "self-respect" must come before "self-rule" (Swaraj). He believed that political independence would be meaningless if the social structure remained unequal. 3. The movement advocated for "Self-Respect Marriages," which were conducted without priests or religious rituals, often involving inter-caste unions. 4. Periyar also challenged the Hindi imposition and promoted the Dravidian identity as a counter to what he saw as "Aryan" or North Indian cultural dominance. 5. His ideology continues to be the bedrock of Dravidian politics in Tamil Nadu today.

Final Answer: The 'Self-Respect Movement' was led by E.V. Ramaswamy (Periyar).

Answer: (A)



Q40.

Solution**Concept:**

“New Social Movements” (NSMs) is a term used by sociologists to describe a wave of movements that emerged in the mid-20th century (especially since the 1960s) that differ from “Old Social Movements.” Old movements (like labor or peasant movements) were primarily concerned with economic redistribution and class interests. In contrast, New Social Movements are often centered on issues of identity, lifestyle, culture, and universal human rights. They tend to be more global and less focused on seizing state power.

Solution:

1. Compare the characteristics of the options provided. 2. Peasant movements and Trade Union movements are “Old” movements because they focus on economic resources like land, wages, and working conditions. 3. Anti-colonial movements are focused on national sovereignty and state power. 4. The Environmental movement is a classic “New Social Movement.” It focuses on “post-materialist” values—the quality of life, the health of the planet, and the rights of future generations. 5. Other examples of NSMs include the women’s movement (feminism), the peace movement, and the LGBTQ+ rights movement. 6. These movements emphasize social and cultural change rather than just economic gain.

Final Answer: The Environmental movement is a prominent example of a “New Social Movement.”

Answer: (C)



Q41.

Solution**Concept:**

The Demographic Transition Theory is a generalized model that describes the historical shift from high birth and death rates to low birth and death rates as a society develops from a pre-industrial to an industrialized economic system. This theory is typically divided into three or four stages. Stage 1 represents the "pre-industrial" phase, characterized by a stable or very slow-growing population because the high birth rate is almost entirely offset by a high death rate due to lack of medical knowledge, frequent famines, and poor sanitation.

Solution:

1. Analyze the conditions of Stage 1 (High Stationary Stage). In this stage, the society is primarily agrarian and has low technological development. 2. The birth rate is high because children are seen as economic assets for labor, and there is a lack of family planning. 3. The death rate is also high due to poor nutrition, high incidence of infectious diseases, and inadequate healthcare infrastructure. 4. Consequently, the birth and death rates are nearly equal, leading to a population that grows very slowly or remains stagnant. 5. As the society moves to Stage 2, the death rate begins to fall due to improved health, while the birth rate remains high, leading to a "population explosion." 6. Thus, for Stage 1, the defining feature is that both birth and death rates are high.

Final Answer: In Stage 1 of the Demographic Transition Theory, both the birth rate and the death rate are high.

Answer: (B)



Q42.

Solution**Concept:**

Total Fertility Rate (TFR) is a crucial demographic measure used to understand the future growth of a population. Unlike the "Crude Birth Rate" (which looks at births per 1,000 people in a year), TFR is a more refined measure of fertility behavior. It represents the average number of children that would be born to a woman if she were to live to the end of her childbearing years and bear children in accordance with current age-specific fertility rates.

Solution:

1. Understand the calculation of TFR. It is an imaginary or "synthetic" measure that assumes a cohort of women will follow the fertility patterns observed in a specific year throughout their lives. 2. A TFR of 2.1 is known as the "Replacement Level Fertility." At this rate, a generation exactly replaces itself, leading to a stable population in the long run. 3. TFR is highly influenced by social factors such as the age of marriage, women's education, access to healthcare, and economic stability. 4. It is distinct from "Infant Mortality" or "Survival Rates," as it focuses purely on the reproductive output per woman. 5. Therefore, the most accurate definition is the average number of children a woman would bear during her lifetime (specifically her reproductive years, usually 15–49).

Final Answer: Total Fertility Rate (TFR) refers to the average number of children a woman would bear during her lifetime.

Answer: (B)



Q43.

Solution**Concept:**

The Telangana Movement (1946–1951) was one of the most intense and sustained peasant struggles in modern Indian history. It took place in the Telangana region of the former Princely State of Hyderabad, which was ruled by the Nizam. The movement was directed against the oppressive "Jagirdari" and "Zamindari" systems, where landlords (Deshmukhs and Doras) exploited the peasantry through forced labor (Vetti), illegal exactions, and mass evictions from their land.

Solution:

1. Identify the core grievance of the Telangana movement. The peasants were fighting against the "feudal" land tenure system where the state and the landlords extracted the majority of the produce.
2. The movement was led by the Communist Party of India (CPI) and the Andhra Mahasabha.
3. It involved the formation of "Gram Rajyams" (village soviets) where peasants seized land from the landlords and redistributed it among the landless.
4. The slogan "Land to the Tiller" became the rallying cry of this movement.
5. While the Chipko movement was environmental and the Dalit movement focused on caste dignity, the Telangana movement was a direct, militant class struggle against the Zamindari/feudal structure.

Final Answer: The Telangana Movement was a militant peasant struggle specifically directed against the Zamindari system and forced labor.

Answer: (B)



Q44.

Solution**Concept:**

In the sociology of tribal studies, there has been a long-standing debate regarding how the state should interact with tribal communities. The "Assimilationist" perspective argues that tribes are essentially "backward" versions of the mainstream society and should be encouraged—or even forced—to adopt the cultural, religious, and linguistic traits of the dominant majority (often the Hindu mainstream in the Indian context). This is contrasted with the "Isolationist" view (keeping them separate) and the "Integrationist" view (mutual respect).

Solution:

1. Define the goal of assimilation. The objective is to eliminate the distinct identity of a minority group (in this case, tribes) so that they become indistinguishable from the larger society. 2. Assimilationists often view tribal customs, languages, and religions as hurdles to "national unity" or "modernity." 3. In practice, this often involves the adoption of the dominant language, conversion to the dominant religion, and the loss of traditional tribal land-tenure systems in favor of private property. 4. G.S. Ghurye, a famous Indian sociologist, was an advocate of this view, famously referring to tribes as "Backward Hindus." 5. Therefore, the policy suggests that tribes should adopt the mainstream culture to join the national "mainstream."

Final Answer: The Assimilationist policy suggests that tribes should be forced or encouraged to adopt the mainstream culture.

Answer: (B)



Q45.

Solution**Concept:**

Civil Society refers to the "third sector" of society, distinct from the government (the state) and the commercial market. It encompasses all the voluntary associations, organizations, and movements that citizens form to pursue collective interests, values, or purposes. A vibrant civil society is considered a prerequisite for a healthy democracy, as it provides a space for citizens to hold the state accountable, debate public issues, and organize for social change.

Solution:

1. Define the boundaries of Civil Society. It consists of the non-state and non-market sphere.
2. This includes Non-Governmental Organizations (NGOs), trade unions, neighborhood associations, self-help groups, religious organizations, and social movements.
3. The military and the bureaucracy are parts of the state apparatus, not civil society. Political cabinets are the executive part of the state.
4. Civil society acts as a mediator between the individual and the state. For example, the movement for the Right to Information (RTI) was a civil society initiative that eventually changed state law.
5. Therefore, NGOs and voluntary associations are the primary examples and components of civil society.

Final Answer: Civil Society includes non-state actors like NGOs and various voluntary associations.

Answer: (B)



Q46.

Solution**Concept:**

The colonial impact on Indian urbanization was transformative and led to the rise of a new urban structure. Unlike the traditional administrative or religious centers of ancient and medieval India (like Varanasi or Delhi), the British focused on developing cities that served their commercial and maritime interests. These "colonial cities" were designed as "Port Cities" to facilitate the export of raw materials to Britain and the import of finished industrial goods. This shifted the economic and political center of gravity from the hinterland to the coast.

Solution:

1. Analyze the strategic shift in urban development under British rule. The British required bases that allowed for easy naval access and international trade. 2. The three most significant cities established or expanded for this purpose were Bombay (now Mumbai), Calcutta (now Kolkata), and Madras (now Chennai). 3. These cities were characterized by a "dual structure"—having a "White Town" for the British with spacious bungalows and a "Black Town" where the native population lived in more congested conditions. 4. They became centers of the new colonial administration, modern education, and westernized lifestyles, eventually becoming the birthplaces of the Indian national movement. 5. While ancient temple towns continued to exist, they did not see the same level of growth or infrastructure investment as these major port hubs during the 18th and 19th centuries.

Final Answer: The colonial impact on Indian cities primarily led to the rise of major port cities like Bombay, Calcutta, and Madras.

Answer: (B)



Q47.

Solution**Concept:**

Commodification is a central concept in the sociology of globalization and capitalism. It refers to the process by which things that were previously not considered objects of trade are transformed into "commodities"—goods or services that can be bought and sold in the market. In the era of globalization, this process has expanded to include culture, traditional knowledge, and even human relationships. This shift signifies that the primary value of an object becomes its "exchange value" (price) rather than its "use value" or social significance.

Solution:

1. Identify the core mechanism of commodification. It involves the commercialization of various aspects of life. 2. For example, traditional folk music, which was once a community activity, is now packaged and sold as "World Music" CDs or digital streams. 3. Similarly, the "bottling of water" is a form of commodification where a natural resource that was once free becomes a product with a price tag. 4. Sociologically, this can lead to the "loss of meaning," where the cultural or spiritual essence of an object is overshadowed by its marketability. 5. In the context of globalization, this allows for local cultural products to reach a global market, but often at the cost of their original social context. 6. Therefore, it is strictly the process of turning something into a saleable good or service.

Final Answer: In the context of Globalisation, 'Commodification' means turning something into a saleable good or service.

Answer: (A)



Q48.

Solution**Concept:**

The 19th-century socio-religious reform movements in India sought to purge Hinduism of perceived social evils and return to what they believed were its original, purer forms. The Arya Samaj was one of the most influential of these movements, founded on the principle of "Back to the Vedas." It rejected idol worship, the rigid caste hierarchy, and child marriage, while promoting widow remarriage and education for all.

Solution:

1. Identify the founder of the Arya Samaj. It was established in 1875 by Swami Dayanand Saraswati. 2. Dayanand Saraswati argued that the Vedas were the only true source of Hindu knowledge and were infallible. 3. The movement was particularly strong in North and Western India and played a key role in the cultural awakening of the middle class. 4. The Arya Samaj also established the Dayanand Anglo-Vedic (DAV) schools and colleges to blend traditional Vedic learning with modern Western science. 5. It is distinct from the Brahmo Samaj (founded by Raja Rammohan Roy) and the Ramakrishna Mission (founded by Swami Vivekananda). 6. Thus, the organizational credit for the Arya Samaj belongs to Dayanand Saraswati.

Final Answer: The 'Arya Samaj' was founded by Swami Dayanand Saraswati.

Answer: (B)

Q49.

Solution**Concept:**

The Satyashodhak Samaj (Truth Seekers' Society) was a social reform society established in Pune, Maharashtra, in 1873. Its primary goal was to liberate the Shudra and Ati-Shudra (Dalit) communities from the exploitation of the priestly classes and the upper-caste "Brahmanical" hegemony. The movement was revolutionary because it bypassed the traditional elite-led reform movements and focused on the empowerment of the masses through education and social awareness.

Solution:

1. Identify the founder of the society. The Satyashodhak Samaj was founded by Jyotiba Phule. 2. Phule argued that the caste system was a form of slavery imposed by "Aryans" on the indigenous people of India. 3. The society advocated for the right to education for women and lower castes, famously leading to Phule and his wife, Savitribai Phule, opening the first school for girls in Pune. 4. The movement also simplified religious rituals, encouraging people to perform marriages and other ceremonies without the mediation of a Brahmin priest. 5. Phule's work, including his book "Gulamgiri," remains a foundational text for the non-Brahman and Dalit movements in India.

Final Answer: 'Satyashodhak Samaj' was established by Jyotiba Phule.

Answer: (B)



Q50.

Solution**Concept:**

The concept of "Alienation" is a cornerstone of Marxist sociology. In the context of industrial capitalism, Karl Marx argued that the modern factory system isolates workers from various aspects of their existence. Because the worker does not own the means of production (the factory/machines) and has no control over the final product, the act of labor becomes a chore rather than a creative expression of human potential.

Solution:

1. Analyze the four levels of alienation identified by Karl Marx. 2. First, the worker is alienated from the "product of labor" because it belongs to the capitalist. 3. Second, the worker is alienated from the "process of labor" (the act of working) because it is repetitive, mechanical, and controlled by someone else. 4. Third, the worker is alienated from their "species-being" (their human essence) because work becomes a means of survival rather than a fulfillment of life. 5. Fourth, the worker is alienated from "other workers" as the system forces them to compete with one another for wages. 6. This concept explains the psychological and social distress felt by industrial workers even if their physical needs are met. 7. While Weber spoke of the "iron cage" and Durkheim of "anomie," the specific term "Alienation" in this context is purely Marxian.

Final Answer: The concept of "Alienation" in the context of industrial work was given by Karl Marx.

Answer: (B)



Answer Key

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

