

CUET UG Sociology Sample Paper - 8

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 'Arithmetic Progression' of food supply has been historically challenged by the 'Green Revolution'. However, sociological critics argue that in the Indian context, this technological fix created 'inter-regional' and 'inter-class' inequalities. Which of the following best describes this social consequence?

- (A) The universal rise of the subsistence farmer to a commercial entrepreneur.
- (B) The displacement of service castes (Kamin) due to the mechanization of harvesting.
- (C) The total elimination of the 'Landless Laborer' category in Punjab and Haryana.
- (D) The strengthening of the Jajmani system through increased crop yields.

Q2. In the context of Demographic Transition Theory, a 'Replacement Level' of Fertility (TFR of 2.1) is crucial for population stabilization. If a state like Bihar has a TFR significantly higher than 2.1 while Kerala is below it, what is the most likely sociological outcome regarding internal migration?

- (A) A decrease in the dependency ratio in Bihar due to a youthful population.
- (B) 'Pull-migration' where surplus labor from High-TFR states moves to 'Ageing' states to fill service gaps.
- (C) The total cessation of the 'Rural-Urban' migration flow in South India.



(D) A uniform distribution of the 'Demographic Dividend' across all Indian states.

Q3. The 'Weekly Haat' in tribal economies is described by Alfred Gell as more than a place of exchange. In the era of Globalization, how has the 'Global Market' transformed these traditional institutions?

(A) It has reinforced the 'Non-market' nature of tribal exchange through digital barter.

(B) It has led to the 'Peripheralization' of local traders as global supply chains dictate the prices of forest produce.

(C) It has resulted in the complete isolation of tribal markets from the Indian national economy.

(D) It has replaced kinship-based trading with purely anonymous, automated credit systems.

Q4. M.N. Srinivas's concept of 'Sanskritisation' is often viewed as a 'Positional Change'. Which of the following scenarios would NOT be considered Sanskritisation?

(A) A lower caste adopting the 'Yagnopavit' (sacred thread) and vegetarianism.

(B) A tribal group claiming 'Kshatriya' status by adopting the myths of a local deity.

(C) An untouchable community converting to Buddhism to reject the Varna hierarchy entirely.

(D) A middle-ranking peasant caste prohibiting widow remarriage to claim higher ritual purity.

Q5. Article 17 of the Constitution abolished 'Untouchability'. However, sociologists argue that 'Civic Disabilities' persist in 'New Arenas'. Which of the following is an example of modern-day social exclusion rooted in caste?

(A) Denial of promotion in a private firm due to lack of English proficiency.



- (B) The persistent 'Ghettoisation' of Dalit households in urban housing colonies.
- (C) The requirement of a minimum age for contesting Panchayat elections.
- (D) The implementation of the 'Creamy Layer' criteria for OBC reservations.

Q6. The 73rd and 74th Amendments aimed at 'Decentralization of Power'. In the sociological study of 'Power Dynamics', what has been a significant hurdle in the implementation of 'Panchayati Raj' for women?

- (A) The total lack of legal provisions for women's reservation in the Gram Sabha.
- (B) The phenomenon of 'Panchayat-Pati', where male relatives exercise the actual decision-making power.
- (C) The migration of all elected women representatives to urban metropolitan cities.
- (D) The abolition of the 'Nyaya Panchayat' system by the State Governments.

Q7. The 'Mandal Commission' used 11 indicators to determine backwardness. These were grouped under Social, Educational, and Economic categories. Which of the following was a 'Social' indicator used by the Commission?

- (A) Castes/Classes where the number of children never attending school is 25% above the state average.
- (B) Castes/Classes where the average value of family assets is 25% below the state average.
- (C) Castes/Classes considered as socially backward by others in a particular region.
- (D) Castes/Classes where the female participation in work is 25% below the state average.

Q8. The concept of 'Glocalization' is often used to describe the impact of Mass Media. In the Indian context, the success of regional 'Soap Operas' on national networks is an example of:



- (A) Cultural Imperialism, where Western values completely replace local traditions.
- (B) The 'Homogenization' of culture where only one language is used for broadcasting.
- (C) The 'Hybridization' of content where global formats are adapted to local idioms and values.
- (D) The total withdrawal of the State from the regulation of the airwaves.

Q9. In 'Social Movements', the transition from 'Old' to 'New' movements is marked by a shift in goals. Which of the following is a characteristic feature of 'New Social Movements' like the LGBTQ+ movement or Environmental movements?

- (A) They are primarily concerned with the redistribution of material wealth and land.
- (B) They focus on 'Identity Politics' and the 'Quality of Life' rather than just economic class.
- (C) They always seek to overthrow the State through armed revolution.
- (D) They are exclusively restricted to the rural peasantry and industrial workers.

Q10. The 'Rights of Persons with Disabilities Act, 2016' increased the types of disabilities. Sociologically, this shift emphasizes that 'Disability' is not just a biological fact but a:

- (A) Medical condition that requires only institutionalized care and charity.
- (B) Social construct created by an 'Ableist' society that fails to provide inclusive infrastructure.
- (C) Result of 'Karma' or individual fate that cannot be addressed by the State.
- (D) Purely economic problem that can be solved only through direct cash transfers.

Q11. During the Colonial period, 'Structural Change' led to 'De-urbanisation' in some areas. Which of the following best explains why traditional manufacturing centers like Surat and Masulipatnam declined?



- (A) The lack of skilled labor in these regions during the 18th century.
- (B) The shift of trade routes and political power to 'Presidency Towns' like Bombay, Calcutta, and Madras.
- (C) The introduction of the 'Permanent Settlement' which banned all urban trade.
- (D) The migration of the Indian artisan class to the United Kingdom to work in factories.

Q12. In the study of 'Social Institutions', the distinction between 'Varna' and 'Jati' is essential. Which of the following is true regarding the 'Flexibility' of these systems?

- (A) Varna is a local, flexible category while Jati is a rigid, pan-Indian theoretical model.
- (B) Jati allows for 'Positional Mobility' through Sanskritisation, whereas Varna is a fixed four-fold hierarchy.
- (C) Both Varna and Jati were completely abolished by the British through the 'Census of 1901'.
- (D) Varna is based on 'Endogamy' while Jati is based on 'Exogamy'.

Q13. The 'Narmada Bachao Andolan' highlighted the 'State-Tribe' conflict. What was the core sociological critique offered by the movement against 'Big Dams'?

- (A) That dams are technologically inferior to traditional rainwater harvesting.
- (B) That the 'Developmental Paradigm' of the state leads to the 'Internal Colonialism' of tribal resources.
- (C) That the electricity generated by dams is not compatible with tribal lifestyle.
- (D) That the movement only aimed at increasing the compensation amount (₹ 10 lakhs) for land.

Q14. Liberalisation in 1991 led to the 'Withdrawal of the State' from several sectors. In the context of the 'Agrarian Economy', what has been the impact of the 'End of Subsidies'?



- (A) It has made the small farmer more resilient to global price fluctuations.
- (B) It has led to 'Agrarian Distress' and an increase in the cost of production for HYV-dependent crops.
- (C) It has resulted in the 'Urbanisation' of all Indian villages within a decade.
- (D) It has completely eliminated the need for 'Middlemen' in the agricultural market.

Q15. The 'Chipko Movement' is often cited as an 'Ecofeminist' movement. Why is the role of women considered central to this struggle?

- (A) Because women were the only ones who knew how to use modern axes.
- (B) Because the destruction of forests directly impacted 'Subsistence Needs' like fuel and fodder, for which women were responsible.
- (C) Because the State had banned men from entering the forest areas.
- (D) Because it was a religious movement where women were considered the guardians of the soil.

Q16. The 1991 Liberalisation policy led to the 'disinvestment' of Public Sector Undertakings (PSUs). From a sociological perspective, how has this shift impacted the 'Organised Sector' of the Indian workforce?

- (A) It has led to the 'Contractualisation' of labor, where permanent jobs are replaced by temporary contracts.
- (B) It has resulted in a 100% transition of the rural workforce into the high-tech service sector.
- (C) It has strengthened the bargaining power of traditional trade unions in the manufacturing sector.
- (D) It has completely abolished the 'Informal Economy' by providing social security to all.

Q17. According to the 'Integrationist' view of tribal identity (often associated with G.S. Ghurye), tribes in India should be considered as:



- (A) 'Noble Savages' who must be kept in isolated 'National Parks'.
- (B) 'Backward Hindus' who have shared centuries of cultural exchange with the caste society.
- (C) Totally distinct ethnic groups with no historical link to the Indo-Aryan civilization.
- (D) Political interest groups whose only goal is to achieve separate statehood.

Q18. Max Weber's study of the 'Protestant Ethic' suggests that religion can drive economic change. In the Indian context, which 'Weekly Haat' phenomenon mirrors the 'rationality' of modern markets while retaining traditional social ties?

- (A) The purely anonymous transactions of the Bombay Stock Exchange.
- (B) The 'Pushkar Camel Fair', where social prestige and economic exchange are inextricably linked.
- (C) The distribution of free grain through the Public Distribution System (PDS).
- (D) The fixed-price shopping malls in metropolitan Tier-1 cities.

Q19. The 'Mandal Commission' sparked intense debates on 'Merit vs. Reservation'. Sociologists argue that 'Merit' is often a reflection of 'Cultural Capital'. This means:

- (A) Merit is an innate biological quality that is distributed equally across all castes.
- (B) Success in exams depends on the social resources, language skills, and networking inherited from one's family.
- (C) Economic wealth is the only factor that determines a student's performance in competitive exams.
- (D) Reservations automatically eliminate the need for hard work and academic discipline.



- Q20.** The 'Telangana Movement' (1946-51) was a significant peasant struggle. What was the primary structural grievance of the peasants against the Nizam's administration?
- (A) The demand for the introduction of English-medium education in rural areas.
 - (B) The practice of 'Vetti' (forced labor) and the exploitation by 'Deshmukhs' (landlords).
 - (C) The protest against the partition of India and Pakistan.
 - (D) The demand for the construction of the Nagarjuna Sagar Dam.
- Q21.** In the context of 'Unity in Diversity', the 'State-nation' model differs from the 'Nation-state' model because the State-nation:
- (A) Demands that every citizen speak only one national language to ensure loyalty.
 - (B) Recognizes multiple cultural identities and provides institutional space for diversity within a single political framework.
 - (C) Is a religious theocracy where the majority religion dictates all laws.
 - (D) Is an empire that has no recognized international borders.
- Q22.** Structural Change during British rule led to 'Enclave Economy'. Which of the following is the best example of an 'Enclave' created by colonial capitalism?
- (A) The local weekly vegetable markets in the United Provinces.
 - (B) The Tea Plantations in Assam, which were isolated zones governed by the 'Workman's Breach of Contract Act'.
 - (C) The cottage industries of handloom weavers in Varanasi.
 - (D) The community-owned forest lands of the Santhal tribes.
- Q23.** Which of the following describes the 'Demographic Dividend' transition accurately?



- (A) High birth rates and high death rates leading to a young population.
- (B) A decline in fertility resulting in a temporary increase in the share of the working-age population.
- (C) A permanent state of economic growth regardless of population age structure.
- (D) A rise in the elderly dependency ratio due to medical advancements.

Q24. The 'Dalit Panther' movement (1970s) was inspired by the Black Panther Party in the USA. This movement was a shift in Dalit politics because:

- (A) It advocated for a return to the traditional Varna system.
- (B) It used literature, poetry, and assertive street politics to challenge the 'culture of silence'.
- (C) It focused solely on getting more government jobs for the creamy layer.
- (D) It was a movement led by upper-caste reformers on behalf of Dalits.

Q25. In a 'Globalised' world, 'Cultural Essentialism' refers to the tendency to:

- (A) View cultures as dynamic, ever-changing, and mixing with one another.
- (B) Assume that a culture has a fixed, unchanging 'essence' that must be protected from outside influence.
- (C) Abolish all cultural differences in favor of a single global citizenship.
- (D) Promote scientific rationalism over all forms of religious belief.

Q26. The 'Green Revolution' led to the rise of 'Dominant Castes' in various regions. According to M.N. Srinivas, a caste is 'Dominant' when it possesses:

- (A) Only high ritual status (e.g., Brahmins).
- (B) Landownership, numerical strength, and political power, regardless of ritual rank.
- (C) High education levels and Westernized lifestyles.



(D) The ability to perform animal sacrifices in local temples.

Q27. The 'Communalism' vs. 'Secularism' debate in India often centers on 'Minority Rights'. Sociologically, a 'Minority' is defined not just by numbers, but by:

(A) Their lack of any religious belief.

(B) Their relative disadvantage and lack of power compared to the 'Dominant' group.

(C) Their high level of wealth and control over the media.

(D) Their total refusal to participate in the democratic voting process.

Q28. How did the 'Land Reforms' (Abolition of Zamindari) after independence affect the social structure of the Indian village?

(A) It made the actual tillers (dalits/landless) the owners of all the land in India.

(B) It removed the top layer of absentee landlords but benefited the 'Middle Peasantry' or 'Intermediate Castes'.

(C) It led to the complete mechanization of all agricultural activities within five years.

(D) It had no impact whatsoever, as the Zamindars retained all their land through legal loopholes.

Q29. The 'Social Mapping' of a city often reveals 'Residential Segregation'. Which of the following is a primary driver of this in modern Indian urban centers?

(A) Purely economic factors where everyone lives according to their income.

(B) The intersection of caste, religion, and the 'purity-pollution' logic in the real estate market.

(C) Government laws that mandate separate colonies for different religions.

(D) The desire of all urban residents to live as close to their workplace as possible.



- Q30.** The 'Self-Employed Women's Association' (SEWA) is an example of a social movement that addresses the 'Informal Sector'. Why is this sector difficult to organize?
- (A) Because workers in this sector are scattered, lack a single employer, and have no fixed workplace.
 - (B) Because the government has banned all unions in the informal sector.
 - (C) Because the workers are already so wealthy that they do not need representation.
 - (D) Because most informal workers are already part of the mainstream political parties.
- Q31.** Identify the image-based concept: If a flowchart shows the transition from 'Village' → 'Town' → 'Metropolis', while the population of the 'Village' stays stagnant despite the total population growing, this illustrates:
- (A) Urban Hyper-growth or 'Primate City' development.
 - (B) Balanced regional development.
 - (C) The success of the 'Back to the Village' campaign.
 - (D) The total elimination of rural-urban migration.
- Q32.** Identify the image-based concept: A map showing the 'Green Revolution' areas (Punjab, Haryana, Western UP) and 'Distress' areas (Vidarbha, Telangana) highlights which sociological phenomenon?
- (A) Regional Homogenization.
 - (B) Regional Disparity and the 'Uneven Development' of capitalism in agriculture.
 - (C) The uniform success of land reforms across India.
 - (D) The end of caste-based politics in rural India.



- Q33.** Identify the image-based concept: A pyramid showing 'Brahmins' at the tiny top and 'Shudras/Dalits' at the broad base, overlaid with a graph of 'Land Ownership' showing the opposite (inversion), illustrates what?
- (A) The perfect alignment of ritual status and economic power.
 - (B) The 'Status Incongruence' where ritual rank does not match economic reality.
 - (C) The total disappearance of caste as a factor in land ownership.
 - (D) The successful implementation of the Varna system in modern times.
- Q34.** Identify the image-based concept: A cartoon showing a person in a 'traditional' dress holding a 'smartphone' and using 'global social media' to organize a 'traditional festival' represents:
- (A) The death of tradition due to technology.
 - (B) Cultural Imperialism.
 - (C) Cultural Hybridization and 'Modernity of Tradition'.
 - (D) The total isolation of the individual from the global community.
- Q35.** Identify the image-based concept: A graph showing the 'Sex Ratio' at birth (number of girls per 1000 boys) declining drastically in economically prosperous states suggests:
- (A) A biological anomaly in wealthy families.
 - (B) The misuse of modern technology (ultrasound) for 'Son Preference' in patriarchally-aligned societies.
 - (C) That poverty is the main cause of female foeticide.
 - (D) That women have achieved total equality in wealthy states.
- Q36.** The 'Santhal Rebellion' (1855-56) was directed against the 'Dikus'. In tribal terminology, who were the 'Dikus'?



- (A) The tribal elders who supported the British.
- (B) Outsiders, including moneylenders, traders, and colonial officials who exploited the tribals.
- (C) The local deities that the Santhals worshipped.
- (D) The wild animals that threatened the Santhal crops.

Q37. Why is 'Secularism' in India described as 'Multiple Co-existence' rather than 'Separation of Church and State' (Western model)?

- (A) Because the Indian state is hostile to all religions.
- (B) Because the state maintains 'principled distance' but intervenes to promote social reform (e.g., banning untouchability).
- (C) Because there is no mention of secularism in the Indian Constitution.
- (D) Because the state funds only one major religion.

Q38. The 'Joint Family' system in India is often said to be 'breaking down'. Sociological research suggests that instead of disappearing, it is:

- (A) Being replaced by 'Living-in-isolation' where no one talks to their relatives.
- (B) Transforming into 'Nuclearized' households that maintain strong 'Functional' and emotional ties with the wider kin network.
- (C) Legally banned by the government to promote urban housing.
- (D) Reverting to the ancient tribal form of communal living.

Q39. The 'RTI Act' (2005) is seen as a tool for 'Civil Society'. What is the sociological significance of 'Civil Society' in a democracy?

- (A) It is the part of the state that manages the military.
- (B) It is the 'non-state' and 'non-market' sphere where citizens organize to influence the state and protect rights.
- (C) It is the group of billionaires who fund political parties.



(D) It is the department of the government that issues birth certificates.

Q40. Liberalisation has led to the 'Feminisation of Labour' in some global supply chains (like the garment industry). This usually means:

(A) Women are being paid much higher wages than men for the same work.

(B) Women are preferred because they are seen as 'docile' labor willing to work for lower wages in poor conditions.

(C) Men are no longer allowed to work in the manufacturing sector.

(D) All corporate CEOs in India are now women.

Q41. The 'Sanskritisation' process often leads to 'Dalitisation' or 'De-Sanskritisation' in certain contexts where upper castes adopt the cultural traits of lower castes. Under what specific sociological condition does this usually occur?

(A) When a lower caste group attains extreme ritual purity through vegetarianism.

(B) When an upper caste group seeks to identify with a subaltern political movement or folk culture for mass mobilization.

(C) When the government bans all forms of Varna-based distinctions.

(D) When the Brahminical priesthood decides to simplify all Vedic rituals.

Q42. In the study of 'Globalisation', the term 'Time-Space Compression' (David Harvey) refers to the feeling that the world is shrinking. How has this impacted the 'Indian Diaspora'?

(A) It has forced all migrants to return to India due to the high cost of travel.

(B) It has enabled 'Transnationalism', where migrants maintain active, real-time participation in the social and political life of both India and their host country.

(C) It has led to the total loss of Indian regional languages among the youth abroad.



(D) It has made the physical borders of India completely open for visa-free entry for everyone.

Q43. The 'Social Ecology' perspective of Ramachandra Guha argues that environmental movements in India, like the struggle against mining in Niyamgiri, are fundamentally different from Western 'Post-materialist' environmentalism because:

- (A) Indian movements are only interested in protecting endangered animals like tigers.
- (B) Indian movements are 'Struggles for Survival' where environment and livelihood are inextricably linked.
- (C) Western movements are led by the state, while Indian movements are led by corporations.
- (D) Indian environmentalists reject the use of all modern scientific data.

Q44. The 'Pressure Groups' in Indian democracy, such as the FICCI or various Farmers' Unions, differ from 'Political Parties' because:

- (A) Pressure groups do not seek to influence government policy.
- (B) Pressure groups do not contest elections or seek to directly occupy political office.
- (C) Political parties are always based on religion, while pressure groups are not.
- (D) Pressure groups are illegal under the Indian Constitution.

Q45. The 'Malthusian Theory' predicts that population growth will eventually lead to a 'Catastrophe'. Why did this 'Catastrophe' NOT occur in the 20th-century Western world as Malthus predicted?

- (A) Because the population completely stopped growing in the 1900s.
- (B) Because of the 'Technological Revolution' in agriculture and the 'Demographic Transition' to lower birth rates.



- (C) Because Malthus later retracted his theory and admitted he was wrong.
- (D) Because global trade was banned, forcing every country to be self-sufficient.

Q46. The 'National Policy on Education' and the 'Sarva Shiksha Abhiyan' aim at 'Universalisation of Elementary Education'. From a sociological lens, how does education act as an agent of 'Social Mobility' for marginalized groups?

- (A) By teaching students to accept their traditional caste occupations.
- (B) By providing 'Cultural Capital' and credentials that allow individuals to enter the modern formal workforce.
- (C) By ensuring that all students earn the same salary regardless of their job.
- (D) By abolishing the need for any competitive examinations.

Q47. According to the 2011 Census, the 'Rural-Urban' distribution of India is roughly 69% rural and 31% urban. However, sociologists talk about the 'Rural-Urban Continuum'. This means:

- (A) That there is a clear, wall-like boundary between a village and a city.
- (B) That rural and urban areas are increasingly sharing similar lifestyles, consumer patterns, and economic links.
- (C) That all villagers are moving to cities, leaving no one in the rural areas.
- (D) That the government has merged all villages into one single mega-city.

Q48. The 'Communalism' in the Indian context is often triggered by the 'Politicization of Religious Identity'. Which of the following is a sociological feature of communalism?

- (A) A deep, personal spiritual belief in one's own religion.
- (B) The belief that people who follow the same religion have the same political, economic, and social interests.
- (C) The practice of celebrating all religious festivals with equal fervor.
- (D) The total absence of any conflict between different religious groups.



- Q49.** The 'Tribal Sub-Plan' and 'Fifth Schedule' are constitutional provisions for 'Scheduled Areas'. What is the primary purpose of these legal protections?
- (A) To encourage the rapid industrialization of forest lands by private companies.
 - (B) To protect tribal land from alienation and ensure local self-governance through traditional systems.
 - (C) To force all tribals to move to urban centers for better jobs.
 - (D) To merge tribal culture completely with the neighboring non-tribal population.
- Q50.** Globalization has led to the 'Decentralization of Production'. A company designed in the USA, components manufactured in China, and assembled in India is an example of:
- (A) A local cottage industry.
 - (B) A Global Commodity Chain.
 - (C) A closed national economy.
 - (D) The total failure of global trade.



Detailed Solutions

Q1.

Solution**Concept:**

The Green Revolution in India (starting in the mid-1960s) focused on increasing food grain production through High-Yielding Variety (HYV) seeds, chemical fertilizers, and mechanization. While it achieved national food security, it altered social structures. One major consequence was the breakdown of the 'Jajmani System'—a traditional non-market exchange of services for grain.

Solution:

1. The introduction of tractors and harvesting machines reduced the demand for traditional manual labor provided by the service castes (Kamins). 2. Historically, these castes provided agricultural and domestic services in exchange for a fixed share of the harvest. 3. With mechanization, the landed 'Patrons' (Jajmans) found it more profitable to use machines or hire temporary migrant labor on a cash basis. 4. This led to the displacement of these traditional service groups, forcing them into the ranks of the landless proletariat or causing migration to urban centers. 5. While the 'Landless Laborer' category grew, it was the specific displacement of the hereditary service castes that marked the deepest structural change in rural social institutions.

Final Answer: The mechanization of harvesting led to the displacement of service castes (Kamin) who were previously part of the Jajmani system.

Answer: (B)

Q2.

Solution**Concept:**

Demographic Transition Theory explains the stages of population growth. India is currently seeing 'regional divergence'. Some states have reached Stage 3/4 (low fertility), while others are in Stage 2 (high growth). The 'Replacement Level' is the Total Fertility Rate (TFR) at which a population exactly replaces itself from one generation to the next.

Solution:

1. States like Kerala and Tamil Nadu have low TFR and an aging population, leading to a shrinking local labor force in certain sectors. 2. Conversely, states like Bihar and Uttar Pradesh have a high TFR and a large 'youth bulge' (working-age population) but limited local industrial jobs. 3. This creates a demographic 'Push' from High-TFR states and a 'Pull' from Aging states. 4. Consequently, surplus labor from the North moves to the South to fill gaps in construction, agriculture, and services. 5. This migration is a sociological mechanism that balances the 'Demographic Dividend' where the economic gap in one region is filled by the demographic surplus of another.

Final Answer: High-TFR states act as a labor pool for aging, low-TFR states through internal migration.

Answer: (B)

Q3.

Solution**Concept:**

In tribal sociology, markets are not just economic spaces but 'Total Social Institutions'. Alfred Gell's study of tribal markets in Bastar shows they facilitate social reproduction (kinship and status). Globalization introduces these local markets to global price fluctuations and corporate interests.

Solution:

1. Globalization connects the local collector of Minor Forest Produce (MFP) to the international pharmaceutical or food industry. 2. However, the tribal collector has little bargaining power and is often unaware of the global market price of the items they sell. 3. 'Peripheralization' occurs because the local market becomes a mere supplier of raw materials at the lowest possible cost, while the profits are accumulated by global corporations. 4. Traditional social networks are strained as the logic of the global market (profit maximization) enters a space that was previously governed by social and kinship ties. 5. The trader (often an outsider or Diku) acts as the link to the global economy, often exploiting the tribal seller.

Final Answer: Globalization leads to the 'Peripheralization' of local tribal traders as they become dependent on global supply chains.

Answer: (B)

Q4.

Solution**Concept:**

Sanskritisation, a term coined by M.N. Srinivas, is the 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. It is a 'Positional' change within the caste system, not a 'Structural' change of the system itself.

Solution:

1. Options A, B, and D describe groups attempting to move 'up' within the existing hierarchy by adopting the lifestyle of the upper castes (vegetarianism, sacred threads, prohibiting widow remarriage). 2. These actions accept the premise of the caste hierarchy and merely seek a better place in it. 3. Option C, however, involves 'Conversion' to Buddhism. 4. Conversion to an egalitarian religion like Buddhism is a total rejection of the Varna/Caste ideology. 5. Because conversion seeks to step 'outside' the system rather than move 'up' within it, it is considered a political and religious act of defiance rather than Sanskritisation.

Final Answer: Converting to Buddhism to reject the hierarchy is not Sanskritisation, as it rejects the system itself.

Answer: (C)



Q5.

Solution**Concept:**

While the Indian Constitution legally abolished 'Untouchability' (Article 17) and forbids its practice in 'public' spaces, sociologists observe that caste-based exclusion has adapted to modern, urban settings. This is often termed 'New Arenas' of exclusion.

Solution:

1. Legal abolition does not immediately eliminate social prejudices. 2. In urban areas, 'Ghettoisation' occurs when Dalit or minority families are systematically denied the ability to rent or buy property in certain 'upper-caste' or 'vegetarian' localities. 3. This creates a spatial segregation where certain neighborhoods become exclusive zones for dominant castes, while others are relegated to marginalized groups. 4. Unlike traditional 'Untouchability' (which was based on physical touch), this 'New' form is based on 'Civic Disability'—the inability to access quality housing or social infrastructure in a shared urban space. 5. This persistence of exclusion shows that the 'logic' of the caste hierarchy remains even when the 'ritual' form is legally banned.

Final Answer: The 'Ghettoisation' of households in urban areas is a modern manifestation of social exclusion rooted in caste.

Answer: (B)

Q6.

Solution**Concept:**

The 73rd and 74th Constitutional Amendment Acts (1992) were milestones in democratic decentralization, providing 33% reservation for women in Panchayati Raj Institutions (PRIs). However, sociological field studies have identified a gap between "formal" legal empowerment and "substantive" social power, often described as a conflict between traditional patriarchy and modern law.

Solution:

1. While the law ensures women occupy the seats of Sarpanch or Ward Member, the deeply entrenched patriarchal structure of rural society often restricts their agency. 2. The term 'Panchayat-Pati' refers to the husbands (or male relatives) of elected women representatives who attend meetings, interact with officials, and make all policy decisions on her behalf. 3. In these cases, the woman serves as a "proxy" or a mere signature-provider to satisfy the legal requirement of reservation, while the male relative retains the actual "Power of the Chair." 4. This phenomenon highlights that legislative change alone is insufficient for social transformation without a corresponding change in the mindset of the community and the family. 5. It is a classic example of how traditional social institutions (Patriarchy) can co-opt and dilute the impact of modern political institutions (PRIs).

Final Answer: The phenomenon of 'Panchayat-Pati' serves as a major hurdle, where male relatives exercise the actual decision-making power.

Answer: (B)



Q7.

Solution**Concept:**

The Mandal Commission (Second Backward Classes Commission, 1979) was tasked with identifying "socially and educationally backward classes" (OBCs). To move beyond just caste, the commission developed a scientific method using 11 indicators divided into three specific categories: Social (4), Educational (3), and Economic (4).

Solution:

1. To identify 'Social Backwardness', the commission looked at how the community is perceived by others and the customs they follow. 2. One of the primary social indicators used was: "Castes/Classes considered as socially backward by others." 3. Other social indicators included: dependence on manual labor for livelihood, the average age of marriage compared to the state average, and female work participation. 4. Option A (children not attending school) is an Educational indicator. 5. Option B (value of family assets) is an Economic indicator. 6. By including social perception as a weightage factor, the Commission acknowledged that backwardness in India is a multi-dimensional reality rooted in the ritual and social hierarchy of the caste system.

Final Answer: The social indicator used was whether the Castes/Classes were considered socially backward by others in a particular region.

Answer: (C)

Q8.

Solution**Concept:**

Glocalization is a term popularized by Roland Robertson to describe the "simultaneous occurrence of both universalizing and particularizing tendencies in contemporary social, political, and economic systems." It is a critique of the idea that globalization leads to total cultural erasure.

Solution:

1. In the era of mass media, global television formats (like talent shows or soap operas) are not simply broadcast as they are in the West. 2. Instead, they undergo 'Hybridization', where the structure of the show is global, but the language, costumes, family values, and conflicts are strictly local. 3. For example, a soap opera on a national network might use the high-production quality of a global drama but focus on Indian themes like joint family tensions or traditional festivals. 4. This process ensures that global media content becomes "palatable" and "relatable" to local audiences. 5. Therefore, glocalization represents a mix (hybrid) rather than a total replacement of local culture by global culture.

Final Answer: The success of regional soaps is an example of 'Hybridization', where global formats are adapted to local idioms and values.

Answer: (C)

Q9.

Solution**Concept:**

Sociologists distinguish between 'Old Social Movements' (focused on economic class, labor rights, and state power) and 'New Social Movements' (NSMs) that emerged in the late 20th century. NSMs are characterized by a shift from 'Material' concerns to 'Post-material' concerns.

Solution:

1. 'Old' movements (like trade union strikes) were about the redistribution of wealth and bread-and-butter issues. 2. 'New' movements, such as the environmental movement, women's movement, or LGBTQ+ rights, focus on 'Identity Politics'—the right to be recognized and the right to a certain way of life. 3. They emphasize the 'Quality of Life' (e.g., clean air, bodily autonomy, cultural recognition) rather than just the ownership of the means of production. 4. These movements often operate through civil society and networks rather than traditional political parties. 5. They seek to change social values and everyday practices rather than just seizing state power or changing the law.

Final Answer: New Social Movements focus on 'Identity Politics' and the 'Quality of Life' rather than just economic class.

Answer: (B)

Q10.

Solution**Concept:**

The sociological study of disability has shifted from a 'Medical Model' to a 'Social Model'. The Medical Model views disability as a personal tragedy or a physical defect to be "cured." The Social Model views disability as a result of a society that is not designed to accommodate diverse bodies.

Solution:

1. The 'Rights of Persons with Disabilities Act, 2016' is grounded in the Social Model of disability. 2. Sociologically, a person is "disabled" not just by their impairment (e.g., inability to walk) but by the environment (e.g., lack of ramps in public buildings). 3. This is known as an 'Ableist' society—one that assumes everyone is "able-bodied" and creates barriers for those who are not. 4. By expanding the definition of disability and emphasizing "Accessibility" and "Inclusion," the Act recognizes that the problem lies in the social infrastructure and cultural attitudes, not the individual. 5. This shift moves the discourse from "Charity" and "Medical Care" to "Rights" and "Social Justice."

Final Answer: Disability is viewed as a social construct created by an 'Ableist' society that fails to provide inclusive infrastructure.

Answer: (B)



Q11.

Solution**Concept:**

During the colonial period, 'Structural Change' referred to the transformation of the basic institutions of society. While the British introduced 'Urbanisation' through the creation of new port cities, they simultaneously caused 'De-urbanisation' in older, traditional manufacturing hubs.

Solution:

1. Before British rule, India was a major exporter of high-quality handloom textiles. Cities like Surat, Masulipatnam, and Dhaka were thriving centers of trade and production. 2. The British East India Company shifted the economic focus towards the 'Presidency Towns' of Bombay, Calcutta, and Madras. 3. These new cities were designed as 'Entrepots'—points of entry for British manufactured goods and points of exit for Indian raw materials. 4. As the British imposed heavy duties on Indian textiles and flooded the market with machine-made clothes from Manchester, the local artisans in traditional cities lost their livelihoods. 5. Consequently, the political and economic power shifted away from traditional inland centers to the coastal port cities, leading to the decline and "de-urbanisation" of the former.

Final Answer: Traditional manufacturing centers declined due to the shift of trade and power to 'Presidency Towns' like Bombay, Calcutta, and Madras.

Answer: (B)

Q12.

Solution**Concept:**

Sociologists make a sharp distinction between 'Varna' and 'Jati'. Varna is the classical four-fold division (Brahmin, Kshatriya, Vaishya, Shudra) which provides a broad ideological framework, whereas Jati refers to the thousands of local, endogamous groups that people actually belong to.

Solution:

1. Varna is a rigid, all-India "map" of society that does not change across regions. It is theoretical and fixed. 2. Jati, however, is the "lived reality." It is highly localized and varies from village to village. 3. Because Jati is localized, it allows for 'Positional Mobility'. A Jati that has gained economic or political power can attempt to move up in the local hierarchy by adopting the rituals of a higher Varna. 4. This process, as defined by M.N. Srinivas, is 'Sanskritisation'. 5. While one cannot change their Varna easily in the eyes of the scriptures, a Jati can improve its social standing over generations through changes in lifestyle and claims to a higher Varna status.

Final Answer: Jati allows for 'Positional Mobility' through Sanskritisation, unlike the fixed theoretical hierarchy of Varna.

Answer: (B)

Q13.

Solution**Concept:**

The Narmada Bachao Andolan (NBA) is one of the most significant social movements in India. It critiqued the state's vision of 'Modernisation' and 'Development', highlighting the disproportionate cost paid by tribal (Adivasi) and marginalized communities.

Solution:

1. The movement argued that the construction of big dams leads to the mass displacement of tribal people from their ancestral lands without proper rehabilitation. 2. This is termed as 'Internal Colonialism', where the state treats its own marginalized citizens' resources as "territory" to be exploited for the benefit of urban and industrial elites. 3. The NBA questioned the 'Developmental Paradigm'—the idea that the "Greater Common Good" (electricity and water for cities) should always override the rights of those living in the forest. 4. It highlighted that for the tribals, land is not just an economic asset but a source of identity, culture, and survival. 5. The critique was not just about the money (₹), but about the lack of social justice and the loss of a way of life.

Final Answer: The core critique was that the state's 'Developmental Paradigm' leads to the 'Internal Colonialism' of tribal resources.

Answer: (B)

Q14.

Solution**Concept:**

Liberalisation in 1991 involved 'Structural Adjustment Programs' which required the Indian government to reduce fiscal deficits. A major part of this was the reduction or removal of subsidies on agricultural inputs like electricity, fertilizers, and water.

Solution:

1. Since the Green Revolution, Indian agriculture (especially in 'High-Yield' zones) became heavily dependent on expensive chemical inputs and intensive irrigation. 2. The government previously cushioned the farmers from high costs through subsidies. 3. When these subsidies were reduced under Liberalisation, the 'Cost of Production' for farmers skyrocketed. 4. Simultaneously, the opening of the market meant that Indian farmers had to compete with global agricultural prices, which are often volatile. 5. This combination of rising costs and uncertain returns led to widespread 'Agrarian Distress', characterized by debt traps and, in extreme cases, farmer suicides.

Final Answer: Liberalisation led to 'Agrarian Distress' due to the increased cost of production for crops dependent on modern inputs.

Answer: (B)

Q15.

Solution**Concept:**

'Ecofeminism' is a branch of feminism that sees a connection between the exploitation of nature and the oppression of women. The Chipko Movement in the Himalayas is a classic example because women were the primary protestors against commercial logging.

Solution:

1. In rural Himalayan households, there is a gendered division of labor where men often migrate for work while women manage the 'Subsistence Economy'. 2. Women are responsible for gathering fuel-wood for cooking, fodder for cattle, and water from forest-fed springs. 3. When commercial logging threatened the forests, it was the women who realized first that their daily survival was at stake. 4. Without the forest, their workload would increase significantly as they would have to travel much further for these basic necessities. 5. Their act of hugging the trees (Chipko) was a rational defense of their "Life-Support System," making them the leaders of the ecological struggle.

Final Answer: Women led the movement because forest destruction directly threatened their ability to meet daily 'Subsistence Needs'.

Answer: (B)

Q16.

Solution

Concept: The 1991 Economic Reforms (LPG) shifted India from a state-led development model to a market-led one. Disinvestment refers to the government selling its stakes in public sector companies. This has deeply affected the 'Organised Sector' (where workers have job security and benefits).

Solution: 1. In the pre-reform era, PSU jobs were synonymous with 'permanent' employment and lifelong security. 2. Post-1991, to remain competitive and reduce costs, both private and public firms moved toward 'Contractualisation'. 3. This means that instead of hiring full-time, permanent employees, companies hire workers on short-term 'contracts'. 4. Contract workers do not receive the same benefits (PF, ESI, gratuity) or legal protections as permanent workers, even if they perform the same tasks. 5. This has led to the 'Informalisation of the Organised Sector', where the physical workplace is formal, but the employment relationship is informal and precarious.

Final Answer: The shift has led to the 'Contractualisation' of labor, replacing permanent jobs with temporary, benefit-less contracts.

Answer: (A)

Q17.

Solution

Concept: During the colonial and post-colonial periods, there was a debate between 'Isolationists' (who wanted to keep tribes in 'National Parks' to protect them from exploitation) and 'Integrationists'. G.S. Ghurye was the leading proponent of the integrationist view.

Solution: 1. Ghurye argued that tribes were not a distinct, separate category of people. 2. He famously referred to them as 'Backward Hindus', implying that they were at a lower stage of the same cultural continuum as the Hindu caste society. 3. He pointed out that many tribes worshipped Hindu deities and that many castes had tribal origins. 4. From this perspective, the solution to 'tribal backwardness' was not isolation, but faster integration into the mainstream education and economic systems of India. 5. This view was criticized by others (like Verrier Elwin) for ignoring the unique identity and the history of exploitation faced by tribes at the hands of the 'Dikus' (outsiders).

Final Answer: The Integrationist view considers tribes as 'Backward Hindus' who share a cultural link with the mainstream society.

Answer: (B)

Q18.

Solution

Concept: Sociologists like Max Weber highlighted how economic systems are often embedded in social and religious values. In India, markets like 'Weekly Haats' or livestock fairs are not just about profit; they are 'Total Social Events'.

Solution: 1. The Pushkar Camel Fair is one of the world's largest livestock markets. 2. While the 'rational' goal is to buy or sell animals (economic), the event is timed with the 'Kartik Purnima' religious festival (social/religious). 3. Trading happens through complex social networks, where 'trust' and 'lineage' are as important as the price. 4. The fair also involves rituals, social gatherings, and the display of family status, making it a perfect example of an 'Embedded Market'. 5. Unlike a modern stock exchange which is 'disembedded' (purely financial), these fairs show that economic exchange can mirror modern market logic while remaining deeply rooted in tradition.

Final Answer: The 'Pushkar Camel Fair' mirrors modern market rationality while remaining deeply embedded in traditional social ties.

Answer: (B)



Q19.

Solution

Concept: Pierre Bourdieu's concept of 'Cultural Capital' is used by sociologists to critique the idea of a 'Level Playing Field' in education. It suggests that success is not just about individual brainpower (merit), but the social environment one is born into.

Solution: 1. 'Cultural Capital' includes things like fluency in a prestigious language (e.g., English), familiarity with high-culture, and the ability to navigate complex institutions. 2. Upper-caste and upper-class families pass this capital to their children from birth. 3. When these children perform better in exams, it is seen as 'natural merit', but sociologists argue it is the result of years of accumulated social advantage. 4. Therefore, 'Merit' is not a neutral quality; it is often the 'output' of the 'input' of social and cultural resources. 5. This provides the sociological justification for reservations: to compensate for the lack of 'Cultural Capital' among historically marginalized groups.

Final Answer: 'Merit' is often a reflection of the social resources and language skills (Cultural Capital) inherited from one's family.

Answer: (B)

Q20.

Solution

Concept: The Telangana Movement (1946-51) was one of the most violent and significant peasant uprisings in modern Indian history, occurring in the princely state of Hyderabad.

Solution: 1. Under the Nizam's rule, the agrarian structure was extremely oppressive. 2. Large landlords known as 'Deshmukhs' and 'Jagirdars' controlled the majority of the land and the lives of the peasants. 3. A primary grievance was 'Vetti'—a system of forced labor where peasants (especially from lower castes) had to work for free on the landlord's fields or in their houses. 4. The movement, led by the Communist Party of India (CPI) and the Andhra Mahasabha, organized peasants to seize land, stop paying illegal taxes, and end forced labor. 5. It was a struggle against both the feudal administration of the Nizam and the local landed elite.

Final Answer: The primary grievance was the practice of 'Vetti' (forced labor) and exploitation by the local landlords (Deshmukhs).

Answer: (B)



Q21.

Solution**Concept:**

The 'State-nation' and 'Nation-state' are two distinct models of managing cultural diversity. While the 'Nation-state' model (common in Europe) assumes "one nation, one culture, one state," the 'State-nation' model is more suited for multicultural societies like India.

Solution:

1. In a 'Nation-state', the state often tries to homogenize the population by enforcing a single national language or religion, viewing diversity as a threat to unity. 2. In contrast, the 'State-nation' model recognizes that people can have multiple identities (e.g., being Tamil and Indian, or Sikh and Indian) simultaneously. 3. It creates institutional spaces for this diversity, such as the 'Eighth Schedule' of the Constitution which recognizes 22 languages, or the provision of personal laws for different religious communities. 4. This model argues that "Unity" does not require "Uniformity." By respecting and protecting minority rights, the state actually strengthens the loyalty of diverse groups to the central political framework. 5. Therefore, a State-nation is inclusive and pluralistic, allowing various cultural groups to feel a sense of belonging without giving up their unique identities.

Final Answer: The State-nation model recognizes multiple cultural identities and provides institutional space for diversity within a single political framework.

Answer: (B)

Q22.

Solution**Concept:**

Colonial capitalism in India did not develop the whole country equally. Instead, it created 'Enclaves'—isolated pockets of high-intensity economic activity designed to serve the British Empire, while the rest of the surrounding region remained underdeveloped.

Solution:

1. The Tea Plantations in Assam are a classic example of an 'Enclave Economy'. 2. These plantations were owned by British capital and operated like independent islands. The surrounding local Assamese society had very little interaction with the plantation's internal economy. 3. The labor was not local; it was brought in from regions like Chota Nagpur under the 'Workman's Breach of Contract Act', which essentially turned the workers into "indentured" or semi-slave labor. 4. The laws within these enclaves were different from the laws of the land, giving the British planters absolute power over the workers. 5. The infrastructure (like railways) was built only to transport the tea to the ports, rather than to benefit the local regional economy.

Final Answer: The Tea Plantations in Assam were 'Enclaves' governed by special laws and isolated from the local social structure.

Answer: (B)

Q23.

Solution**Concept:**

The 'Demographic Dividend' occurs during a specific phase of the Demographic Transition. It is a window of economic opportunity that opens when a country's birth rate falls, but the previous "baby boom" generation enters the workforce.

Solution:

1. As fertility rates decline, the number of young dependents (0-14 years) decreases. 2. For a period of about 30 to 50 years, the proportion of the 'Working-Age Population' (15-64 years) becomes significantly larger than the 'Dependent Population' (children and the elderly). 3. This creates a low 'Dependency Ratio', meaning there are more "producers" than "consumers" in the economy. 4. If this large workforce is healthy, educated, and provided with jobs, the country experiences a massive surge in savings and economic growth. 5. However, this is a temporary phase; eventually, the working-age population will grow old, and the dependency ratio will rise again (as seen in modern Japan).

Final Answer: The Demographic Dividend is a temporary increase in the share of the working-age population due to a decline in fertility.

Answer: (B)

Q24.

Solution**Concept:**

The 'Dalit Panther' movement, founded in Maharashtra in 1972 by figures like Namdeo Dhasal and J.V. Pawar, marked a radical departure from earlier Dalit politics that focused mainly on constitutional lobbying.

Solution:

1. Inspired by the 'Black Panthers' in the United States, the movement rejected the "polite" language of traditional reform. 2. They used 'Dalit Literature'—rebellious poetry, autobiographies, and short stories—to express the pain and anger of the oppressed. This broke the 'Culture of Silence' that had surrounded untouchability for centuries. 3. They defined 'Dalit' not just as a caste category, but as a class category including all exploited people: landless laborers, poor peasants, and women. 4. The movement was assertive and confrontational, organizing self-defense against caste-based violence in both urban slums and rural areas. 5. This shift turned Dalit identity into a symbol of pride and resistance rather than one of shame or victimhood.

Final Answer: The movement used literature and assertive street politics to challenge the 'culture of silence' and advocate for total social change.

Answer: (B)

Q25.

Solution**Concept:**

In the era of Globalization, 'Cultural Essentialism' is a psychological and social reaction to the fear of "Westernization" or "Homogenization." It is often linked to identity politics and religious fundamentalism.

Solution:

1. Cultural Essentialism is the belief that a particular culture has a core, "pure" set of characteristics that have remained the same throughout history. 2. Essentialists argue that this "pure essence" (e.g., "Indian values" or "Western values") is now under threat from global influences like movies, food, or internet culture. 3. This leads to 'Boundary Maintenance', where groups try to strictly define what is "authentic" and what is "foreign." 4. Sociologists critique this view, pointing out that all cultures are actually "hybrids" that have been changing and mixing for thousands of years. 5. Essentialism is often used by political leaders to mobilize people by creating an "Us vs. Them" narrative to protect a supposed "traditional way of life."

Final Answer: Cultural Essentialism assumes that a culture has a fixed, unchanging 'essence' that must be protected from external influences.

Answer: (B)

Q26.

Solution**Concept:**

The concept of 'Dominant Caste' was introduced by M.N. Srinivas to explain the shifting power equations in rural India, especially after the Green Revolution. It moved away from the traditional view that ritual status (Brahminical rank) was the only source of authority in a village.

Solution:

1. According to Srinivas, for a caste to be 'Dominant', it must possess certain tangible assets that give it control over others. 2. The most critical factor is 'Landownership', as land is the primary source of wealth and livelihood in rural society. 3. Second is 'Numerical Strength'; having a large population in the village or region ensures support during elections and social conflicts. 4. Third is 'Political Power'—the ability to influence local administration, Panchayats, and police. 5. While ritual status (being a "twice-born" caste) helps, it is not mandatory. Many 'Intermediate Castes' (like Jats in Punjab or Vokkaligas in Karnataka) became dominant because they owned land and had the numbers, even though they were not at the top of the Varna hierarchy.

Final Answer: A caste is dominant when it possesses landownership, numerical strength, and political power, regardless of its ritual rank.

Answer: (B)



Q27.

Solution**Concept:**

Sociologically, the term 'Minority' is not purely a quantitative (numerical) concept. It is a qualitative concept that refers to the relationship between different groups in terms of power, prestige, and social access.

Solution:

1. A group may be small in number but hold all the power (e.g., White people during Apartheid in South Africa); sociologically, they are not a minority. 2. A true minority group is one whose members have significantly less control or power over their own lives than the members of a dominant or majority group. 3. Minorities often face 'Social Exclusion' and 'Discrimination' in various spheres like housing, employment, and political representation. 4. They often share a strong sense of group solidarity because of the common experience of being disadvantaged. 5. Therefore, the defining feature of a minority is their relative disadvantage and lack of power compared to the 'Dominant' group in society.

Final Answer: A minority is defined by their relative disadvantage and lack of power compared to the dominant group.

Answer: (B)

Q28.

Solution**Concept:**

Post-independence Land Reforms aimed to dismantle the feudal structure of rural India. The 'Abolition of Zamindari' was the first and most significant step, intended to remove intermediaries between the state and the tiller.

Solution:

1. While the reforms successfully removed the top-tier 'Absentee Landlords' (Zamindars who lived in cities), they did not always benefit the poorest landless laborers or Dalits. 2. The primary beneficiaries were the 'Superior Tenants'—groups who were already cultivating the land and had some resources. 3. These groups mostly belonged to the 'Middle Peasantry' or 'Intermediate Castes' (like Yadavs, Kurmis, or Marathas). 4. These castes gained legal ownership of the land they had been tilling, which later provided the economic base for their rise as 'Dominant Castes' during the Green Revolution. 5. Thus, the social structure changed from a three-tier system (Zamindar-Tenant-Laborer) to a two-tier system, empowering the middle layer while the bottom layer often remained landless.

Final Answer: Land reforms removed absentee landlords but primarily benefited the 'Middle Peasantry' and 'Intermediate Castes'.

Answer: (B)



Q29.

Solution**Concept:**

Social mapping of Indian cities reveals that 'Residential Segregation' is not just a matter of 'rich vs. poor.' It is deeply intertwined with cultural ideas of 'Purity and Pollution' and social identity.

Solution:

1. In many modern Indian cities, housing societies often use 'informal' rules to exclude certain groups. 2. This is seen in 'Vegetarian only' buildings or the refusal to rent apartments to people from specific castes or religions. 3. This creates 'Ghettoisation', where marginalized groups are forced into specific pockets of the city while dominant groups occupy 'sanitized' zones. 4. Even within the middle class, people tend to choose neighbors who share their caste or regional background to maintain a "familiar" social environment. 5. Therefore, segregation in the Indian context is the intersection of modern real estate economics with traditional caste and religious prejudices.

Final Answer: Residential segregation is driven by the intersection of caste, religion, and the 'purity-pollution' logic in the housing market.

Answer: (B)

Q30.

Solution**Concept:**

The 'Informal Sector' (or Unorganised Sector) accounts for over 90% of India's workforce. Organising these workers into a collective movement, as SEWA has done, is a major sociological challenge due to the nature of their work.

Solution:

1. Unlike factory workers who gather in one building (formal sector), informal workers like street vendors, home-based garment workers, or domestic help are 'atomized' or scattered. 2. There is often no clear 'Employer-Employee' relationship; many are self-employed or work for multiple households. 3. Because they lack a common workplace, it is difficult for them to meet, share grievances, and form a sense of 'Class Consciousness'. 4. Additionally, they lack legal protections like the 'Right to Strike' or 'Minimum Wage' laws that protect formal workers. 5. Movements like SEWA succeed by creating 'Cooperatives' that provide a common identity and bargaining platform for these scattered individuals.

Final Answer: The informal sector is difficult to organize because workers are scattered, lack a single employer, and have no fixed workplace.

Answer: (A)



Q31.

Solution**Concept:**

Urbanization is often visualized through the growth of cities. However, sociologists look at the 'relative' growth. 'Primate City' development or 'Urban Hyper-growth' occurs when one or two cities grow at an explosive rate while the rural areas and smaller towns remain stagnant or underdeveloped.

Solution:

1. In a balanced development model, as a country's population grows, all levels of the urban hierarchy (villages, towns, cities) should evolve. 2. If a flowchart shows that villages are not transforming or thriving, but the 'Metropolis' is expanding rapidly, it indicates an unhealthy concentration of resources. 3. This is often caused by 'Distress Migration', where people are not "pulled" to the city by opportunity, but "pushed" out of the stagnant village by poverty. 4. The stagnant population of the village in the diagram represents the lack of local development and the 'hollowing out' of rural youth. 5. This leads to the creation of 'Mega-cities' with massive slum populations, as the urban infrastructure cannot keep up with the hyper-growth.

Final Answer: The stagnant rural population alongside a booming metropolis illustrates Urban Hyper-growth or 'Primate City' development.

Answer: (A)

Q32.

Solution**Concept:**

The 'Uneven Development' of capitalism is a key theme in Indian agrarian sociology. It refers to how certain regions benefited immensely from state-led technological interventions while others were left in a state of neglect.

Solution:

1. A map highlighting Punjab, Haryana, and Western UP shows the "success story" of the Green Revolution—high yields, wealth, and commercialization. 2. Conversely, a map highlighting Vidarbha or Telangana shows areas of 'Agrarian Distress', characterized by high farmer suicide rates and debt. 3. This visual comparison highlights 'Regional Disparity'. The Green Revolution required irrigation and capital, which these regions already had or received from the state. 4. Rain-fed regions without such infrastructure could not adopt the new technology and fell behind, creating a "dual economy" within Indian agriculture. 5. This confirms that capitalist growth in agriculture is not uniform but tends to cluster in specific favored zones.

Final Answer: The map highlights Regional Disparity and the 'Uneven Development' of capitalism in agriculture.

Answer: (B)

Q33.

Solution**Concept:**

'Status Incongruence' is a sociological term used when an individual's or group's position in one hierarchy (like ritual status) does not match their position in another hierarchy (like economic wealth or land ownership).

Solution:

1. In the traditional Varna model, Brahmins are at the top (High Ritual Status) but were often expected to live simply. 2. Shudras and Dalits were at the bottom (Low Ritual Status) and were historically denied land ownership. 3. If a modern graph shows that the groups at the ritual bottom (like some intermediate OBC castes) now own the majority of the land, while the ritual top does not, it represents an 'Inversion'. 4. This incongruence creates social tension. The 'Dominant Castes' have the money and land but may still be considered "low" by those with ritual status. 5. This shift was largely accelerated by Land Reforms and the Green Revolution, which empowered the "tiller" castes over the traditional "priestly" or "absentee landlord" classes.

Final Answer: The mismatch between the ritual pyramid and the land-ownership graph illustrates 'Status Incongruence'.

Answer: (B)

Q34.

Solution**Concept:**

Sociologists argue that 'Tradition' and 'Modernity' are not opposites. Instead of modernity destroying tradition, the two often merge in a process called the 'Modernity of Tradition' or 'Cultural Hybridization'.

Solution:

1. Using a smartphone (modern technology) to organize a traditional festival (culture) shows that tradition is not static; it adapts to new tools. 2. This is a rejection of the 'Linear' view of change, which assumes that as a society becomes more technological, it must become less religious or traditional. 3. Instead, technology can be used to 'revitalize' tradition—for example, by connecting a global diaspora to their local village rituals via social media. 4. This creates a 'Hybrid' identity where the individual is globally connected but locally rooted. 5. This phenomenon is a hallmark of contemporary Indian society, where ancient customs are practiced with modern efficiency.

Final Answer: The use of modern technology to practice traditional customs represents Cultural Hybridization and the 'Modernity of Tradition'.

Answer: (C)

Q35.

Solution**Concept:**

The 'Child Sex Ratio' is a sensitive indicator of the status of women. Sociologically, the 'Son Preference' in India is so strong that even economic prosperity does not automatically lead to gender equality.

Solution:

1. Paradoxically, some of India's wealthiest states (like Punjab and Haryana) have historically had the worst child sex ratios. 2. This suggests that the problem is not 'Poverty', but the 'Misuse of Technology'. 3. Wealthy families can afford expensive ultrasound tests and illegal sex-selective abortions to ensure they have a son. 4. This is driven by patriarchal values where sons are seen as 'assets' (lineage, old-age security) and daughters as 'liabilities' (dowry, moving to another house). 5. The graph proves that 'Development' is not just about GDP; without social reform, technological progress can actually be used to reinforce ancient prejudices.

Final Answer: The decline in sex ratio in wealthy states suggests the misuse of modern technology for 'Son Preference' in patriarchal societies.

Answer: (B)

Q36.

Solution**Concept:**

Tribal movements in India often arose as a reaction against the penetration of colonial administration and the market economy into their traditional territories. The Santhal Rebellion (Hul) of 1855 is a classic example of a "subaltern" uprising against perceived "outsiders."

Solution:

1. The Santhals lived in the Rajmahal hills and practiced agriculture. The British introduced the Permanent Settlement, which brought their lands under the control of 'Zamindars'. 2. Along with the landlords came a host of non-tribal people: moneylenders (Mahajans), traders, and low-level colonial officials. 3. The Santhals used the term 'Diku' to describe these "outsiders" who were seen as parasites draining the resources of the forest and the tribe. 4. The Dikus exploited the Santhals through high-interest loans, leading to debt-bondage and the eventual loss of tribal land. 5. The rebellion was not just against the British government but a total war against the 'Diku' system to reclaim their "Manjhi-Tham" (traditional social space) and self-rule.

Final Answer: 'Dikus' were the outsiders—moneylenders, traders, and officials—who exploited the tribal economy.

Answer: (B)



Q37.

Solution**Concept:**

Secularism is defined differently across the world. The Western (specifically French or American) model is based on a "wall of separation" between the state and religion. The Indian model, however, is unique and often described as 'Sarva Dharma Sambhava'.

Solution:

1. In India, secularism does not mean the state is anti-religion or totally indifferent to it. 2. Instead, the state maintains a 'Principled Distance'. This means it treats all religions equally but reserves the right to intervene in religious practices if they violate fundamental rights. 3. For example, the state intervened to ban 'Untouchability' and 'Sati', even though these were claimed to be religious traditions. 4. It also provides financial aid to educational institutions run by religious minorities, which would be unconstitutional in a strict Western secular model. 5. This model is designed for a pluralistic society where religion is a public identity; the state acts as an "umpire" to ensure peaceful co-existence and social justice.

Final Answer: Indian secularism is a model of 'principled distance' and 'multiple co-existence' where the state can intervene for social reform.

Answer: (B)

Q38.

Solution**Concept:**

Modernization and urbanization are often assumed to lead to the "death" of the joint family. However, sociological studies (like those by I.P. Desai and A.M. Shah) show that family structures in India are far more adaptive.

Solution:

1. While the "Residential" joint family (everyone living under one roof and eating from one kitchen) is declining in cities due to space constraints, the "Functional" joint family remains strong. 2. Many urban households are 'Nuclear' in form but 'Joint' in spirit. This means they regularly consult elders for major decisions, share financial responsibilities for weddings or illnesses, and maintain deep emotional ties. 3. This is often called the 'Modified Extended Family'. Members might live in different cities for work but see themselves as part of a single kinship unit. 4. Technology (video calls, messaging) has actually helped maintain these ties across distances. 5. Therefore, the institution is not breaking down; it is transforming its physical structure while preserving its social and psychological functions.

Final Answer: The joint family is transforming into nuclearized households that maintain strong 'functional' and emotional kinship ties.

Answer: (B)

Q39.

Solution**Concept:**

Democracy is composed of three pillars: the State, the Market, and 'Civil Society'. Civil society is the "voluntary" sector that exists between the individual and the state.

Solution:

1. Civil Society includes NGOs, trade unions, self-help groups, and social movements. It is the space where citizens come together to deliberate on public issues. 2. Its primary role is to hold the state accountable. Laws like the Right to Information (RTI) were created because of pressure from civil society groups (like MKSS). 3. It acts as a "watchdog" to prevent the state from becoming authoritarian and to ensure the market does not exploit the vulnerable. 4. A vibrant civil society is a sign of a healthy democracy because it empowers citizens beyond the simple act of voting once every five years. 5. It allows marginalized voices—those not usually heard in parliament—to organize and demand their rights.

Final Answer: Civil Society is the 'non-state' and 'non-market' sphere where citizens organize to influence the state and protect their rights.

Answer: (B)

Q40.

Solution**Concept:**

Globalization has led to a 'New International Division of Labour'. In this system, low-skill, labor-intensive manufacturing is moved to developing countries to take advantage of cheaper costs.

Solution:

1. 'Feminisation of Labour' refers to the increasing proportion of women in the industrial workforce, particularly in export-oriented sectors like garments and electronics. 2. This is not necessarily a sign of empowerment. Employers often prefer women because of gender stereotypes: they are perceived as more 'docile', less likely to join unions, and "naturally" suited for repetitive tasks like sewing. 3. Furthermore, women are often paid lower wages than men for the same level of productivity, allowing companies to maximize profits. 4. These jobs are frequently in the 'informal' or 'contractual' segment of the formal sector, meaning women lack maternity benefits or job security. 5. Thus, the trend reflects the global market's strategy to exploit gender-based social vulnerabilities.

Final Answer: Feminisation of labour occurs because women are often perceived as 'docile' and are willing to work for lower wages in poor conditions.

Answer: (B)

Q41.

Solution

Concept: While 'Sanskritisation' is the upward movement of lower castes, sociologists also observe 'De-Sanskritisation' or 'Dalitisation'. This refers to the process where members of upper castes adopt the cultural patterns, speech, or lifestyle of lower castes or subaltern groups.

Solution: 1. This phenomenon usually occurs in the context of 'Subaltern Politics'. To connect with a larger vote bank or to lead a mass social movement, upper-caste leaders may adopt the language and symbols of the marginalized. 2. It can also occur in the field of culture and art, where the "folk" culture of the lower castes (which was once stigmatized) is adopted by the elite as a form of "authentic" or "radical" expression. 3. This is often a strategic or political choice rather than a ritual one. Unlike Sanskritisation, which is driven by a desire for 'Status', De-Sanskritisation is often driven by a desire for 'Solidarity' or 'Political Legitimacy'. 4. In some regions, during festive or ritual reversals, this may happen temporarily, but its significant sociological form is linked to modern democratic mobilization. 5. It proves that cultural flow is not always "upward"; it can move in multiple directions depending on the power dynamics of the time.

Final Answer: Upper castes adopt lower-caste traits usually to identify with subaltern political movements or folk culture for mass mobilization.

Answer: (B)

Q42.

Solution

Concept: 'Time-Space Compression' is the result of technological innovations in transport (jet travel) and communication (the internet). It effectively "shortens" the distance between places, allowing for real-time interaction across the globe.

Solution: 1. In the past, an Indian migrant to the USA or UK was "lost" to their home country except for occasional letters. 2. Today, because of time-space compression, we see the rise of 'Transnationalism'. 3. A member of the Indian diaspora can watch Indian news, participate in family rituals via video call, invest in Indian stocks, and even influence Indian elections through social media—all from thousands of miles away. 4. This creates 'Dual Belonging', where the migrant is an active participant in two societies at once. 5. This has strengthened the "Global Indian" identity and turned the diaspora into a powerful pressure group that influences India's foreign policy and economy.

Final Answer: Time-Space Compression has enabled 'Transnationalism', where migrants maintain active, real-time links with both India and their host country.

Answer: (B)



Q43.

Solution

Concept: Ramachandra Guha and Joan Martinez-Alier distinguish between the 'Environmentalism of the Affluent' (West) and the 'Environmentalism of the Poor' (India/Global South).

Solution: 1. In the West, environmentalism often emerges after a society has become wealthy. It focuses on 'Post-materialist' values like aesthetics, leisure, and the protection of distant wilderness (e.g., saving whales). 2. In India, movements like the Narmada Bachao Andolan or the Chipko movement are 'Materialist'. They are led by people whose very survival depends on the forest, the river, or the land. 3. For a tribal group in Niyamgiri, the mountain is not just a "beautiful view"; it is their source of water, food, and their deity. 4. Therefore, Indian environmentalism is a 'Struggle for Livelihood' and social justice. It is a fight against the 'resource-extraction' model of development that enriches the city while impoverishing the forest-dweller. 5. This makes Indian environmental movements deeply political and centered on the rights of marginalized communities.

Final Answer: Indian environmental movements are 'Struggles for Survival' where the environment and livelihood are inextricably linked.

Answer: (B)

Q44.

Solution

Concept: In a democracy, interest representation happens through two main channels: Political Parties and Pressure Groups (also known as Interest Groups).

Solution:

1. Political Parties are organized bodies that seek to 'capture' state power. They contest elections, form governments, and take responsibility for the overall administration of the country. 2. Pressure Groups, on the other hand, do not want to "be" the government. Instead, they try to 'influence' the government from the outside to make decisions favorable to their specific group. 3. For example, a Farmers' Union (Pressure Group) will protest to get higher crop prices, but they will not usually run for Prime Minister. 4. Pressure groups are often focused on a 'single issue' or the interests of a 'specific section' of society (e.g., workers, businessmen, students). 5. They use methods like lobbying, petitions, strikes, and media campaigns to exert pressure on the decision-makers.

Final Answer: Pressure groups differ from political parties because they do not contest elections or seek to directly occupy political office.

Answer: (B)



Q45.

Solution

Concept: Thomas Malthus argued in his 'Essay on Population' (1798) that population grows geometrically (1, 2, 4, 8) while food supply grows arithmetically (1, 2, 3, 4), leading to inevitable famine and war.

Solution: 1. Malthus failed to predict two major shifts. First, the 'Industrial and Technological Revolution' allowed food production to grow much faster than arithmetically through fertilizers, mechanization, and better seeds. 2. Second, he did not foresee the 'Demographic Transition'. He believed that as people got wealthier, they would have *more* children. 3. In reality, as Western societies became urbanized and wealthy, birth rates *fell* drastically because children became an "economic cost" rather than an "asset," and contraception became widely available. 4. The 'Preventive Checks' (like birth control) that Malthus was skeptical of became the primary reason population growth slowed down. 5. Thus, the "Malthusian Trap" was avoided through a combination of scientific advancement and social change in family structures.

Final Answer: The Malthusian catastrophe was avoided due to the 'Technological Revolution' in agriculture and the 'Demographic Transition' to lower birth rates.

Answer: (B)

Q46.

Solution**Concept:**

Sociologically, education is more than just learning facts; it is a process of 'Socialization' and 'Status Attainment'. For marginalized groups, education serves as a bridge between the 'ascribed' status (caste) and 'achieved' status (professional identity).

Solution:

1. Pierre Bourdieu's concept of 'Cultural Capital' is central here. Education provides students with the linguistic skills, general knowledge, and credentials that were historically the monopoly of upper castes. 2. By acquiring these "credentials" (degrees and certificates), students from marginalized backgrounds can compete for jobs in the 'Formal Sector', where recruitment is based on 'Legal-Rational' authority rather than kinship or caste ties. 3. Education acts as a 'Great Equalizer' by breaking the link between birth and occupation. 4. However, sociologists also caution that the 'hidden curriculum' (social biases in schools) can sometimes reinforce inequalities, which is why state policies like Sarva Shiksha Abhiyan focus on 'Universal Access' to ensure everyone gets a baseline of capital. 5. In summary, education provides the 'Social Mobility' necessary to move from manual or traditional labor into the modern professional class.

Final Answer: Education facilitates social mobility by providing 'Cultural Capital' and credentials for entry into the modern formal workforce.

Answer: (B)



Q47.

Solution**Concept:**

The 'Rural-Urban Continuum' is a concept that rejects the idea of villages and cities as two completely separate worlds. Instead, it suggests that they exist on a single spectrum with constant exchange.

Solution:

1. In modern India, the boundary between rural and urban is blurring. This is often called 'Rurbanisation'. 2. Many rural residents commute to cities daily for work (circular migration), while urban consumer goods, media (smartphones/internet), and values reach deep into the villages. 3. A villager today might use the same digital banking app, wear the same global brands, and have the same political aspirations as a city dweller. 4. Conversely, many "urban" pockets in India retain "rural" social structures, such as caste-based neighborhoods or community councils. 5. This 'Continuum' implies that social change in India cannot be understood by looking at villages or cities in isolation; they are deeply interconnected parts of the same social system.

Final Answer: The Rural-Urban Continuum means that rural and urban areas are increasingly sharing similar lifestyles and economic links.

Answer: (B)

Q48.

Solution**Concept:**

Communalism is a sociological and political phenomenon, not a religious one. It is the 'Politicization of Religion'—the use of religious identity to achieve secular goals like political power, jobs, or land.

Solution:

1. The core ideology of communalism is that because people belong to the same religion, they must have the same political and economic interests. 2. For example, a communal leader might argue that "all members of Religion X are being denied jobs by members of Religion Y." 3. This creates a "Monolithic" view of religion, ignoring the fact that a poor farmer in Religion X has more in common economically with a poor farmer in Religion Y than with a billionaire in his own religion. 4. Communalism constructs 'The Other' as an enemy to consolidate a vote bank. 5. It is different from 'Religiosity' (personal faith) because religiosity is about one's relationship with the divine, while communalism is about one's relationship with political power and other groups.

Final Answer: Communalism is the belief that followers of the same religion share the same political, economic, and social interests.

Answer: (B)

Q49.

Solution**Concept:**

The Indian Constitution provides a framework for 'Protective Discrimination' and 'Autonomy' for tribal populations through the Fifth and Sixth Schedules. These are designed to protect 'Scheduled Areas'.

Solution:

1. The primary threat to tribal life is 'Land Alienation'—the process where tribal lands are taken over by non-tribals, moneylenders, or corporations for mining and industry. 2. The Fifth Schedule gives the Governor of a state the power to restrict the transfer of land in tribal areas to protect the Adivasis. 3. The 'Tribal Sub-Plan' ensures that a specific portion of the state budget is spent exclusively on tribal development. 4. These provisions recognize that tribes have a unique culture and relationship with the forest that would be destroyed if they were subjected to the standard market laws of the country. 5. It also encourages 'Local Self-Governance' (through PESA Act), allowing tribes to manage their own resources based on traditional customs.

Final Answer: These protections aim to prevent tribal land alienation and ensure local self-governance through traditional systems.

Answer: (B)

Q50.

Solution**Concept:**

A 'Global Commodity Chain' (or Global Value Chain) is a network of labor and production processes whose end result is a finished commodity sold on the world market. This is a hallmark of the 'New International Division of Labour'.

Solution:

1. In the era of Globalization, production is no longer centralized in one factory or one country. 2. It is 'fragmented' and 'decentralized' to take advantage of different competitive advantages: American 'Design' (innovation), Chinese 'Components' (cheap manufacturing infrastructure), and Indian 'Assembly' or 'Software' (low labor costs and technical skills). 3. This allows Multi-National Corporations (MNCs) to maximize profit by sourcing each part of the process from the cheapest and most efficient location. 4. This creates an 'interdependence' between nations, but the 'Value Addition' is usually highest in the design and marketing phase (West) and lowest in the assembly phase (Global South). 5. This is the physical manifestation of a globalized economy.

Final Answer: A product designed in one country, manufactured in another, and assembled in a third is a 'Global Commodity Chain'.

Answer: (B)

Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	B	2	B	3	B	4	C	5	B
6	B	7	C	8	C	9	B	10	B
11	B	12	B	13	B	14	B	15	B
16	A	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	A
31	A	32	B	33	B	34	C	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

