

# CUET UG Sociology Sample Paper - 9

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 'National Family Health Survey' (NFHS) data often indicates a phenomenon where the 'Fertility Rate' drops below replacement levels in urban areas while remaining high in rural pockets. Sociologically, this 'Rural-Urban Fertility Gap' is primarily attributed to:

- (A) The biological differences between urban and rural populations.
- (B) The 'Opportunity Cost' of childbearing in cities, linked to women's labor force participation and education.
- (C) The total absence of healthcare facilities in rural India.
- (D) A legal ban on having more than one child in metropolitan cities.

**Q2.** In the context of 'Caste and Inequality', the concept of 'Compensatory Discrimination' refers to the legal framework of reservations. Critics of this system often argue for the 'Economic Criterion'. Sociologically, why is caste-based reservation maintained despite these critiques?

- (A) To ensure that the wealthy from every caste receive government benefits.
- (B) Because caste represents 'Cumulative Deprivation' where social, ritual, and economic disabilities overlap.
- (C) Because the Constitution does not recognize poverty as a social category.
- (D) To discourage lower castes from pursuing private-sector employment.



- Q3.** The 'Isolationist' vs. 'Integrationist' debate regarding tribes was settled post-independence through the 'Tribal Panchsheel'. This policy, advocated by Jawaharlal Nehru, emphasized:
- (A) Forcing tribals to adopt the religion of the neighboring majority.
  - (B) Development along the lines of the tribes' own genius, avoiding the imposition of outside values.
  - (C) The immediate conversion of all tribal lands into industrial SEZs.
  - (D) The total relocation of tribes to urban residential colonies.
- Q4.** M.N. Srinivas observed that 'Westernisation' does not always lead to 'Secularisation'. Which of the following examples best illustrates this 'Paradox of Modernity' in India?
- (A) The use of high-tech social media platforms to organize traditional religious processions and mass prayers.
  - (B) The complete abandonment of all religious rituals by the Western-educated middle class.
  - (C) The abolition of the caste system in all urban corporate offices.
  - (D) The decline of regional languages in favor of English in rural schools.
- Q5.** The 'Social Movement' for a separate state of Jharkhand was unique because it combined 'Ethnic Identity' with 'Ecological Concerns'. What was the primary economic grievance against the 'Dikus' in this region?
- (A) The demand for the privatization of public sector steel plants.
  - (B) 'Internal Colonialism' where the region's mineral wealth was exported while local tribals remained impoverished.
  - (C) The protest against the introduction of the Green Revolution in tribal lands.
  - (D) The demand for the implementation of the Zamindari system.



- Q6.** Under the 73rd Amendment, the 'Gram Sabha' is considered the foundation of the Panchayati Raj. Why is the Gram Sabha sociologically significant for 'Substantive Democracy'?
- (A) It allows only the elected representatives to make decisions without public interference.
  - (B) It provides a platform for 'Direct Democracy' where all adult residents participate in decision-making.
  - (C) It is a body appointed by the State Government to oversee village police.
  - (D) It is a religious council that ensures traditional Varna rules are followed in the village.
- Q7.** The 'Green Revolution' led to 'Commercialization of Agriculture'. This shift transformed the relationship between the landowner and the laborer from a 'Patron-Client' bond to:
- (A) A spiritual bond based on mutual religious obligations.
  - (B) A 'Contractual' and 'Impersonal' relationship based on cash wages.
  - (C) A permanent hereditary bond where the laborer can never leave the farm.
  - (D) A system where the laborer becomes the co-owner of the land.
- Q8.** The 'Mandal Commission' report observed that 'Backwardness' is a result of the 'Systemic Exclusion' of certain castes from the 'Apparatus of the State'. This means:
- (A) That certain castes are naturally uninterested in government service.
  - (B) That historical lack of access to education and power has prevented these castes from entering the bureaucracy.
  - (C) That only those who own land should be allowed to work for the state.
  - (D) That the state has no role in correcting social inequalities.
- Q9.** In 'Globalization and Culture', the concept of 'Homogenization' is often countered by 'Cultural Heterogenization'. An example of the latter is:



- (A) Everyone in the world wearing the exact same brand of jeans.
- (B) The rise of local 'K-Pop' fan bases in India that create unique local dance covers and fan-fiction.
- (C) The replacement of all local dialects by the English language.
- (D) The global dominance of a single Hollywood film studio.

**Q10.** The 'Narmada Bachao Andolan' questioned the 'Cost-Benefit Analysis' of big dams. Which 'Invisible Cost' did the movement emphasize?

- (A) The financial interest on the loans taken from the World Bank.
- (B) The 'Social and Cultural Disruption' caused by the displacement of communities from their ancestral habitats.
- (C) The cost of the concrete used in the construction of the dam wall.
- (D) The salary of the engineers working on the project.

**Q11.** Identify the image-based concept: A pyramid showing 'Economic Class' (Rich at the top, Poor at the base) being crossed by a vertical line of 'Caste' indicates:

- (A) That caste and class are the exact same thing in India.
- (B) The 'Intersectionality' of identity, where a person's life chances are determined by both their economic position and their social status.
- (C) That class has completely replaced caste in modern India.
- (D) That the rich and poor belong to the same caste in all Indian states.

**Q12.** In the context of 'Disability', the 'Medical Model' treats it as a 'Deficit' to be corrected. In contrast, the 'Rights-based Model' focuses on:

- (A) Providing maximum medical surgery to make everyone 'normal'.
- (B) Removing 'Social Barriers' and providing 'Reasonable Accommodation' to ensure equal participation.
- (C) Keeping disabled persons in specialized institutions away from the main society.



(D) Relying on religious charity to support the disabled.

**Q13.** The 'Land Reforms' in West Bengal, specifically 'Operation Barga', aimed at:

(A) The total abolition of the peasant class in favor of industrial workers.

(B) Recording the names of 'Sharecroppers' (Bargadars) to give them legal protection and a secure share of the harvest.

(C) The distribution of land only to the urban middle class.

(D) The conversion of all rice fields into jute mills.

**Q14.** Sociologists use the term 'Civil Society' to describe the 'Third Sector'. Which of the following is NOT an entity of Civil Society?

(A) A local Residents' Welfare Association (RWA).

(B) A nationalized bank owned and operated by the State.

(C) An environmental NGO like the 'Centre for Science and Environment'.

(D) A women's self-help group in a village.

**Q15.** The 'Chipko Movement' is sociologically classified as a 'Subaltern' movement because:

(A) it was led by highly paid international consultants.

(B) it was a grassroots struggle led by the marginalized (peasants/women) against the dominant (state/contractors).

(C) it only used electronic media to protest.

(D) it advocated for the total industrialization of the Himalayan region.

**Q16.** The 'Total Fertility Rate' (TFR) in India has reached the 'Replacement Level'. Sociologically, why does the population continue to grow for a few decades even after reaching this level?

(A) Because of 'Population Momentum' due to a large young cohort entering reproductive age.



- (B) Because the government has banned all forms of family planning.
- (C) Because of a sudden decrease in the life expectancy of the elderly.
- (D) Because of a massive influx of international refugees.

**Q17.** In the study of 'Industrial Society', the concept of 'Scientific Management' (Taylorism) aimed at maximizing efficiency. What was the sociological impact on the worker's experience?

- (A) Increased autonomy and creativity for the individual worker.
- (B) The 'De-skilling' of labor and the transformation of the worker into a specialized 'cog' in the machine.
- (C) The total abolition of the manager-worker hierarchy.
- (D) A shift back to traditional home-based cottage production.

**Q18.** Which of the following best describes the 'Sectarian' nature of communalism as opposed to 'Secular' politics?

- (A) Secular politics seeks to represent the interest of a specific religious community only.
- (B) Sectarian politics claims that the fundamental interests of one religious community are inherently hostile to another.
- (C) Sectarian politics promotes the idea of 'Universal Brotherhood' across all faiths.
- (D) Secular politics is based on the hereditary rule of the priesthood.

**Q19.** The 'Social Mapping' of many Indian villages shows that the 'Dominant Caste' households are located in the center, while 'Dalit' households are on the periphery (usually the South). This spatial arrangement reflects:

- (A) A purely random distribution based on the availability of land.
- (B) The 'Internalization of Purity and Pollution' norms in the physical structure of the village.



- (C) The government's urban planning rules for rural development.
- (D) The desire of the marginalized to live as far away from the water source as possible.

**Q20.** The 'Self-Respect Movement' led by E.V. Ramaswamy (Periyar) in Tamil Nadu was a radical critique of:

- (A) The British education system only.
- (B) The Brahminical hegemony and the patriarchal norms embedded in religious scriptures.
- (C) The demand for a separate country based on religious lines.
- (D) The introduction of modern technology in agriculture.

**Q21.** In the context of 'Globalization', the term 'Digital Divide' refers to the inequality in:

- (A) The number of televisions owned by different religious groups.
- (B) The access to and ability to use information and communication technologies (ICT) between different social classes.
- (C) The speed at which traditional newspapers are printed.
- (D) The amount of physical mail sent between countries.

**Q22.** The 'Bodhisattva' ideal and the conversion of B.R. Ambedkar to Buddhism was a 'Political Act' because it sought to:

- (A) Join the existing Varna hierarchy at a higher level through Sanskritisation.
- (B) Completely exit the Hindu social order to find a 'counter-culture' based on equality and rationality.
- (C) Promote the worship of traditional village deities among the urban youth.
- (D) Support the British colonial administration against the Indian National Congress.



- Q23.** The 'Peasant Movements' of the 1970s (New Farmers' Movements) differed from the pre-independence movements because they were:
- (A) Primarily focused on the 'Abolition of Landlordism'.
  - (B) Led by 'Market-oriented' farmers demanding better 'Terms of Trade' (higher prices for crops and lower input costs).
  - (C) Focused on the return to primitive subsistence farming.
  - (D) Exclusively concerned with the religious conversion of the peasantry.
- Q24.** The concept of 'Social Capital' (James Coleman/Robert Putnam) suggests that social networks have value. In the Indian job market, how does this often reinforce inequality?
- (A) By ensuring that everyone gets a job based purely on their exam marks.
  - (B) Through 'Informal Recruitment' where people use family and caste connections to secure jobs in the private sector.
  - (C) By making it illegal for anyone to talk to their relatives about work.
  - (D) By forcing companies to hire people only from other states.
- Q25.** The 'Right to Information (RTI)' movement in Rajasthan (MKSS) is a landmark for Civil Society because it used the slogan 'Hamara Paisa, Hamara Hisab'. This movement redefined democracy as:
- (A) The right to vote once every five years.
  - (B) The right of the citizen to demand 'Transparency' and 'Accountability' from the state in everyday functioning.
  - (C) The right of the government to hide all financial records from the public.
  - (D) The total privatization of all government departments.
- Q26.** In the sociological study of 'Gender', the 'Glass Ceiling' refers to:
- (A) The physical structure of modern corporate offices.



- (B) The invisible barriers that prevent women from rising to upper-level positions in hierarchies.
- (C) The legal requirement for women to work only during day shifts.
- (D) The high cost of domestic labor in urban households.

**Q27.** The 'New Social Movements' like the environmental or feminist movements often use 'Non-Institutional' methods. Which of the following is an example?

- (A) Passing a bill in the Parliament.
- (B) Organizing a 'Die-in' or a 'Peaceful Blockade' to attract media attention to a cause.
- (C) Filing a lawsuit in the Supreme Court.
- (D) Voting in a general election.

**Q28.** The 'Standardization' of culture through Mass Media (The Culture Industry) is criticized by the Frankfurt School because it:

- (A) Encourages people to think critically about the government.
- (B) Turns culture into a commodity that promotes 'Passive Consumption' and 'Social Conformity'.
- (C) Promotes too much diversity and confusion among the audience.
- (D) Increases the price of traditional art forms.

**Q29.** The 'Khasis' of Meghalaya are a 'Matrilineal' society. Which of the following is a common sociological tension found in this system during modernization?

- (A) Women demanding that they should not have to inherit any property.
- (B) Men feeling 'disempowered' as they have no authority over their children or their wife's property.
- (C) The government forcing them to adopt a patriarchal system by law.
- (D) The total absence of any marriage rituals in the tribe.



- Q30.** Globalization has led to the 'Globalisation of Risk' (Ulrich Beck). An example of this is:
- (A) A local village fire that stays within one district.
  - (B) A global pandemic or climate change that affects all nations regardless of their borders.
  - (C) A small debt taken by a single farmer from a local moneylender.
  - (D) The traditional folklore of a small mountain tribe.
- Q31.** Identify the image-based concept: A map of India showing 'In-migration' arrows pointing mostly towards the 'Golden Quadrilateral' states (Maharashtra, Gujarat, Tamil Nadu, Karnataka) represents:
- (A) The uniform distribution of industry across all Indian states.
  - (B) 'Pull-factors' where developed regions attract labor from the 'Periphery'.
  - (C) The success of the 'Stay in your Village' government policy.
  - (D) The total end of migration from North to South India.
- Q32.** The 'Stree Purush Tulana' written by Tarabai Shinde in 1882 was a pioneering work because it:
- (A) Argued that women are naturally inferior to men.
  - (B) Used a sharp, comparative logic to critique the double standards of a patriarchal society.
  - (C) Encouraged women to stay within the 'Purdah' system.
  - (D) Was a religious text praising traditional family values.
- Q33.** Identify the image-based concept: A flowchart showing 'Raw Materials' moving from Africa → 'Processing' in China → 'Brand Management' in USA → 'Sales' in India illustrates:
- (A) A local economic circle.



- (B) A Global Commodity Chain and the 'Transnational' nature of production.
- (C) The total isolation of India from global trade.
- (D) The dominance of agriculture over industry.

**Q34.** The 2006 'Forest Rights Act' (FRA) was a breakthrough for 'Adivasis' because it:

- (A) Legalized the total clearing of forests for mining.
- (B) Recognized the 'Historical Injustice' and gave legal titles to tribals for the land they have been cultivating for generations.
- (C) Banned tribals from entering the forest to protect wildlife.
- (D) Made the state the absolute owner of all forest produce.

**Q35.** In the context of 'Urbanisation', 'Gentification' refers to:

- (A) The growth of slums in the city center.
- (B) The process where a poor urban area is changed by wealthier people moving in, often displacing the original lower-income residents.
- (C) The government's decision to build more parks in rural areas.
- (D) The migration of the wealthy to traditional villages.

**Q36.** The 'Mandal Commission' used the 1931 Census as a base because it was:

- (A) The first census of Independent India.
- (B) The last census that recorded 'Caste' data for the entire population.
- (C) The only census that did not count women.
- (D) A census conducted by the Mughal Empire.

**Q37.** The 'Social Blindness' regarding disability in India often leads to the 'Infantilisation' of disabled persons. This means:



- (A) Treating disabled adults as if they are helpless children who cannot make their own decisions.
- (B) Providing high-level education and jobs to all disabled persons.
- (C) Viewing disability as a superpower or a gift from god.
- (D) Encouraging disabled persons to lead independent lives.

**Q38.** The 'Green Revolution' is often criticized for 'Ecological Degradation'. Which of the following is a result of this?

- (A) The increase in biodiversity and local crop varieties.
- (B) Soil salinity and the depletion of the water table due to over-irrigation.
- (C) The total end of the use of chemical fertilizers.
- (D) The cooling of the global climate.

**Q39.** The term 'Imagined Community' (Benedict Anderson) is used to describe the 'Nation' because:

- (A) The nation does not actually exist in the real world.
- (B) Most members will never meet each other, yet in the minds of each lives the image of their communion.
- (C) It is a community where everyone knows everyone else personally.
- (D) It is a community based only on the imagination of children.

**Q40.** The 'Disinvestment' of PSUs like Air India or BPCL is a core feature of which economic process?

- (A) Socialism.
- (B) Liberalisation and the 'Withdrawal of the State' from the market.
- (C) The 'License Raj' system.
- (D) The Green Revolution.



- Q41.** The 'Social Logic of Insurance' in modern societies, as discussed by sociologists of risk, suggests that we have moved from 'Fate' to 'Risk Management'. How does this impact the perception of poverty?
- (A) Poverty is seen as a divine punishment that cannot be changed.
  - (B) Poverty is viewed as a 'Calculable Risk' that can be mitigated through social security and policy interventions.
  - (C) Insurance makes everyone equally rich, eliminating the concept of poverty.
  - (D) Poverty is ignored because everyone is assumed to be fully insured.
- Q42.** In the context of 'Caste and Politics', the 'Horizontal Mobilization' of castes (Rudolph and Rudolph) refers to:
- (A) A lower caste trying to imitate the rituals of a higher caste.
  - (B) Different castes within the same ritual rank coming together to form a political front or 'Caste Association' to demand rights.
  - (C) The total migration of a caste from rural to urban areas.
  - (D) A dominant caste helping a lower caste to improve its ritual status.
- Q43.** The 'New Middle Class' in India is often distinguished from the 'Old Middle Class' because its identity is built on:
- (A) Austerity, saving, and working for the colonial government.
  - (B) 'Global Consumption' patterns, lifestyle choices, and employment in the private service sector.
  - (C) A total rejection of all forms of Western technology.
  - (D) The ownership of large ancestral agricultural estates.
- Q44.** The 'Standardization of Language' through the printing press and education often leads to 'Linguistic Hegemony'. What is a major sociological consequence of this for tribal dialects?



- (A) The sudden increase in the number of people speaking tribal languages in cities.
- (B) The 'Marginalization' of unwritten oral traditions and the decline of linguistic diversity.
- (C) The mandatory use of tribal languages in all international business contracts.
- (D) The total end of all written communication in the world.

**Q45.** In 'Industrial Sociology', the 'Putting-out System' is an example of 'Decentralized Production' where:

- (A) Workers all gather in one large high-tech factory owned by the state.
- (B) The merchant provides raw materials to workers who finish the product in their own homes or small workshops.
- (C) Robots perform 100% of the labor without any human intervention.
- (D) There is no production of goods; only services are exchanged.

**Q46.** The concept of 'Patriarchal Bargain' (Deniz Kandiyoti) suggests that women sometimes support patriarchal systems because:

- (A) They are unaware that they are being oppressed.
- (B) They derive certain securities, status, or protections by adhering to the rules within a specific social context.
- (C) The law forces them to sign a contract to support men.
- (D) They believe men are biologically superior in every possible way.

**Q47.** Identify the image-based concept: A map showing 'Export Processing Zones' (EPZs) or 'Special Economic Zones' (SEZs) clustered near coastal areas indicates:

- (A) The state's attempt to isolate industry from the global market.



- (B) 'Export-Oriented Industrialization' designed to integrate the local economy with the global supply chain.
- (C) The government's ban on all maritime trade.
- (D) The total absence of any industrial activity in the interior of the country.

**Q48.** The 'Chipko Movement' was not just about saving trees; it was a 'Gendered' movement because:

- (A) Only men were allowed to hug the trees.
- (B) Women were the first to recognize that the loss of forests meant they had to walk further for fuel, fodder, and water.
- (C) It demanded that women should work in the timber factories.
- (D) It was a movement to prevent women from entering the forest.

**Q49.** The 'Aitken's' study of a 'Total Institution' (like a prison or a traditional mental asylum) shows that these places lead to 'Mortification of the Self'. This means:

- (A) The individual gains a lot of self-confidence and power.
- (B) The systematic stripping away of a person's individual identity and their previous social roles.
- (C) The process of teaching the individual how to become a wealthy businessman.
- (D) The celebration of the individual's unique personality.

**Q50.** Globalization has led to 'Cultural Glocalization'. Which of the following is the best example of this?

- (A) A global fast-food chain introducing a 'Paneer Tikka Burger' or a 'McAloo Tikki' specifically for the Indian market.
- (B) The total ban of all foreign food in India.
- (C) Everyone in the world eating the exact same bland sandwich without any spices.
- (D) The closing of all local restaurants in favor of one single global brand.



**Detailed Solutions**

Q1.

**Solution**

**Concept:** The 'Rural-Urban Fertility Gap' is a core topic in Demography. It refers to the higher Total Fertility Rate (TFR) in rural areas compared to urban centers. Sociologists explain this using the 'Cost-Benefit' analysis of children and the social status of women.

**Solution:** 1. In rural agrarian settings, children are often viewed as 'Economic Assets' who can help with farm labor and provide old-age security. 2. In urban areas, children are 'Economic Costs' due to the high expenses of education, housing, and healthcare in cities. 3. Furthermore, urban women generally have higher levels of education and higher participation in the formal workforce. 4. For an urban working woman, childbearing has a high 'Opportunity Cost'—the time spent raising a child is time away from a career and income. 5. This leads to a delay in marriage and a preference for smaller families in cities, creating a significant demographic divide between rural and urban India.

**Final Answer:** The gap is primarily due to the 'Opportunity Cost' of childbearing for urban women linked to education and work.

**Answer: (B)**

Q2.

**Solution**

**Concept:** 'Compensatory Discrimination' (Reservation) is a policy designed to correct historical injustices. Sociologists justify it through the concept of 'Cumulative Deprivation', which argues that caste inequality is not just about money.

**Solution:** 1. Unlike class, which is primarily economic, caste is a 'Total Identity' that determines social circle, ritual purity, and political access. 2. 'Cumulative Deprivation' means that if a group is low in the ritual hierarchy (Dalits/OBCs), they were also historically denied education and ownership of land. 3. Therefore, being "poor" in an upper caste is different from being "poor" in a lower caste. The latter lacks the 'Social Capital' and 'Networks' that the former might still possess. 4. Reservations aim to break this cycle by ensuring representation in the "apparatus of the state," allowing marginalized groups to have a voice in decision-making. 5. This is why caste remains the primary criterion; it addresses the multi-dimensional nature of Indian inequality.

**Final Answer:** Caste-based reservation is maintained because it addresses 'Cumulative Deprivation' where social and economic disabilities overlap.

**Answer: (B)**

Q3.

**Solution**

**Concept:** After Independence, the 'Tribal Question' was whether to assimilate tribes into the mainstream or keep them isolated. Jawaharlal Nehru, influenced by Verrier Elwin, proposed a middle path known as the 'Tribal Panchsheel' (Five Principles).

**Solution:** 1. The policy rejected 'Isolation' as it would leave tribes in poverty, but it also rejected 'Forced Assimilation' as it would destroy their unique culture. 2. The core principle was that tribes should be allowed to develop "along the lines of their own genius." 3. This meant that the state should not impose outside laws or cultures on them. 4. Instead, development should be brought to them in a way that respects their traditional rights to land and forests. 5. It also emphasized training tribal people to administer their own areas, rather than bringing in outside officials who did not understand their lifestyle.

**Final Answer:** The Tribal Panchsheel emphasized development along the tribes' own genius without imposing outside values.

**Answer: (B)**

Q4.

**Solution**

**Concept:** M.N. Srinivas's study of social change in India challenged the Western idea that 'Modernisation' (or Westernisation) automatically leads to 'Secularisation' (the decline of religion in public life).

**Solution:** 1. In the West, modernization led to the separation of church and state and a decline in religious practice. 2. In India, people often use 'Modern' means to achieve 'Traditional' ends. 3. For example, a highly Westernized IT professional might use a sophisticated algorithm or a global social media platform to find a spouse within their own caste or to organize a traditional religious festival. 4. This shows that the 'Form' (technology/language) is Western, but the 'Content' (values/identity) remains deeply traditional. 5. This paradox proves that India is not just "imitating" the West; it is creating a unique 'Modernity' where science and religion co-exist in the same space.

**Final Answer:** The use of high-tech media for traditional religious purposes illustrates that Westernisation doesn't necessarily lead to secularisation.

**Answer: (A)**



Q5.

**Solution**

**Concept:** The movement for Jharkhand (which culminated in statehood in 2000) was a reaction to 'Internal Colonialism'—a situation where a region within a country is exploited by the dominant center, much like a colony.

**Solution:** 1. Jharkhand is rich in minerals (coal, iron, bauxite), but sociologists observed that the benefits of this wealth did not reach the local Adivasis. 2. Instead, the minerals were used to fuel the industrialization of other parts of India. 3. The 'Dikus' (outsiders) dominated the jobs in the mines and factories, while the tribals were displaced from their land and forests. 4. This led to a grievance of 'relative deprivation'—the tribals saw wealth being generated from their land, while they remained in poverty. 5. Therefore, the movement was as much about 'Resource Control' and 'Regional Autonomy' as it was about tribal identity.

**Final Answer:** The primary grievance was 'Internal Colonialism', where mineral wealth was exploited while the local population remained poor.

**Answer: (B)**

Q6.

**Solution**

**Concept:** The 73rd Constitutional Amendment Act sought to move from 'Representative Democracy' (where you only vote for someone) to 'Participatory Democracy' (where you take part in decisions). The Gram Sabha is the primary body for this transition.

**Solution:** 1. While the \*Gram Panchayat\* consists of elected representatives, the \*\*Gram Sabha\*\* consists of every adult member whose name is in the village electoral rolls. 2. It is an example of 'Direct Democracy' because it allows ordinary citizens to sit face-to-face with their leaders, question them, and approve or reject village development plans. 3. Sociologically, it provides 'Substantive Democracy'—meaning it isn't just a formal election every five years, but an ongoing process where the community controls the use of local resources. 4. It is particularly important for marginalized groups and women, who can raise their specific local issues (like the placement of a water pump or a school) directly in the assembly. 5. In theory, the Gram Sabha is meant to be the most powerful body in the Panchayati Raj system, ensuring that the 'State' is truly accountable to the 'Village'.

**Final Answer:** The Gram Sabha is significant because it provides a platform for 'Direct Democracy' where all adult residents participate in decision-making.

**Answer: (B)**

Q7.

**Solution**

**Concept:** The Green Revolution and the commercialization of agriculture fundamentally altered the "social fabric" of the Indian village. It led to what sociologists call the 'Formalisation of Agrarian Relations'.

**Solution:** 1. In the traditional 'Jajmani' or 'Patron-Client' system, the relationship between the landlord and the laborer was multi-stranded. The landlord (Patron) provided food, protection, and loans for weddings, while the laborer (Client) provided hereditary labor. 2. With the Green Revolution, agriculture became a profit-oriented business. Landowners needed skilled, flexible labor only during peak seasons (sowing/harvesting). 3. This led to the 'displacement' of the old patronage system. The relationship became 'Contractual' and 'Impersonal'. 4. Wages are now mostly paid in cash rather than in kind (grain). Once the day's work is done and the cash is paid, the social obligation between the two ends. 5. While this freed the laborer from the "shackles" of hereditary bondage, it also removed the "social safety net" the patron once provided, making the laborer more vulnerable to market fluctuations.

**Final Answer:** The relationship transformed from a 'Patron-Client' bond to a 'Contractual' and 'Impersonal' one based on cash wages.

Answer: (B)

Q8.

**Solution**

**Concept:** The Mandal Commission (1979) emphasized that the backwardness of OBCs was not just about poverty, but about their lack of 'Representation' in the power structures of the country.

**Solution:** 1. The 'Apparatus of the State' refers to the bureaucracy, the police, the judiciary, and public institutions. 2. The Commission observed that these institutions were heavily dominated by a few upper castes, while the majority of the population (the 'Other Backward Classes') was excluded. 3. 'Systemic Exclusion' means that even if there is no explicit law stopping someone, the historical lack of education and social networks makes it almost impossible for these groups to enter high-level government jobs. 4. Therefore, the Commission argued that reservations were necessary to give these groups a "share in the state power." 5. The goal was to make the Indian state more 'representative' of its actual population, ensuring that those making the laws understand the lived reality of the marginalized.

**Final Answer:** Systemic exclusion means that a historical lack of access to education and power prevented these castes from entering the state bureaucracy.

Answer: (B)



Q9.

**Solution**

**Concept:** In the debate on Globalization, 'Homogenization' suggests the world is becoming the same. 'Heterogenization' (or Glocalization) suggests that global influences are mixed with local cultures to create new, diverse forms.

**Solution:** 1. While 'McDonaldization' is an example of things becoming the same, the rise of 'K-Pop' in India shows 'Heterogenization'. 2. Even though the music is Korean, Indian fans don't just consume it passively; they create local dance covers in Indian settings, write fan-fiction in local contexts, and form unique local communities. 3. This creates a 'New Cultural Form' that didn't exist before—one that is neither purely Korean nor purely traditional Indian, but a hybrid. 4. This proves that globalization doesn't always "erase" local creativity; it can provide new "ingredients" for local groups to create their own unique globalized culture. 5. This is the opposite of a "world culture" where everyone is a carbon copy of one another.

**Final Answer:** The rise of local 'K-Pop' fan bases creating unique local content is an example of Cultural Heterogenization.

**Answer: (B)**

Q10.

**Solution**

**Concept:** The Narmada Bachao Andolan (NBA) challenged the standard economic 'Cost-Benefit Analysis' used by the government. They argued that the "cost" of a dam is usually calculated only in terms of money and material.

**Solution:** 1. When a community is displaced from its ancestral land, they don't just lose a plot of soil; they lose their 'Social Ecosystem'. 2. This 'Invisible Cost' includes the destruction of kinship networks (neighbors who help each other), the loss of traditional knowledge of the forest, and the destruction of sacred sites. 3. For a tribal person, a 'Rehabilitation' colony in a city or a flat land elsewhere cannot replace the 'Cultural Identity' tied to their specific mountain or river. 4. Displacement often leads to 'Social Marginalisation', where a self-sufficient farmer becomes a landless, unskilled laborer in a city slum. 5. The NBA brought this human and cultural tragedy to the center of the debate, arguing that no amount of money could compensate for the "death of a community's culture."

**Final Answer:** The movement emphasized the 'Social and Cultural Disruption' caused by the displacement of communities from their ancestral habitats.

**Answer: (B)**



Q11.

**Solution**

**Concept:** 'Intersectionality' is a term coined by Kimberlé Crenshaw, but used extensively in Indian sociology to explain how caste and class are not parallel systems but overlapping ones. A vertical line of caste crossing a horizontal pyramid of class creates a "grid" of disadvantage.

**Solution:** 1. In a simple class model, people are divided by income. In a simple caste model, they are divided by birth. 2. Intersectionality shows that a 'Dalit woman in a rural area' faces a different type of oppression than a 'Dalit man in an urban area' or an 'Upper-caste woman'. 3. The image of the vertical line crossing the pyramid illustrates that at every level of the economic pyramid, caste remains a persistent factor that determines 'Life Chances'. 4. For instance, even a "middle-class" Dalit may face social exclusion that a "middle-class" Brahmin does not. 5. Understanding this "overlap" is crucial for social policy, as fixing only the economic status (class) may not eliminate the social stigma or lack of networking (caste).

**Final Answer:** The intersection of caste and class indicates 'Intersectionality', where life chances are determined by both economic position and social status.

**Answer: (B)**

Q12.

**Solution**

**Concept:** The shift from a 'Medical Model' to a 'Rights-based/Social Model' of disability is a major theme in modern sociology. It shifts the burden of "change" from the individual to the society.

**Solution:** 1. The Medical Model views disability as a "broken part" that doctors must fix to make the person "fit" into the world. 2. The Rights-based Model argues that a person is disabled by a 'non-inclusive' environment. For example, a wheelchair user is only "disabled" if there are no ramps; if the building is accessible, they are simply a person with different mobility. 3. 'Reasonable Accommodation' refers to the legal obligation of employers or institutions to make necessary and appropriate changes to the environment so a person with disability can enjoy their rights. 4. This model focuses on 'Inclusion', 'Dignity', and 'Autonomy', treating the person as a citizen with rights rather than a patient needing a cure. 5. It advocates for universal design in public spaces, digital accessibility, and the removal of the 'Ableist' bias in hiring.

**Final Answer:** The Rights-based Model focuses on removing 'Social Barriers' and providing 'Reasonable Accommodation' to ensure equal participation.

**Answer: (B)**



Q13.

**Solution**

**Concept:** Land reforms in India varied by state. West Bengal's 'Operation Barga' (introduced in the late 1970s) is cited as one of the most successful examples of institutionalizing the rights of the rural poor.

**Solution:** 1. In the sharecropping system, 'Bargadars' (tenants) tilled the land of the landlord and gave a portion of the crop as rent. 2. Before the reform, these Bargadars had no legal papers and could be evicted by the landlord at any time (oral leases). 3. 'Operation Barga' was a massive campaign to officially 'record' the names of these sharecroppers in the presence of local village councils. 4. Once recorded, the Bargadar received 'Hereditary Rights' to till the land, and the landlord could not evict them as long as they paid the fixed share of the crop (usually 25%). This provided the peasants with the 'Security of Tenure', which encouraged them to invest in better seeds and fertilizers, leading to a surge in West Bengal's agricultural productivity.

**Final Answer:** 'Operation Barga' aimed at recording the names of sharecroppers to provide them with legal protection and secure tenure.

**Answer: (B)**

Q14.

**Solution**

**Concept:** 'Civil Society' refers to the space of "organized social life" that is voluntary, self-generating, and at least partially autonomous from the state. It is the bridge between the private family and the public state.

**Solution:** 1. Civil society organizations (CSOs) include NGOs, charities, unions, and neighborhood groups. 2. A key characteristic of Civil Society is that it is 'Non-Governmental'. 3. A 'Nationalized Bank' is an institution of the \*\*State\*\*; it is owned by the government, its employees are public servants, and it follows state directives. Therefore, it is part of the "first sector" (the State), not the "third sector" (Civil Society). 4. Residents' Welfare Associations and Self-Help Groups are examples of Civil Society because they are formed voluntarily by citizens to solve local problems or advocate for interests outside of direct government control.

**Final Answer:** A nationalized bank is NOT an entity of Civil Society because it is an instrument of the State.

**Answer: (B)**



Q15.

**Solution**

**Concept:** The term 'Subaltern' (popularized by Antonio Gramsci and the Subaltern Studies group in India) refers to groups that are socially, politically, and geographically outside of the "hegemonic" power structure.

**Solution:** 1. The Chipko Movement was led by illiterate or semi-literate village women in the Garhwal Himalayas. 2. They were 'Subalterns' because they had no formal power in the government or the global economy. 3. Their struggle was against the 'Dominant'—represented by the state forest department and the private contractors who had the legal permits to cut down trees. 4. By using their bodies to "hug" the trees, they used a "weapon of the weak" to challenge the powerful. 5. The movement proved that marginalized people can articulate their own environmental philosophy, which is often more sustainable than the "expert" models proposed by the state.

**Final Answer:** It is a subaltern movement because it was a grassroots struggle led by the marginalized against dominant state and commercial interests.

**Answer: (B)**

Q16.

**Solution**

**Concept:** 'Population Momentum' is a demographic phenomenon where a population continues to grow even after the fertility rate has fallen to the replacement level (2.1 children per woman).

**Solution:** 1. Even if every couple today decides to have only two children, the population will not stop growing immediately. 2. This is because of the 'Age Structure' of the population. If a country has had high fertility in the past, it will have a very large number of young people. 3. As this large "young cohort" enters their reproductive years, the absolute number of births remains high, simply because there are so many potential parents. 4. It takes several decades (usually 2–3 generations) for the age structure to "even out" and for the population to stabilize. 5. This is the primary reason why India's population is still increasing despite many states reaching a TFR of 1.8 or 1.9.

**Final Answer:** The population continues to grow due to 'Population Momentum' caused by a large young cohort entering reproductive age.

**Answer: (A)**



Q17.

**Solution**

**Concept:** 'Scientific Management' or Taylorism (named after F.W. Taylor) was a 20th-century industrial philosophy that broke down complex tasks into simple, repetitive motions to increase speed and profit.

**Solution:** 1. Before Taylorism, a craftsman (like a cobbler) knew how to make an entire shoe. 2. Scientific Management took that knowledge away from the worker and gave it to the "Manager." 3. The job was broken down so that one worker only hammered a nail, and another only glued a sole. This is called 'De-skilling'. 4. The worker lost all creativity and control over the work process, becoming a "human machine" or a 'cog'. 5. Sociologically, this led to extreme 'Alienation' (as described by Karl Marx), where the worker feels no connection to the product they are making or the work they are doing.

**Final Answer:** The impact was the 'De-skilling' of labor, turning the worker into a specialized 'cog' in the industrial machine.

**Answer: (B)**

Q18.

**Solution**

**Concept:** Communalism is often categorized as 'Sectarian' because it promotes the interests of one 'sect' or religious group as being fundamentally superior to or threatened by another.

**Solution:** 1. In 'Secular' politics, the state treats all citizens as individuals with the same rights, regardless of their faith. 2. 'Sectarian' communalism, however, is based on the 'Zero-Sum Game' logic. It assumes that for Group A to prosper, Group B must lose. 3. It claims that the political and economic interests of different religions are naturally "hostile" and cannot be reconciled within a single national identity. 4. This leads to the "Ghettoisation" of minds, where people stop seeing themselves as "Indians" and start seeing themselves only as "Members of Religion X" who must fight against "Members of Religion Y." 5. Therefore, sectarianism is the opposite of pluralism and universalism.

**Final Answer:** Sectarian politics claims that the fundamental interests of one religious community are inherently hostile to another.

**Answer: (B)**



Q19.

**Solution**

**Concept:** The 'Spatial Segregation' in Indian villages is a physical map of the caste hierarchy. It is not accidental but is a direct manifestation of the ideology of 'Purity and Pollution'.

**Solution:** 1. In the traditional village layout, the 'Dominant' and upper castes live in the center, near the temple and the primary water source (the well). 2. The marginalized groups, especially Dalits (formerly called "untouchables"), are forced to live in separate hamlets on the periphery, often in the 'leeward' direction (where the wind doesn't blow from them to the main village). 3. This is because they were seen as "ritually polluting." Their physical distance was meant to prevent "accidental contact." 4. This spatial arrangement also ensures economic control; the dominant castes in the center can easily monitor and summon the labor living on the outskirts. 5. Even today, despite legal changes, the "social distance" is often maintained through this "geographical distance" in many rural parts of India.

**Final Answer:** The spatial arrangement reflects the 'Internalization of Purity and Pollution' norms within the physical structure of the village.

**Answer: (B)**

Q20.

**Solution**

**Concept:** The Self-Respect Movement (1925), founded by E.V. Ramaswamy (Periyar), was one of the most radical anti-caste movements in modern Indian history, focusing on the dignity of the 'Non-Brahmin' identity.

**Solution:** 1. Periyar argued that the caste system was an instrument of 'Brahminical Hegemony' that used religion and Sanskrit scriptures to keep the majority of people in a state of mental slavery. 2. He critiqued the 'Patriarchal Norms' of Hindu society, arguing that women's oppression was deeply linked to the caste system. 3. He encouraged "Self-Respect Marriages" which were conducted without priests and without religious rituals, emphasizing equality between the husband and wife. 4. The movement was also a 'Rationalist' one, encouraging people to use their own reason rather than blindly following ancient traditions. 5. It laid the foundation for modern Dravidian politics and the empowerment of the backward classes in South India.

**Final Answer:** The movement was a radical critique of Brahminical hegemony and the patriarchal norms found in religious scriptures.

**Answer: (B)**



Q21.

**Solution**

**Concept:** In the age of information, the 'Digital Divide' is a new form of social stratification. It is not just about who owns a computer, but who has the 'Digital Literacy' and 'Infrastructure' to benefit from the internet.

**Solution:** 1. Globalization relies on Information and Communication Technologies (ICT). However, access to these is distributed unequally along the lines of class, gender, and geography (urban vs rural). 2. For an urban upper-class student, the internet is a tool for 'Global Connectivity' and education. For a rural poor student, the lack of a stable connection or device creates 'Information Poverty'. 3. This divide reinforces existing inequalities: those with digital access can tap into the global job market, e-commerce, and information, while those without are further marginalized. 4. It is often described as the 'New Face of Inequality' in the 21st century. 5. Bridging this divide is not just about providing "hardware" but also about ensuring people have the skills to navigate the digital world safely and productively.

**Final Answer:** The 'Digital Divide' refers to the inequality in access to and ability to use ICT between different social classes.

**Answer: (B)**

Q22.

**Solution**

**Concept:** B.R. Ambedkar's conversion to Buddhism in 1956 (along with lakhs of followers) was not merely a religious change; it was a 'Symbolic and Political' rejection of the Varna-based social order.

**Solution:** 1. Ambedkar initially tried to reform Hinduism from within (e.g., Mahad Satyagraha, Kalaram Temple entry). When he realized that the "purity-pollution" logic was too deeply embedded, he decided to leave the fold. 2. He chose Buddhism because it was an indigenous Indian faith that was 'Rational', 'Ethical', and 'Egalitarian'. 3. The conversion was a political act because it created a 'Counter-Culture'. It gave Dalits a new identity that was not defined by "untouchability" or "low status." 4. He introduced '22 Vows' for his followers, which included the total rejection of Hindu deities and rituals, effectively severing ties with the caste hierarchy. 5. This movement, known as 'Navayana' (Neo-Buddhism), transformed the Dalit struggle from one of "seeking entry" to one of "creating a new, equal world."

**Final Answer:** The conversion was a political act to completely exit the Hindu social order and establish a counter-culture based on equality.

**Answer: (B)**



Q23.

**Solution**

**Concept:** The 'New Farmers' Movements' of the 1970s and 80s (e.g., led by Sharad Joshi or Mahendra Singh Tikait) represented a shift from 'Land Redistribution' to 'Market Relations'.

**Solution:** 1. Pre-independence movements (like Tebhaga or Telangana) were about "who owns the land"—fighting against Zamindars to get land for the landless. 2. The 'New' movements were led by farmers who already owned land (often 'Dominant Castes' who benefited from the Green Revolution). 3. Their grievance was against the 'State' and the 'Global Market'. They argued that the 'Terms of Trade' were biased against the village (Bharat) in favor of the city (India). 4. They demanded higher 'Minimum Support Prices' (MSP), subsidies for electricity and fertilizers, and the waiving of bank loans. 5. They were 'Market-oriented' because they produced for the market and were concerned with profit margins rather than just subsistence.

**Final Answer:** These movements were led by market-oriented farmers demanding better terms of trade, such as higher crop prices.

**Answer: (B)**

Q24.

**Solution**

**Concept:** 'Social Capital' refers to the "value of social networks." In a perfectly 'Meritocratic' society, jobs are given based on skills. In many private sectors, however, jobs are often filled through 'Network-based Recruitment'.

**Solution:** 1. Even when an individual has the same degree as another, the one with 'Social Capital' (knowing someone in the company, or having a family friend in a high position) has a better chance of getting the job. 2. In India, these networks are often closed along 'Caste' and 'Kinship' lines. 3. Upper castes, who have been in the professional workforce for generations, have high social capital. Marginalized groups, who are first-generation graduates, often lack these "informal connections." 4. This leads to 'Informal Exclusion', where even if a Dalit student is qualified, they may not hear about a job opening that is filled through "word of mouth" within a specific community. 5. Thus, social capital acts as an invisible gatekeeper that maintains existing class and caste privileges.

**Final Answer:** Social capital reinforces inequality through 'Informal Recruitment' where family and caste connections are used to secure jobs.

**Answer: (B)**



Q25.

**Solution**

**Concept:** The Right to Information (RTI) movement, which started as a grassroots struggle by the 'Mazdoor Kisan Shakti Sangathan' (MKSS) in Rajasthan, fundamentally changed the relationship between the citizen and the state.

**Solution:** 1. Before the RTI, the state functioned under the 'Official Secrets Act', where the government did not have to show its accounts to the public. 2. The MKSS slogan 'Hamara Paisa, Hamara Hisab' (Our Money, Our Account) highlighted that the money being spent on village roads or schools came from the citizens' taxes. 3. The movement used 'Jan Sunwais' (Public Hearings) to read out government records in front of the villagers, exposing how "ghost workers" were being paid for work never done. 4. This redefined democracy: it is not just about 'Representation' (voting), but about 'Accountability' and 'Transparency' in the day-to-day work of the administration. 5. It shifted the citizen's role from a passive 'subject' to an active 'monitor' of state power.

**Final Answer:** The movement redefined democracy as the right of the citizen to demand 'Transparency' and 'Accountability' from the state.

**Answer: (B)**

Q26.

**Solution**

**Concept:** The 'Glass Ceiling' is a sociological metaphor used to describe the discriminatory barriers that prevent women and minorities from rising to the upper rungs of the corporate or institutional ladder, regardless of their qualifications.

**Solution:** 1. It is called "glass" because it is an 'Invisible' barrier—there is no official law or rule that says women cannot be CEOs. 2. It is called a "ceiling" because women can see the top positions, but they are stopped by unwritten social norms and gender biases. 3. These biases include the "Old Boys' Network" (men promoting other men), the 'Motherhood Penalty' (assuming women are less committed after having children), and stereotypes about leadership being a "masculine" trait. 4. Even in female-dominated sectors, men often ride the "glass escalator" to the top, while women hit the ceiling. 5. Breaking the glass ceiling requires not just individual effort but systemic changes like gender-neutral hiring, parental leave for both parents, and mentorship programs for women.

**Final Answer:** The 'Glass Ceiling' refers to the invisible barriers that prevent women from rising to upper-level positions in hierarchies.

**Answer: (B)**

Q27.

**Solution**

**Concept:** 'New Social Movements' (NSMs) emerged in the late 20th century. Unlike 'Old' movements (like labor unions) that focused on economic distribution, NSMs focus on 'Quality of Life', 'Identity', and 'Human Rights'.

**Solution:** 1. NSMs often use 'Non-Institutional' or 'Extra-Parliamentary' methods because they feel that formal political institutions (like parliaments or courts) are too slow or biased. 2. These methods are designed to gain 'Media Visibility' and create moral pressure on the state. 3. A 'Die-in' (where protesters lie down as if dead to highlight environmental or war casualties) or a 'Peaceful Blockade' (stopping a bulldozer in a forest) are classic examples. 4. These tactics transform a local issue into a global spectacle, forcing the public to engage with the cause. 5. While they may eventually lead to legislation, the movement itself operates in the 'Civil Society' space through direct action and awareness campaigns.

**Final Answer:** Organizing a 'Die-in' or 'Peaceful Blockade' is an example of the non-institutional methods used by New Social Movements.

**Answer: (B)**

Q28.

**Solution**

**Concept:** The Frankfurt School (Adorno and Horkheimer) coined the term 'Culture Industry'. They argued that in advanced capitalist societies, culture is no longer a spontaneous expression of the people but a mass-produced product.

**Solution:** 1. Mass Media (TV, Hollywood, pop music) creates 'Standardized' cultural products that appeal to the lowest common denominator. 2. This leads to 'Passive Consumption', where the audience stops thinking critically and simply "absorbs" the entertainment. 3. The goal of the Culture Industry is 'Social Conformity'—to keep the population happy and distracted so they don't challenge the existing economic or political system. 4. It creates 'False Needs' (like the need to buy a specific brand of shoe to feel "cool"), which benefits the capitalist market. 5. Therefore, the "standardization" of culture is seen as a tool for social control.

**Final Answer:** The Culture Industry is criticized because it turns culture into a commodity that promotes 'Passive Consumption' and 'Social Conformity'.

**Answer: (B)**



Q29.

**Solution**

**Concept:** A 'Matrilineal' system (like among the Khasis) is one where lineage and property pass through the female line (mother to daughter). This is often confused with 'Matriarchy' (rule by women), which is rarely found in the same way.

**Solution:** 1. In the Khasi system, the 'Khatduh' (youngest daughter) inherits the ancestral property. However, the 'Authority' often remains with the 'Kni' (maternal uncle). 2. Modernization has created a 'Male-Female Power Struggle' within this system. 3. Khasi men often feel 'disempowered' because they do not own the property of their wife, nor do their own children inherit from them (they inherit from the wife's family). 4. As the society moves toward a 'Nuclear Family' model and an urban economy, many Khasi men have started movements (like the Synghong Rympei Thymmai) demanding a shift toward a 'Patrilineal' system. 5. This highlights the 'Matrilineal Puzzle'—the tension that arises when women hold the property but men desire the executive authority found in the wider patriarchal world.

**Final Answer:** A common tension in this system is men feeling 'disempowered' as they lack authority over property or lineage.

**Answer: (B)**

Q30.

**Solution**

**Concept:** Ulrich Beck's 'Risk Society' thesis argues that modern globalization has created risks that are no longer confined to specific classes or nations. These are 'Globalized Risks'.

**Solution:** 1. In the past, risks were 'localized' (e.g., a drought in one village). Today, the side-effects of industrialization create 'Manufactured Risks'. 2. A Global Pandemic (like COVID-19) or 'Climate Change' are perfect examples. They do not respect national borders or passports. 3. A carbon emission in the USA affects the melting of glaciers in India; a virus in one city can shut down the global economy in weeks. 4. These risks are 'Democratic' in the sense that they can affect the rich and the poor alike, although the poor have fewer resources to cope with them. 5. This forces a shift in sociology—we can no longer study society only within the "container" of the nation-state; we must look at the 'Global Risk Community'.

**Final Answer:** A global pandemic or climate change is an example of the 'Globalisation of Risk' that transcends national borders.

**Answer: (B)**



Q31.

**Solution**

**Concept:** Internal migration in India is largely driven by 'Regional Inequality'. Labor moves from the 'Periphery' (underdeveloped states like Bihar, UP, Odisha) to the 'Core' (industrialized states).

**Solution:** 1. A map showing migration toward the 'Golden Quadrilateral' (the highway network connecting Delhi, Mumbai, Chennai, and Kolkata) highlights the 'Pull-factors' of developed regions. 2. These states offer better wages, industrial jobs, and modern infrastructure, which "pulls" workers looking for a better life. 3. This creates a 'Spatial Dualism' in India—where a few states act as the "engine of growth" while others serve as "labor reserves." 4. Sociologically, this migration leads to the 'Urbanisation of Poverty', as migrants often live in slums within these wealthy states. 5. It also results in 'Remittance Economies' in the home states, where the money sent back by migrants becomes the primary source of survival for rural families.

**Final Answer:** The migration pattern represents 'Pull-factors' where developed industrial regions attract labor from the less developed periphery.

**Answer: (B)**

Q32.

**Solution**

**Concept:** Tarabai Shinde's 'Stree Purush Tulana' (A Comparison Between Women and Men) is considered one of the first major feminist texts in India. It was written in response to the harsh treatment of widows and the double standards of the time.

**Solution:** 1. Shinde used a 'Rationalist' and 'Comparative' approach to show that the "faults" men attributed to women (like being emotional or untrustworthy) were actually more prevalent in men. 2. She challenged the 'Dharmashastras' and the male-dominated social reform movements of the late 19th century. 3. Her work was radical because it didn't just ask for "mercy" for women; it demanded 'Equality' and exposed the hypocrisy of men who committed the same "sins" for which women were severely punished. 4. It was written in a very bold, colloquial Marathi, making it accessible and powerful. 5. It remains a foundational text for understanding the intersection of caste and patriarchy in Indian society.

**Final Answer:** The work was pioneering because it used comparative logic to critique the patriarchal double standards of society.

**Answer: (B)**



Q33.

**Solution**

**Concept:** The 'Global Commodity Chain' illustrates the 'Decentralization of Production' in the era of globalization. It shows how a single product is the result of a coordinated global effort.

**Solution:** 1. The flowchart (Africa → China → USA → India) shows that capital and labor are now 'Transnational'. 2. 'Raw Materials' are sourced where they are cheapest (Africa), 'Processing' happens where infrastructure and labor costs are optimized (China), 'Brand Management' and design stay where high-level capital is located (USA), and 'Sales' target large emerging markets (India). 3. This creates a 'Functional Integration' of the world economy. 4. Sociologically, it leads to a 'Global Division of Labour'—where different regions of the world are assigned different roles in the production process. 5. It also means that a local economic crisis in one part of the chain (e.g., a strike in China) can affect the availability and price of a product in India.

**Final Answer:** This flowchart illustrates a 'Global Commodity Chain' and the 'Transnational' nature of modern industrial production.

**Answer: (B)**

Q34.

**Solution**

**Concept:** The Forest Rights Act (FRA) of 2006 is a landmark piece of social legislation that sought to correct the "historical injustice" committed against forest-dwelling tribes during the colonial and post-colonial periods.

**Solution:** 1. For over a century, the state (under the Indian Forest Act) treated Adivasis as "encroachers" on their own ancestral land. 2. The FRA recognized that these communities are 'Integral to the Ecosystem' and have lived there for generations. 3. It granted 'Individual Rights' (to cultivate land they already occupied) and 'Community Rights' (to manage and use minor forest produce like honey or leaves). 4. This was a breakthrough because it shifted the power from the 'Forest Department' to the 'Gram Sabha' (village assembly). 5. It gave Adivasis 'Legal Security', making it much harder for corporations to displace them without their consent and compensation.

**Final Answer:** The FRA was a breakthrough because it recognized historical injustice and gave tribals legal titles to their ancestral lands.

**Answer: (B)**



Q35.

**Solution**

**Concept:** 'Gentrification' is a specific urban phenomenon where the "character" of a poor urban neighborhood is changed by the influx of wealthier residents and businesses.

**Solution:** 1. It often begins when young professionals move into "run-down" but centrally located areas because the rent is low. 2. As more wealthy people move in, property values and rents rise. New high-end shops and cafes replace local small businesses. 3. Eventually, the original lower-income residents (the 'Gentry's predecessors') can no longer afford to live there and are 'Displaced' to the outskirts of the city. 4. While it may look like "urban renewal" or "improvement," sociologists critique it for destroying the existing social fabric and increasing economic segregation. 5. In India, this is increasingly seen in older parts of cities like Mumbai, Delhi, and Bangalore.

**Final Answer:** Gentrification is the process where wealthier people move into a poor urban area, often displacing the original lower-income residents.

**Answer: (B)**

Q36.

**Solution**

**Concept:** The Mandal Commission, which recommended 27% reservation for Other Backward Classes (OBCs), faced a major data challenge: the Indian government had stopped collecting detailed caste data after the 1931 Census (except for SC/ST).

**Solution:** 1. The 1931 Census was the last 'Comprehensive Caste Census' conducted in colonial India. 2. Subsequent censuses (1941 onwards) only collected data on Scheduled Castes and Scheduled Tribes to fulfill constitutional requirements, leaving out the 'Intermediate Castes'. 3. To estimate the population of OBCs, the Mandal Commission had to project the 1931 figures onto the current population. 4. It calculated that if OBCs were 52% of the population in 1931, they likely maintained a similar proportion decades later. 5. This reliance on 90-year-old data remains a point of intense sociological and political debate, leading to modern demands for a fresh 'Caste Census' to get accurate, updated figures for social planning.

**Final Answer:** The Commission used the 1931 Census because it was the last census that recorded comprehensive 'Caste' data for the entire population.

**Answer: (B)**



Q37.

**Solution**

**Concept:** 'Infantilisation' is a specific form of social discrimination where an adult from a marginalized group (in this case, the disabled) is treated as if they lack the mental or emotional maturity to be independent.

**Solution:** 1. In India, people with disabilities are often viewed through the lens of 'Charity' or 'Tragedy'. 2. This leads to 'Social Blindness', where their capabilities are ignored. Families and society often make every decision for them—what they wear, where they go, and how they spend money. 3. This treatment as "helpless children" robs the individual of their 'Agency' and 'Dignity'. 4. Sociologically, this creates a 'Self-Fulfilling Prophecy': if you treat someone as incapable for their whole life, they may lose the confidence to seek the education or employment they are actually capable of achieving. 5. The disability rights movement fights against this by demanding 'Self-Determination' and the right to "dignity of risk."

**Final Answer:** Infantilisation means treating disabled adults as if they are helpless children who cannot make their own decisions.

**Answer: (A)**

Q38.

**Solution**

**Concept:** While the Green Revolution ensured food security, it came at a high environmental cost. This is an example of 'Manufactured Risk', where a technological solution creates new, long-term problems.

**Solution:** 1. The Green Revolution relied on 'High-Yielding Variety' (HYV) seeds that required massive amounts of water and chemical inputs. 2. 'Over-irrigation' in semi-arid regions like Punjab led to 'Soil Salinity' (salt rising to the surface), making the land eventually infertile. 3. The excessive pumping of groundwater for these thirsty crops led to the 'Depletion of the Water Table', causing a water crisis in once-fertile zones. 4. Additionally, the shift to 'Monocropping' (growing only one or two crops like wheat and rice) destroyed 'Biodiversity' and made crops more vulnerable to pests, requiring even more pesticides. 5. This has led to an 'Ecological Crisis' that modern Indian agriculture is now struggling to reverse through organic or natural farming.

**Final Answer:** A major result of the Green Revolution's ecological degradation is soil salinity and the depletion of the water table.

**Answer: (B)**



Q39.

**Solution**

**Concept:** Benedict Anderson's 'Imagined Communities' is a foundational concept in the study of Nationalism. It explains how millions of people feel a deep bond with one another despite being strangers.

**Solution:** 1. A nation is 'Imagined' because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them. 2. Yet, in the mind of each citizen lives the 'Image of their Communion'. When you see the national flag or hear the anthem, you feel connected to millions of others you don't know. 3. It is a 'Community' because the nation is always conceived as a deep, horizontal comradeship. 4. Mass Media (newspapers, TV, and now the internet) plays a key role in creating this imagination by allowing people to consume the same news and stories at the same time. 5. This explains why people are willing to die for a "nation"—it is a powerful psychological and social construct that provides a sense of belonging.

**Final Answer:** The nation is an 'Imagined Community' because most members will never meet each other, but they share a mental image of their unity.

**Answer: (B)**

Q40.

**Solution**

**Concept:** 'Disinvestment' (or Divestment) is the process where the government sells its shares in Public Sector Undertakings (PSUs) to private buyers. This is a central part of 'Liberalisation'.

**Solution:** 1. During the 'License Raj' (pre-1991), the state controlled the "commanding heights" of the economy through PSUs. 2. Under the New Economic Policy, the philosophy shifted toward 'Minimum Government, Maximum Governance'. 3. Disinvestment aims to reduce the fiscal burden on the state and introduce private-sector efficiency and competition into the market. 4. It represents the 'Withdrawal of the State' from areas like airlines, hotels, and manufacturing, allowing the 'Market' to take over. 5. Sociologically, this often leads to the 'Informalisation' of jobs, as private companies typically offer fewer permanent benefits and union rights than the government did.

**Final Answer:** Disinvestment is a core feature of Liberalisation and the 'Withdrawal of the State' from the market.

**Answer: (B)**



Q41.

**Solution**

**Concept:** Sociologist Ulrich Beck argues that modern society is a 'Risk Society'. This shift means we no longer see human suffering as mere "unlucky fate" but as something that can be predicted, insured, and managed.

**Solution:** 1. In pre-modern times, poverty or crop failure was often seen as 'God's Will' or an act of nature. 2. In the modern era, the 'Social Logic of Insurance' suggests that risks like unemployment, illness, or old age can be shared across society. 3. This transforms poverty into a 'Calculable Risk'. If a person is poor, it is seen as a failure of the 'Social Safety Net' or policy, rather than a personal or divine failure. 4. This leads to the creation of the 'Welfare State', where interventions like pensions and healthcare are seen as tools to manage the risks of being a member of a modern economy. 5. Poverty becomes a technical problem to be solved through data and insurance-based schemes.

**Final Answer:** The modern perception views poverty as a 'Calculable Risk' that can be mitigated through social interventions and policy.

**Answer: (B)**

Q42.

**Solution**

**Concept:** Lloyd and Susanne Rudolph identified 'Horizontal Mobilization' as a key way caste functions in Indian democracy. It is the opposite of 'Vertical Mobilization' (where a landlord leads his tenants).

**Solution:** 1. In Horizontal Mobilization, members of different sub-castes who share a similar ritual or social rank join together to form a larger political identity. 2. These groups form 'Caste Associations'. Instead of trying to improve their "status" within the Varna system (Sanskritisation), they demand 'Power' and 'Resources' from the state. 3. For example, various peasant sub-castes might combine under a single "OBC" or "Yadav" or "Jat" umbrella to influence elections. 4. This turns caste into an 'Interest Group' or a 'Pressure Group' in the modern political sense. 5. It proves that caste is not "disappearing" with democracy, but is actually being used as a tool for democratic participation.

**Final Answer:** Horizontal mobilization refers to castes of similar ranks coming together to form political fronts or associations.

**Answer: (B)**



Q43.

**Solution**

**Concept:** The 'New Middle Class' emerged after the 1991 Liberalization. Its values are significantly different from the 'Old' middle class that was dominant from the 1950s to the 1980s.

**Solution:** 1. The 'Old Middle Class' was largely made up of government employees who valued job security, frugality (saving), and traditional education. 2. The 'New Middle Class' is a product of the globalized service economy (IT, Finance, Media). 3. Their identity is expressed through 'Conspicuous Consumption'—buying global brands, living in gated communities, and traveling internationally. 4. For this group, 'Lifestyle' is a form of 'Social Distinction'. They are comfortable with credit, global culture, and a fast-paced, high-consumption lifestyle. 5. They act as the primary audience for the global market in India and are the main drivers of the "urban consumer" identity.

**Final Answer:** The New Middle Class identity is built on 'Global Consumption' patterns and employment in the private service sector.

**Answer: (B)**

Q44.

**Solution**

**Concept:** 'Linguistic Hegemony' occurs when one language (the standardized "national" or "global" language) is given more value and power than local or tribal dialects.

**Solution:** 1. The printing press and formal education require a 'Standard' version of a language. This standard is usually based on the dialect of the dominant group. 2. Tribal languages are often 'Oral' (unwritten). When children from these tribes go to school, they are forced to learn in the dominant regional or national language. 3. This leads to the 'Marginalization' of their own dialects. Tribal youth may stop speaking their native tongue to avoid being stigmatized as "backward." 4. As the older generation passes away, the unique oral traditions, songs, and indigenous knowledge stored in that language are lost forever. 5. This reduces the 'Linguistic Diversity' of the nation and centralizes cultural power in the hands of the speakers of the standardized language.

**Final Answer:** Standardization leads to the 'Marginalization' of oral traditions and a decline in linguistic diversity.

**Answer: (B)**



Q45.

**Solution**

**Concept:** The 'Putting-out System' (also known as the domestic system) was common in pre-industrial Europe and still exists in sectors like the Indian garment or bidi-rolling industries.

**Solution:** 1. It is a form of 'Decentralized Production' because there is no central factory. 2. The Merchant/Contractor provides the 'Raw Materials' (e.g., cloth or tobacco leaves) to the workers. 3. The workers perform the labor in their 'Own Homes'. They are often paid on a 'Piece-rate' basis (paid per item made). 4. This benefits the employer because they don't have to pay for a factory building, electricity, or provide labor benefits like a canteen or social security. 5. For the worker, especially women, it allows them to work while handling domestic chores, but it often leads to extreme exploitation and low wages.

**Final Answer:** In the putting-out system, the merchant provides raw materials to workers who finish the product in their own homes.

**Answer: (B)**

Q46.

**Solution**

**Concept:** Deniz Kandiyoti's 'Patriarchal Bargain' explains why women might not always resist patriarchy. It suggests that women make rational choices within a constrained environment.

**Solution:** 1. In many societies, a woman's 'Security' and 'Status' are tied to her relationship with men (father, husband, son). 2. By being a "good wife" or a "dutiful daughter," she 'bargains' for protection, economic support, and social respect. 3. For example, an older woman in a traditional household might support patriarchal rules for her daughter-in-law because that is the only way she can exercise authority in that system. 4. This is not necessarily a "choice" made in freedom, but a strategy for survival and power within a system she cannot easily change. 5. It explains why women can sometimes be the "gatekeepers" of patriarchy.

**Final Answer:** Women support the system because they derive securities, status, or protections by adhering to the rules.

**Answer: (B)**



Q47.

**Solution**

**Concept:** Special Economic Zones (SEZs) are geographically delimited areas where economic laws are more liberal than the rest of the country.

**Solution:** 1. SEZs are usually clustered near coasts or ports to minimize transportation costs for 'Export-Oriented Industrialization'. 2. The goal is to attract 'Foreign Direct Investment' (FDI) and integrate the country into the 'Global Supply Chain'. 3. These zones often offer tax holidays and relaxed labor laws to make them attractive to Multi-National Corporations (MNCs). 4. Sociologists critique them as 'Enclaves' because they are often physically and legally separated from the surrounding local community. 5. They represent the 'Neoliberal' strategy of growth, where the state prioritizes global trade over domestic, small-scale production.

**Final Answer:** The clustering of SEZs near coasts represents 'Export-Oriented Industrialization' and global economic integration.

**Answer: (B)**

Q48.

**Solution**

**Concept:** The Chipko movement is a classic study in 'Ecofeminism'. It highlights how the 'Sexual Division of Labour' makes environmental destruction a specifically female burden.

**Solution:** 1. In the Himalayan villages, the 'Private' and 'Public' spheres are gendered. Men often work in the cash economy, while women are responsible for 'Subsistence'. 2. When the forests are cut down for commercial timber, it is the women who have to walk several extra kilometers every day to find 'Fuelwood' for cooking and 'Fodder' for cattle. 3. Therefore, for the women, the forest was not just "scenery"; it was a 'Livelihood'. 4. Their act of hugging the trees was a defense of their daily survival and their children's future. 5. This 'Gendered' perspective shows that environmental issues are always social issues.

**Final Answer:** The movement was gendered because women faced the direct daily burden of walking further for resources due to forest loss.

**Answer: (B)**



Q49.

**Solution**

**Concept:** Erving Goffman (not Aitken, this is a correction of a common distractor) coined the term 'Total Institution'. These are places where all aspects of life (sleep, work, play) happen in the same place under one authority.

**Solution:** 1. In a 'Total Institution' like a prison, asylum, or army barracks, the individual undergoes 'Mortification of the Self'. 2. This begins with 'Degradation Ceremonies': taking away personal clothes, cutting hair, giving a number instead of a name. 3. The person's 'Social Identity' from the outside world is stripped away so that they can be "re-molded" according to the rules of the institution. 4. They lose their 'Autonomy' and are forced into a strict, 'Bureaucratic' schedule. 5. This process is designed to break the individual's previous self so that the institution can maintain total control over their behavior.

**Final Answer:** 'Mortification of the Self' refers to the systematic stripping away of an individual's previous identity and social roles.

**Answer: (B)**

Q50.

**Solution**

**Concept:** 'Glocalization' (Global + Local) refers to the adaptation of global products or ideas to fit local cultures.

**Solution:** 1. Pure globalization would mean a "one size fits all" product. 2. However, global companies realize that to succeed in India, they must respect local tastes (like vegetarianism). 3. The 'McAloo Tikki' is a perfect example: the 'Global' brand (McDonald's) uses 'Local' flavors and ingredients to create a hybrid product. 4. This shows that the 'Local' is not just destroyed by the 'Global'; it forces the global to change and adapt. 5. This creates a 'Hybrid Culture' where the form is global but the content is local.

**Final Answer:** A global chain introducing a 'McAloo Tikki' or 'Paneer Tikka Burger' for India is a prime example of Glocalization.

**Answer: (A)**



## Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	B	2	B	3	B	4	A	5	B
6	B	7	B	8	B	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	B
31	B	32	B	33	B	34	B	35	B
36	B	37	A	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	A

