

CUET UG Sociology Question Paper 2025 with Solutions

Time Allowed :1 Hour	Maximum Marks :250	Total Questions :50
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General Instructions

Read the following instructions very carefully and strictly follow them:

1. The test is of 1 hour duration.
2. The question paper consists of 50 questions. The maximum marks are 250.
3. 5 marks are awarded for every correct answer, and 1 mark is deducted for every wrong answer.

Q1. Which of the following is a structural change that happened in Indian economy due to British rule?

- (A) Modernisation of thought
- (B) Sanskritisation of lower castes
- (C) Dependency on British industrialisation
- (D) Westernisation of mass media

Correct Answer: (C) Dependency on British industrialisation

Solution:

Step 1: Understanding structural change.

A structural change in an economy means a long-term transformation in the fundamental composition of production, trade, or occupational distribution. It is not merely a short-lived development in culture or ideas, but a deep shift in how the economy is organised and functions. Under pre-colonial conditions, India's economy was largely self-sufficient, with a thriving hand-craft industry, flourishing village-based production, and significant exports of textiles, metal goods, and other artisanal products.

Step 2: Economic impact of British rule.

With the arrival and consolidation of British rule, India's economic pattern was systematically altered. The British followed policies of de-industrialisation, where Indian handcraft industries were deliberately destroyed to prevent competition with British factory goods. Heavy imports of machine-made textiles from Britain flooded the Indian market, while Indian artisans lost employment and traditional industries collapsed. Simultaneously, India was forced into the role of a supplier of raw materials—like cotton, indigo, jute, tea, and opium—feeding British industries and global trade networks. This one-way dependence created a structural change: instead of being an exporter of finished goods, India was turned into an exporter of raw materials and an importer of foreign manufactures.

Step 3: Evaluation of given options.

- (A) **Modernisation of thought:** This was a cultural-intellectual outcome, influenced by Western education, social reform movements, and exposure to Enlightenment ideas. While important socially, it did not represent an economic structural shift.
- (B) **Sanskritisation of lower castes:** This is a sociological concept, where lower castes adopt practices of upper castes to improve social mobility. It is entirely related to caste and culture, not the economy.
- (C) **Dependency on British industrialisation:** This is the correct option, because British economic policies permanently tied India's economy to Britain's industrial growth. India's role in the global economy was restructured—from a producer of independent handicrafts to a dependent supplier of raw materials and consumer of British industrial goods. This dependency lasted well into the independence era, shaping India's economic backwardness and underdevelopment.
- (D) **Westernisation of mass media:** The spread of Western-style newspapers, journals, and printing came later in the 19th century. While it influenced social awareness, it did not fundamentally alter the economic structure.

Step 4: Concluding remarks.

Thus, the real structural change was the transformation of India into a colonial economy, dependent on British industrialisation. It was a long-lasting alteration that shifted India's position in the world economy. Instead of being a competitive exporter of handicrafts and finished products, India became dependent on British industries for manufactured goods, while supplying raw materials. This dependency is the hallmark of a structural change caused by colonial rule, making option (C) the correct answer.

Final Answer: (C) Dependency on British industrialisation
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💡 Quick Tip

When answering questions on colonial India, remember: socio-cultural effects like modernisation, Sanskritisation, or Westernisation are important but not structural. A structural change refers to deep, permanent economic reorganisation—such as the shift to raw material exports and dependence on British factories.

Q2. Why is detailed demographic data important?

- (A) It helps in the planning and implementation of State policies.
- (B) It is a hallmark of modern nation-state.
- (C) It helps to have a bird's eye view of the population.

(D) It helps to understand demographic transition.

Correct Answer: (A) It helps in the planning and implementation of State policies.

Solution:

Step 1: Meaning of demographic data.

Demographic data refers to detailed information about population size, distribution, age structure, literacy levels, occupation, health, fertility, and mortality. Such data is usually collected through censuses and large-scale surveys. This information is not just statistical, but a vital tool for governance and policy-making in a modern nation.

Step 2: Role in State policies.

The government needs accurate demographic data to frame policies in health, education, employment, housing, infrastructure, and welfare. For example:

- If the age distribution shows a large youth population, the State must focus on education, skill development, and job creation.
- If data shows a high birth rate in certain regions, health and family planning policies must be targeted there.
- Literacy and occupational data guide educational reforms and employment schemes.

Thus, demographic data directly shapes planning and ensures that resources are distributed fairly and effectively.

Step 3: Evaluation of other options.

- (B) **A hallmark of modern nation-state:** While true that modern states maintain records of their citizens, this is more about governance identity than the actual purpose of demographic data.
- (C) **Bird's eye view of population:** This is too vague. Data is not collected just for an overview, but for targeted interventions.
- (D) **Understanding demographic transition:** This is an academic use, but not the main purpose from a policy standpoint. Governments collect data primarily for planning, not just theoretical study.

Step 4: Concluding remarks.

The primary and most significant reason why detailed demographic data is important is its role in shaping effective State policies. It ensures governance is evidence-based, addresses the real needs of people, and enables both short-term programmes and long-term planning.

Final Answer: (A) It helps in the planning and implementation of State policies

💡 Quick Tip

Always link demographic data to practical policy outcomes—education, health, employment—rather than abstract or theoretical reasons.

Q3. What does the word "dwija" imply?

- (A) Double standards
- (B) Twice-born
- (C) Jajmani system
- (D) Prejudice

Correct Answer: (B) Twice-born

Solution:

Step 1: Meaning of "dwija".

The Sanskrit word *dwija* literally means "twice-born." It is a concept in Hindu social and religious traditions. The first birth refers to one's physical birth, while the second is symbolic and spiritual, associated with the initiation into knowledge and religious duties through the sacred thread ceremony (*upanayana*).

Step 2: Social context of the term.

In the traditional varna system, the first three varnas—Brahmins, Kshatriyas, and Vaishyas—were considered "dwija." After initiation, they were expected to study the Vedas, perform rituals, and follow spiritual discipline. This symbolic rebirth was not available to Shudras and "out-castes," reflecting social inequality. Thus, the term "twice-born" had both religious and social significance.

Step 3: Evaluation of other options.

- (A) **Double standards:** This refers to hypocrisy, which has no relation to the religious meaning of "dwija."
- (C) **Jajmani system:** This was an economic system of hereditary services between castes in villages. It is unrelated to "dwija."
- (D) **Prejudice:** A general negative bias, not connected to the Sanskrit meaning.

Step 4: Concluding remarks.

Therefore, the term “dwija” directly translates to “twice-born,” signifying a second, spiritual birth after initiation into sacred learning. It is deeply rooted in Hindu religious philosophy and caste practices, making option (B) the correct answer.

Final Answer: (B) Twice-born**💡 Quick Tip**

Remember that Sanskrit terms often have symbolic meanings. “Dwija” is not about double standards but about religious rebirth, linked with the sacred thread ceremony.

Q4. The ”Population Explosion” happens in which of the following stages?

- (A) First Stage
- (B) Third stage
- (C) Second stage
- (D) Developed stage

Correct Answer: (C) Second stage

Solution:**Step 1: Understanding demographic stages.**

The concept of “population explosion” comes from the *Demographic Transition Theory (DTT)*, which explains how population growth changes over time as societies modernise. The theory divides the process into stages:

- **First Stage (High Stationary):** Both birth and death rates are very high. Population growth is negligible because deaths cancel out births.
- **Second Stage (Early Expanding):** Birth rates remain high, but death rates decline rapidly due to improvements in health, sanitation, and food supply. Population rises sharply, leading to a “population explosion.”
- **Third Stage (Late Expanding):** Birth rates begin to fall, approaching the lowered death rates. Growth slows down.
- **Fourth/Developed Stage (Low Stationary):** Both birth and death rates are low, stabilising the population. Some models add a **Fifth Stage**, with very low or even negative growth.

Step 2: Locating the explosion.

The sharp rise in population—commonly called “population explosion”—occurs in the **Second Stage**, when high fertility is combined with rapidly falling mortality. This mismatch causes an unprecedented growth spurt.

Step 3: Evaluation of other options.

- (A) **First Stage:** Both birth and death rates are high, so no explosion occurs.
- (B) **Third Stage:** Birth rates decline, so population growth slows, not explodes.
- (D) **Developed stage:** Refers to advanced economies with low fertility and mortality. Growth stabilises or falls here.

Step 4: Concluding remarks.

Thus, the population explosion is a feature of the **Second Stage of demographic transition**, when declining mortality combines with high fertility.

Final Answer: (C) Second stage

Quick Tip
Link “population explosion” with <i>high births + declining deaths</i> . This unique mismatch occurs in the second stage of demographic transition.

Q5. In order to avoid the provisions of the Land Ceiling Act, which among the following strategies was adopted by the landowners?

- (A) Benami transfers
- (B) Contract farming
- (C) Abolition of zamindari system
- (D) Pay tax

Correct Answer: (A) Benami transfers

Solution:**Step 1: Understanding the Land Ceiling Act.**

The Land Ceiling Act was introduced in India after independence as part of agrarian reforms. Its purpose was to put an upper limit (or “ceiling”) on the amount of agricultural land a family or individual could own. Any land above the prescribed ceiling would be taken by the government and redistributed to landless farmers.

Step 2: Resistance from landowners.

Large landowners, unwilling to lose their surplus land, tried to find loopholes to protect their holdings. One of the most common strategies was to make “benami” transfers—land registered in the name of relatives, servants, or fictitious persons—so that the actual owner could keep control indirectly.

Step 3: Evaluation of other options.

- (B) **Contract farming:** This refers to agreements between farmers and companies for production and sale of crops. It was never a method used against land ceiling laws.
- (C) **Abolition of zamindari system:** This was a separate reform measure implemented by the government, not a strategy of landowners to evade land ceilings.
- (D) **Pay tax:** Land ceiling provisions were not about tax payment, but about limiting ownership. Paying tax could not prevent land confiscation above the ceiling.

Step 4: Concluding remarks.

Therefore, the main technique used by landowners to escape the Land Ceiling Act was **benami transfers**. It allowed them to retain effective control of land while bypassing legal ceilings.

Final Answer: (A) Benami transfers

💡 Quick Tip

Remember: “Benami” means “without a name” or “in someone else’s name.” It was widely used as a loophole by landlords to escape redistribution laws.

Q6. What is the purpose of the Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act?

- (A) To prevent abortion due to poverty and ignorance.
- (B) To give incentives to families to raise girl child.
- (C) To prevent female infanticide.
- (D) To prevent misuse of technology for selective abortions.

Correct Answer: (D) To prevent misuse of technology for selective abortions

Solution:

Step 1: Background of the Act.

The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act (PNDT Act)

was passed in 1994 by the Government of India. It was later amended in 2003 as the PCPNDT Act (Pre-Conception and Pre-Natal Diagnostic Techniques Act). The main reason for enacting this law was the growing misuse of modern medical technology like ultrasound to detect the sex of the unborn child, followed by selective abortion of female fetuses. This led to an alarming decline in the sex ratio.

Step 2: Purpose of the Act.

The Act regulates the use of pre-natal diagnostic techniques and explicitly prohibits their misuse for sex determination. Its goal is not to prevent abortion in general, but to prevent **sex-selective abortions** that lead to gender imbalance. It allows diagnostic use for detecting genetic or metabolic disorders, chromosomal abnormalities, or congenital malformations, but strictly bans disclosure of the sex of the fetus.

Step 3: Evaluation of options.

- (A) **Prevent abortion due to poverty and ignorance:** This is too broad. The Act does not regulate abortions for such reasons.
- (B) **Give incentives to families to raise girl child:** This is a welfare policy measure, not the focus of PNDT Act.
- (C) **Prevent female infanticide:** Infanticide refers to killing after birth, while the Act addresses *pre-natal sex selection*.
- (D) **Prevent misuse of technology for selective abortions:** This is correct. The Act directly targets the misuse of diagnostic technology for sex determination and abortion.

Step 4: Conclusion.

Hence, the Act's main purpose is to regulate diagnostic techniques and prevent their misuse for sex-selective abortions, protecting the girl child before birth.

Final Answer: (D) To prevent misuse of technology for selective abortions

💡 Quick Tip

Always differentiate between *female infanticide* (killing after birth) and *sex-selective abortion* (terminating before birth). The PNDT/PCPNDT Act addresses the latter.

Q7. Which of the following is an "acquired" trait to classify tribes in India?

- (A) language
- (B) livelihood

- (C) racial features
- (D) habitat

Correct Answer: (A) language

Solution:

Step 1: Traits for classifying tribes.

Tribes in India have been studied and classified using both **inherited** and **acquired** traits. Inherited traits are biological or physical characteristics passed from one generation to another, such as racial features. Acquired traits, on the other hand, are learned or adopted through culture, environment, and interaction with other communities.

Step 2: Understanding the options.

- (A) **Language:** Language is an acquired cultural trait. A community adopts and develops language through interaction and transmission, not by birth. Hence, this is an acquired trait used to classify tribes.
- (B) **Livelihood:** Though occupation can change, classification of tribes is not primarily done on livelihood patterns, but rather on cultural-linguistic lines.
- (C) **Racial features:** These are inherited physical characteristics such as skin colour, hair type, stature. These belong to biological traits, not acquired.
- (D) **Habitat:** Refers to the geographic environment where a tribe lives. This is natural rather than acquired. It is not primarily considered an acquired cultural trait.

Step 3: Conclusion.

Since language is developed, learned, and transmitted socially, it is the best example of an **acquired trait** to classify tribes in India.

Final Answer: (A) language

 Quick Tip
Distinguish between <i>biological traits</i> (like race, genetics) and <i>cultural traits</i> (like language). Language is always considered an acquired characteristic.

Q8. What was "Raiyatwari" system?

- (A) The tenants could keep two-third of the agricultural produce.
- (B) A situation of absentee landlords.

- (C) The cultivators paid agricultural tax directly to the British government.
(D) Buying land in the name of others after land ceiling.

Correct Answer: (C) The cultivators paid agricultural tax directly to the British government

Solution:

Step 1: Background of revenue systems.

During British rule, different land revenue systems were introduced in different regions of India. The three major ones were:

- **Zamindari system:** Revenue collected through zamindars (landlords) who acted as intermediaries.
- **Mahalwari system:** Revenue assessed collectively on villages or groups of villages.
- **Raiyatwari system:** Revenue collected directly from the cultivators (raiyaats).

Step 2: Features of the Raiyatwari system.

The Raiyatwari system was introduced by Thomas Munro in Madras Presidency and later spread to Bombay Presidency. Its main features were:

- Farmers (raiyaats) were recognised as owners of land.
- They paid land revenue directly to the colonial government, without intermediaries.
- Revenue demand was fixed and often very high, leading to peasant distress.

Step 3: Evaluation of options.

- (A) **Two-thirds produce:** This refers to crop-sharing systems but is not a feature of Raiyatwari.
- (B) **Absentee landlords:** This was common under Zamindari system, not Raiyatwari.
- (C) **Direct tax by cultivators:** This is correct. Raiyatwari was based on direct settlement between farmers and government.
- (D) **Buying land in others' names:** This is linked with "benami" transfers under land ceiling laws, not with Raiyatwari.

Step 4: Conclusion.

Thus, the Raiyatwari system was distinct because it eliminated middlemen and made cultivators directly responsible for paying revenue to the British.

Final Answer: (C) The cultivators paid agricultural tax directly to the British government

💡 Quick Tip

Remember the three major systems: Zamindari (via landlords), Raiyatwari (direct with farmers), and Mahalwari (collective village responsibility).

Q9. During the 1960s Banshi and his fellow peasant workers organized committees to fight back against the atrocities and oppressions of their landlords. This social movement strived to change the existing social and political arrangement. What is this kind of movement called?

- (A) Redemptive
- (B) Reformist
- (C) Revolutionary
- (D) Radical

Correct Answer: (C) Revolutionary

Solution:**Step 1: Understanding social movements.**

Social movements are collective efforts by groups of people seeking to bring about change. They can be classified into various types—reformist, redemptive, radical, or revolutionary—depending on their scope and goals.

Step 2: Identifying a revolutionary movement.

A revolutionary movement aims to completely change the existing social, economic, or political order. In this case, the peasants were not just asking for small reforms or relief; they were challenging the entire system of landlord dominance and oppression, which is a direct attempt to alter structural arrangements.

Step 3: Evaluation of options.

- (A) **Redemptive:** Seeks inner or personal transformation, often religious or spiritual. Not applicable here.
- (B) **Reformist:** Works within the system for gradual change. But the peasants were not looking for minor reforms—they wanted to overthrow oppressive structures.

- (C) **Revolutionary:** Correct. It seeks to bring fundamental transformation of the social and political order.
- (D) **Radical:** Although similar, radical movements focus on deep changes in specific sectors. Revolutionary movements, however, aim at a total overhaul of the system.

Final Answer: (C) Revolutionary

💡 Quick Tip

When movements demand *structural change* rather than small reforms, they are revolutionary in nature.

Q10. Who had given the three aspects to the modern framework of change in colonial India?

- (A) Satish Saberwal
- (B) M. S. Rao
- (C) Keshav Chandra Sen
- (D) Vishnu Shastri

Correct Answer: (A) Satish Saberwal

Solution:

Step 1: Modern framework in colonial India.

Scholars studied how colonialism brought changes in Indian society. Satish Saberwal, a noted Indian sociologist, outlined a framework describing three aspects of social change under colonial rule:

- The introduction of new institutions (like bureaucracy, law, railways, education).
- New values and ideologies (modern rational thought, nationalism).
- Changes in social structure (caste dynamics, urbanisation, occupational shifts).

Step 2: Evaluation of options.

- (A) **Satish Saberwal:** Correct. He identified the threefold framework of change.
- (B) **M. S. Rao:** Known for rural sociology, not this framework.
- (C) **Keshav Chandra Sen:** A reformist leader, not an academic who gave this theory.

- (D) **Vishnu Shastri:** A reformer too, not connected to this framework.

Final Answer: (A) Satish Saberwal

💡 Quick Tip

Remember that Saberwal is associated with the “three aspects of modern change” under colonialism—institutions, values, and structures.

Q11. What is the Liberal and Marxist critique of Malthus’s theory of population growth?

- (A) That he disregarded poverty as a social problem.
- (B) That he only talked about positive and preventive checks.
- (C) That he did not give a detailed theory of demographic transition.
- (D) That he failed to give a theory of population explosion.

Correct Answer: (A) That he disregarded poverty as a social problem

Solution:

Step 1: Malthus’s theory.

Thomas Malthus argued that population grows geometrically while food supply grows arithmetically, leading to scarcity. He suggested “checks” on population:

- **Preventive checks:** Late marriage, moral restraint.
- **Positive checks:** Famine, disease, war.

Step 2: Critique by Liberals and Marxists.

Liberal and Marxist thinkers criticised Malthus for ignoring the social dimensions of poverty. They argued that poverty is not a natural outcome of population growth but a result of unequal distribution of resources, exploitation, and class structures. For Marxists, blaming the poor for overpopulation was unjust—it overlooked capitalist exploitation as the real cause of misery.

Step 3: Evaluation of options.

- (A) **Disregarded poverty as social problem:** Correct. His theory placed responsibility on nature and individual morality rather than social inequality.
- (B) **Only talked about checks:** True but not the main critique from Liberals/Marxists.
- (C) **No detailed demographic transition theory:** That is a later concept, not a critique relevant here.

- (D) **No theory of population explosion:** This is a modern concept, not the core critique.

Final Answer: (A) That he disregarded poverty as a social problem

💡 Quick Tip

Link Marxist critique to *inequality and exploitation*. They argued poverty is a structural issue, not just “too many people.”

Q12. What is the specific purpose of introducing Panchayati Raj governance?

- (A) To ensure direct grassroots democracy.
- (B) To act on poverty alleviation.
- (C) To ensure population control.
- (D) To ensure effective policy for State.

Correct Answer: (A) To ensure direct grassroots democracy

Solution:

Step 1: Concept of Panchayati Raj.

Panchayati Raj was introduced in India to decentralise power and strengthen democratic governance at the village level. The 73rd Constitutional Amendment Act, 1992 gave constitutional status to Panchayati Raj Institutions (PRIs).

Step 2: Purpose of Panchayati Raj.

The specific purpose was to ensure **direct participation of people** in decision-making at the grassroots. It created a three-tier system—Gram Panchayat, Panchayat Samiti, and Zilla Parishad—empowering citizens to plan, implement, and monitor development.

Step 3: Evaluation of options.

- (A) **Grassroot democracy:** Correct. Panchayati Raj ensures direct involvement of citizens in governance.
- (B) **Poverty alleviation:** While it contributes indirectly, this is not its core purpose.
- (C) **Population control:** Not related.
- (D) **Effective policy for State:** Too broad; it is about decentralisation, not centralised policy-making.

Final Answer: (A) To ensure direct grassroot democracy

💡 Quick Tip

Think of Panchayati Raj as “*democracy at the doorstep*”. It empowers villages to govern themselves.

Q13. Which of the following is a correct statement about demography?

- (A) Demographic change is purely biological.
- (B) Demographic data is a static data for a population.
- (C) Population explosion does not happen in every country.
- (D) Demographic change is based on economic, social and cultural variables.

Correct Answer: (D) Demographic change is based on economic, social and cultural variables

Solution:

Step 1: Understanding demography.

Demography is the statistical study of human population. It covers size, structure, distribution, and changes due to fertility, mortality, migration, and age. Importantly, demographic change is influenced not only by biology but also by economic opportunities, social norms, and cultural practices.

Step 2: Role of economic, social, and cultural factors.

- Economic growth affects fertility (industrialised societies often have lower birth rates).
- Social factors like education, urbanisation, and women’s empowerment influence family size.
- Cultural norms shape marriage patterns, fertility preferences, and migration.

Thus, demography is dynamic and multi-dimensional.

Step 3: Evaluation of options.

- (A) **Purely biological:** Incorrect. Births and deaths are biological, but fertility decisions and mortality rates are influenced by socio-economic factors.
- (B) **Static data:** Wrong. Demography is dynamic, changing over time.

- (C) **Population explosion not everywhere:** True in fact, but not the most comprehensive statement.
- (D) **Based on economic, social, cultural variables:** Correct. Demography is not limited to biology—it is shaped by social and cultural structures.

Final Answer: (D) Demographic change is based on economic, social and cultural variables

 Quick Tip

Always think of demography as both *biological + social*. Fertility and mortality may be natural processes, but they are strongly shaped by economic and cultural context.

Q14. Match List-I with List-II

List-I (Types of Family)	List-II (Characteristic)
(A) Matrilocal Family	(I) Consists of one set of parents and their children
(B) Patriarchal Family	(II) Based on the rule of residence
(C) Patrilineal Family	(III) Defines men exercise authority and dominance
(D) Nuclear Family	(IV) It pertains to the rule of inheritance

Choose the correct answer from the options given below:

- (A) (A) - (II), (B) - (III), (C) - (IV), (D) - (I)
 (B) (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
 (C) (A) - (II), (B) - (III), (C) - (I), (D) - (IV)
 (D) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (A) (A) - (II), (B) - (III), (C) - (IV), (D) - (I)

Solution:

Step 1: Understanding the family types.

- **Matrilocal family:** A family in which the married couple resides with or near the wife's parents. It is based on the *rule of residence*, hence linked to (II).
- **Patriarchal family:** A system where authority lies with the male head of the family. Men dominate decision-making and control resources, hence linked to (III).
- **Patrilineal family:** Inheritance and lineage are traced through the male line. Property and name pass from father to son, hence linked to (IV).

- **Nuclear family:** The smallest family unit, consisting of parents and their children. This matches with (I).

Step 2: Matching.

Thus, the correct match is: (A) – (II), (B) – (III), (C) – (IV), (D) – (I).

Final Answer: (A)

💡 Quick Tip

Remember: “local” = residence, “lineal” = inheritance, “patriarchal” = male authority, “nuclear” = small family unit.

Q15. Which of the following are features of capitalism as a social system?

- (A) Commodification of labour power.
- (B) Caste based networks of trading.
- (C) Surplus value.
- (D) Rising inequalities.

Choose the correct answer from the options below:

- (A) (A), (B) and (D) only
- (B) (A), (C) and (D) only
- (C) (B), (C) and (D) only
- (D) (A), (B) and (C) only

Correct Answer: (B) (A), (C) and (D) only

Solution:

Step 1: Features of capitalism.

Capitalism is an economic and social system characterised by private ownership, market exchange, and pursuit of profit. Its main sociological features include:

- **Commodification of labour power:** Workers sell their labour as a commodity in the labour market.
- **Surplus value:** According to Marx, capitalists extract profit (surplus value) from the unpaid labour of workers.
- **Rising inequalities:** Capital accumulation leads to concentration of wealth, producing sharp social inequalities.

Step 2: Evaluating options.

- (A) Correct. Labour becomes a commodity in capitalism.
- (B) Incorrect. Caste-based networks are unique to Indian society, not a general feature of capitalism.
- (C) Correct. Surplus value is a fundamental Marxist concept describing exploitation.
- (D) Correct. Inequalities grow under capitalism due to uneven distribution of wealth.

Final Answer: (B) (A), (C) and (D) only

Quick Tip

In exams, link capitalism with keywords: commodification, profit motive, surplus value, and inequality.

Q16. What is the term given by Jan Breman to migrant workers?

- (A) Dalit
- (B) Foot loose labour
- (C) Circulation of labour
- (D) Labour force

Correct Answer: (B) Foot loose labour

Solution:

Step 1: Jan Breman's work.

Jan Breman is a sociologist who studied labour migration in India, particularly in Gujarat. He analysed how rural workers migrate seasonally in search of work, often without stable jobs, social security, or protections.

Step 2: The concept of “foot loose labour.”

Breman described such migrant workers as “foot loose labour” because they are constantly moving from one place to another, without permanent ties to a workplace or employer. They are vulnerable, low-paid, and exploited, reflecting the insecurity of informal labour markets.

Step 3: Evaluation of options.

- (A) Dalit: A caste category, unrelated to Breman's labour study.

- (B) Foot loose labour: Correct. It captures the unstable and mobile condition of migrant workers.
- (C) Circulation of labour: Though similar, Breman's exact term was "foot loose labour."
- (D) Labour force: A general term, not Breman's specific concept.

Final Answer: (B) Foot loose labour

💡 Quick Tip

Remember Breman = "foot loose labour," symbolising instability, vulnerability, and mobility of migrants.

Q17. The Nakarattars banking system is based on:-

- (A) Class based banking system
- (B) Caste based banking system
- (C) Western banking system
- (D) Free-Trade system

Correct Answer: (B) Caste based banking system

Solution:

Step 1: Who were the Nakarattars?

The Nakarattars (or Nattukottai Chettiars) were a caste group in Tamil Nadu historically engaged in finance and banking. They created a highly sophisticated indigenous banking network that extended from South India to Burma, Ceylon, and Southeast Asia.

Step 2: Nature of the banking system.

The Nakarattars' system was **caste-based**, since membership in this network was limited to their community. They trusted each other's creditworthiness, maintained community records, and operated through caste institutions like temples and kinship ties. This caste solidarity ensured reliability and low risk in transactions.

Step 3: Evaluation of options.

- (A) Class-based: Incorrect. It was not based on class but caste ties.
- (B) Caste-based: Correct. The network was built and sustained within the Nakarattar caste.

- (C) Western banking: Incorrect. It was indigenous, though later interacted with colonial systems.
- (D) Free-trade: Not relevant—it was more about controlled caste banking.

Final Answer: (B) Caste based banking system

💡 Quick Tip

Think of Nakarattars as an example of how caste networks created trust-based financial systems long before modern banking.

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- Q18. What are the characteristics of social stratification? (A) It is based on natural differences.**
- (B) It is a function of individual differences.**
- (C) It persists over generations.**
- (D) It is supported by patterns of belief/ideology.**

Choose the correct answer from the options given below:

- (A) (A) and (D) only
- (B) (C) and (B) only
- (C) (C) and (D) only
- (D) (A) and (B) only

Correct Answer: (C) (C) and (D) only

Solution:

Step 1: Meaning of social stratification.

Social stratification is the hierarchical arrangement of individuals and groups in society based on criteria like class, caste, race, gender, or status. It is not random—it is a structured system of inequality.

Step 2: Characteristics of stratification.

- **Persistence over generations:** Stratification systems (like caste or class) reproduce across generations. Children often inherit their parents' social position.
- **Supported by ideology/belief:** Every stratification system is legitimised by cultural values and ideologies. For example, caste was supported by religious beliefs, while class inequality is justified by meritocracy or economic ideologies.

Step 3: Evaluation of other options.

- (A) **Based on natural differences:** Incorrect. Stratification is socially constructed, not based on mere biological/natural differences.
- (B) **Function of individual differences:** Wrong. It is structural, not just about personal abilities or traits.
- (C) and (D) correctly capture the persistence and ideological support of stratification.

Final Answer: (C) (C) and (D) only

💡 Quick Tip

Stratification is *structural + cultural*, not natural or individual. Always highlight persistence and ideology.

Q19. Match List-I with List-II

List-I (Term/Name)	List-II (Characteristics)
(A) Privatisation	(I) Work which focuses on providing services like trade, transport, financial services etc.
(B) Disinvestment	(II) Spread of investment into different types of economic activities in order to reduce risks.
(C) Tertiary sector	(III) Private companies can invest in sectors earlier reserved for the government.
(D) Diversification	(IV) The government sells its share in public sector companies.

Choose the correct answer from the options given below:

- (A) (A) - (IV), (B) - (II), (C) - (III), (D) - (I)
(B) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)
(C) (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
(D) (A) - (III), (B) - (II), (C) - (I), (D) - (IV)

Correct Answer: (B) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Solution:

Step 1: Defining the terms.

- **Privatisation:** The process of allowing private players to enter sectors earlier restricted to the government. Matches with (III).

- **Disinvestment:** When the government reduces its shareholding in public sector enterprises by selling shares. Matches with (IV).
- **Tertiary sector:** The service sector, including trade, transport, banking, insurance, education, health, etc. Matches with (I).
- **Diversification:** Spreading investment into multiple activities to reduce risks. Matches with (II).

Step 2: Correct pairing.

(A) – (III), (B) – (IV), (C) – (I), (D) – (II).

Final Answer: (B)

💡 Quick Tip

Privatisation = private entry, Disinvestment = government share reduced, Tertiary = services, Diversification = risk reduction.

Q20. Which of the following is correct about unorganised sector work in India?

- (A) Less number of people work in this sector.
- (B) It is independent of personal relationships.
- (C) Lack of proper wages and other working conditions.
- (D) It is only for women and unskilled labourers.

Correct Answer: (C) Lack of proper wages and other working conditions

Solution:

Step 1: Features of the unorganised sector.

The unorganised sector includes small-scale, informal, and casual work such as agricultural labour, street vending, domestic work, construction, etc. Its defining characteristics are:

- No fixed working hours or job security.
- Lack of proper wages, minimum wage protection, or benefits.
- No social security measures like provident fund, health insurance, or paid leave.
- Often exploitative working conditions.

Step 2: Evaluation of options.

- (A) Incorrect. In fact, a **majority** of Indian workers are employed in the unorganised sector.
- (B) Incorrect. Informal work is often heavily based on personal ties, kinship, and networks.
- (C) Correct. Lack of proper wages and working conditions is the hallmark of the unorganised sector.
- (D) Incorrect. Though many women and unskilled labourers work here, it is not exclusive to them.

Final Answer: (C) Lack of proper wages and other working conditions

💡 Quick Tip

Unorganised = insecure jobs, poor wages, no social security. Also remember: most Indian workers belong to this sector.

Q21. The characteristics of the caste system:-

- (A) Caste is an ascribed status.
- (B) Caste groups are 'endogamous'.
- (C) Caste is an achieved status.
- (D) Castes involve segmental organization.
- (E) Caste groups are based on choice of individuals

Choose the correct answer from the options given below:

- (A) (A), (B) and (D) only
- (B) (D), (B) and (C) only
- (C) (A), (B) and (E) only
- (D) (B), (C) and (E) only

Correct Answer: (A) (A), (B) and (D) only

Solution:

Step 1: Clarify “ascribed” vs “achieved” status.

Ascription means a status *given at birth* (by family, lineage, jati), whereas achievement is *earned* through education, occupation, etc. Caste location is fixed at birth $\Rightarrow$ *characteristic(A) is true. Conversely false.*

Step 2: Endogamy as a constitutive rule.

Caste/jati prescribes *endogamy* (marriage within the same jati/sub-jati). This is one of the core markers distinguishing caste from class or ethnicity $\Rightarrow (B)$ is **true**.

Step 3: Segmental organisation explained.

“Segmental” means many life-domains (occupation, commensality, dress, ritual privileges/penalties) are structured by one’s jati membership and enforced through caste panchayats/sanctions $\Rightarrow (D)$ is **true**.

Step 4: Choice vs assignment.

Statement (E) says caste is based on *individual choice*. That contradicts ascription and endogamy; historically, mobility is constrained and “choice” is limited $\Rightarrow (E)$ is **false**.

Step 5: Compile the correct set.

True statements: (A), (B), (D). $\Rightarrow$ *Option(A) matches*.

Final Answer: (A) (A), (B), (D)
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 Quick Tip

Caste *at birth* (ascription) + *marry within* (endogamy) + *rules for many life-domains* (segmental). Any option claiming “achieved” or “free choice” is usually incorrect.

Q22. In a democratic state, which of the following is a key actor in governance?

- (A) Women’s groups
- (B) Status groups
- (C) Political parties
- (D) International organisations

Correct Answer: (C) Political parties

Solution:

Step 1: Define “key actor in governance” in a democracy.

Core institutions that *convert citizen preferences into state policy* (representation, legislation, government formation) are key.

Step 2: Role of political parties.

Parties aggregate interests, recruit candidates, contest elections, form governments/oppositions, craft manifestos, and ensure accountability $\Rightarrow$ *indispensable intermediate between citizen & state*.

Step 3: Evaluate other stakeholders.

- (A) Women's groups: crucial civil society actors, but not constitutionally central to *governance mechanisms*.
- (B) Status groups: sociological category, not an institutional actor of governance.
- (D) International organisations: external to the domestic democratic decision loop.

Step 4: Conclusion.

Only (C) fits the “key actor” criterion in democratic governance.

Final Answer: (C) Political parties

 Quick Tip

When a question asks “key actor in democratic governance,” think parties $\Rightarrow$ representation, legislation, government formation.

Q23. According to Emile Durkheim, what is the cause of suicide?

- (A) It is based on individual mindset.
- (B) It is based on biological anomaly.
- (C) It is influenced by social causes.
- (D) It is more prevalent in western countries.

Correct Answer: (C) It is influenced by social causes.

Solution:

Step 1: Durkheim's approach.

Durkheim treats suicide as a *social fact*—best explained by levels of *social integration* and *social regulation*, not only by individual psychology or biology.

Step 2: Two axes—Integration and Regulation.

Low integration $\Rightarrow$ **egoistic** suicide; high integration $\Rightarrow$ **altruistic**; low regulation $\Rightarrow$ **anomic**; high regulation $\Rightarrow$ **fatalistic**. These are social conditions.

Step 3: Evaluate options.

- (A) “Individual mindset” foregrounds psychology; Durkheim does not deny it, but *primary cause* is social.
- (B) “Biological anomaly” is not Durkheim's causal frame.
- (D) “More prevalent in western countries” is an empirical generalisation, not the *cause*.
- (C) Correct: rates vary with social integration/regulation $\Rightarrow$ social causes.

Step 4: Concept check.

Shifts in norms (e.g., rapid economic change) $\Rightarrow$ anomie $\Rightarrow$ higher suicide rates. This is Durkheim's hallmark insight.

Final Answer: (C) It is influenced by social causes.

💡 Quick Tip

Map a suicide item to Durkheim's grid: Integration (low/high) and Regulation (low/high) $\Rightarrow$ *egoistic, altruistic, anomic, fatalistic*.

Q24. Which of the following is an example of the reformist social movement?

- (A) Right To Information
- (B) Bolshevik Revolution
- (C) Naxalite Movement
- (D) Anti-abortion Movement

Correct Answer: (A) Right To Information

Solution:

Step 1: Classify movement types.

Reformist = change *within* the system (rules/policies). *Revolutionary* = overthrow/replace system. *Radical/conservative* = deep change in a sector or rollback of change.

Step 2: Evaluate options.

- (A) **RTI**: sought legal/institutional transparency via an Act $\Rightarrow$ *within-system reform* $\Rightarrow$ **reformist**.
- (B) **Bolshevik Revolution** : *systemic overthrow* $\Rightarrow$ *revolutionary*.
- (C) **Naxalite Movement** : *aims at structural overthrow of state order* $\Rightarrow$ *revolutionary*.
- (D) **Anti-abortion Movement** : *generally a counter- or conservative movement seeking to restrict existing*

Step 3: Conclusion.

Only (A) fits reformist criteria.

Final Answer: (A) Right To Information

💡 Quick Tip

“Reformist” $\Rightarrow$ modifies laws/policies; “revolutionary” $\Rightarrow$ replaces the regime/structure.

Q25. According to Max Weber, on what basis classes and status groups are differentiated?

- (A) Social facts
- (B) Lifestyles
- (C) Caste system
- (D) Market economy

Correct Answer: (B) Lifestyles

Solution:

Step 1: Weber’s triad—Class, Status, Party.

Weber distinguishes: *class* (economic position: “market situation”), *status* (honour/prestige), and *party* (power/organisation).

Step 2: What marks status groups?

Status groups differentiate themselves by *styles of life*: dress, speech, consumption, commensality, association, education—practices that *signal honour*.

Step 3: Binding the contrast.

While *classes* are defined by economic life chances in markets, *status* is organised around honour & lifestyle. Hence, to *differentiate* classes from status groups, Weber points to **lifestyles** as the salient basis for status.

Step 4: Option check.

- (A) “Social facts” is Durkheimian.
- (C) “Caste system” is an instance of a status order, but not Weber’s generic differentiator.
- (D) “Market economy” defines *class*, not status; it does not *differentiate* the two.
- (B) “Lifestyles” captures the status basis accurately ⇒ **correct**.

Step 5: Wrap-up.

Therefore, Weber differentiates status groups (by honour/lifestyle) from classes (by market situation).

Final Answer: (B) Lifestyles

 Quick Tip
Weber’s memory hook: <i>Class</i> = market chances; <i>Status</i> = honour + lifestyle ; <i>Party</i> = power via organisation.

Q26. Which among the following statement(s) is/are correct about the Raiyatwari system:-

- (A) Raiyat means cultivator.
- (B) The actual cultivators were responsible for paying the tax.
- (C) Zamindars play a dominant role.
- (D) Colonial government dealt directly with the farmer.

Choose the correct answer from the options given below:

1. (A), (B) and (D) only
2. (A), (B) and (C) only
3. (A), (C) and (D) only
4. (B), (C) and (D) only

Correct Answer: (A) (A), (B) and (D) only

Solution:

Step 1: Locate the system historically.

The Raiyatwari system was introduced under British rule (notably by Thomas Munro in the Madras Presidency and later in Bombay). It differed from the Zamindari and Mahalwari arrangements in *who* paid revenue and *how* the state linked to cultivators.

Step 2: Decode the key term.

“Raiyat” (or “ryot”) *means cultivator/peasant*. Hence, (A) is **true**.

Step 3: Core features of Raiyatwari.

- Direct settlement between the **state** and the **individual cultivator**. $\Rightarrow$ (D)**true**.
- The **actual cultivator** was responsible for paying land revenue. $\Rightarrow$ (B)**true**.
- No intermediary landlord was required; the government assessed and realised revenue *without* a zamindar. $\Rightarrow$ (C)**false**.

Step 4: Evaluate the options.

Only the set (A), (B), (D) is correct $\Rightarrow$ *Option*(A).

Final Answer: (A) (A), (B) and (D) only
--

💡 Quick Tip

Memory hook: *Raiyatwari* $\Rightarrow$ *Ryot-State direct link (no zamindar)*. Compare :
Zamindari (state-zamindar-cultivator) and *Mahalwari (village/mahal collectively)*.

Q27. Arrange the following in chronological order:-

- (A) Bengal Revolt
- (B) Champaran Satyagraha
- (C) Deccan Riots
- (D) Bardoli Satyagraha

Choose the correct answer from the options given below:

1. (C), (A), (B), (D)
2. (A), (C), (B), (D)
3. (B), (A), (D), (C)
4. (C), (B), (D), (A)

Correct Answer: (B) (A), (C), (B), (D)

Solution:

Step 1: Identify each event with date(s).

- (A) “Bengal Revolt” here refers to the *Indigo Revolt* in Bengal: **1859–60**.
- (C) **Deccan Riots:** Peasant upsurge against moneylenders in the Deccan (notably Pune district): **1875**.
- (B) **Champaran Satyagraha:** Gandhi’s first major satyagraha in India (indigo peasants of Bihar): **1917**.
- (D) **Bardoli Satyagraha:** Peasant tax-resistance led by Sardar Patel in Gujarat: **1928**.

Step 2: Order them earliest $\rightarrow$ latest.

1859–60 $\Rightarrow$ 1875 $\Rightarrow$ 1917 $\Rightarrow$ 1928 $\Rightarrow$ (A), (C), (B), (D).

Step 3: Match with options.

Sequence (A), (C), (B), (D) corresponds to **Option (B)**.

Final Answer: (B) (A), (C), (B), (D)

💡 Quick Tip

Two indigo moments, separated by region and decade: Bengal (Indigo Revolt, 1859–60) ⇒ Champaran (1917). Place Deccan Riots (1875) between them; Bardoli (1928) last.

Q28. The process by which something which was not a commodity before in market economy and is made into a commodity is known as:-

- (A) Commoditisation
- (B) Capitalism
- (C) Labour power
- (D) Mode of production

Correct Answer: (A) Commoditisation

Solution:

Step 1: Define the concept.

Commoditisation (often used interchangeably with *commodification*) is the process by which goods, services, ideas, or even social relations that were earlier outside the market are *brought under* market exchange and assigned a price.

Step 2: Illustrate the idea.

- Turning *household care* into paid domestic service.
- Enclosing commons and selling access (land, water, forests).
- Monetising cultural symbols/knowledge (tourism, trademarks).

In each case, a non-market practice becomes a tradable commodity ⇒ **commoditisation**.

Step 3: Eliminate confusions.

(B) **Capitalism** is the broader system where commodities and markets dominate, but the *process* asked is commoditisation.

(C) **Labour power** is a specific commodity in capitalism (what workers sell), not the general process.

(D) **Mode of production** is a structural concept (relations + forces of production), not this specific transformation.

Final Answer: (A) Commoditisation

💡 Quick Tip

If the question frames a *process of bringing X into the market with a price tag*, choose **commoditisation/commodification**—not the broader system (*capitalism*) or a particular commodity (*labour power*).

Q29. Match List-I with List-II

List-I (Name)	List-II (Example)
(A) Eenadu	(I) Radio Channel
(B) Zee TV	(II) Soap Opera
(C) AIR	(III) Telugu Newspaper
(D) Buniyad	(IV) Satellite Channel

Choose the correct answer from the options given below:

1. (A) - (II), (B) - (I), (C) - (IV), (D) - (III)
2. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
3. (A) - (III), (B) - (IV), (C) - (II), (D) - (I)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Correct Answer: (D) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Solution:

Step 1: Identify each media item precisely.

- **Eenadu** is a prominent *Telugu newspaper* (print media) $\Rightarrow$ matches(III).
- **Zee TV** is a private *satellite television channel/network* $\Rightarrow$ matches(IV).
- **AIR** stands for *All India Radio*, i.e., a national *radio broadcaster* $\Rightarrow$ matches(I).
- **Buniyad** (often spelled *Buniyaad*) is a classic Indian *TV soap opera/serial* $\Rightarrow$ matches(II).

Step 2: Build the mapping.

(A)–(III), (B)–(IV), (C)–(I), (D)–(II).

Step 3: Option check by elimination.

- **Option 1:** Pairs Eenadu with (II) (soap) $\Rightarrow$ *wrong*.
- **Option 2:** Pairs AIR with (II) (soap) $\Rightarrow$ *wrong*.
- **Option 3:** Pairs AIR with (II) again $\Rightarrow$ *wrong*.
- **Option 4:** Exactly matches our mapping $\Rightarrow$ **correct**.

Final Answer: (D)

💡 Quick Tip

Sort by *medium*: Eenadu $\rightarrow$ print; Zee TV $\rightarrow$ satellite TV; AIR $\rightarrow$ radio; Buniyaad $\rightarrow$ serial/soap. Matching by medium type prevents mix-ups.

Q30. Match List-I with List-II

List-I (Book/Theory proposed)	List-II (Author/Thinker)
(A) The Three Sermons of Human Nature	(I) Begum Rokeya Sakhawat Hussain
(B) The City	(II) Ralph Ellison
(C) Sultana's Dream	(III) Bishop Joseph Butler
(D) Invisible Man	(IV) Daya Pawar

Choose the correct answer from the options given below:

1. (A) - (II), (B) - (I), (C) - (III), (D) - (IV)
2. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)
3. (A) - (III), (B) - (IV), (C) - (II), (D) - (I)
4. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)

Correct Answer: (B) (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Solution:

Step 1: Link each title to its author/thinker.

- **(A) The Three Sermons of Human Nature ⇒ Bishop Joseph Butler (III).**
Butler's well-known *Sermons (I–III) Upon Human Nature* present a moral-philosophical account (conscience, benevolence, self-love).
- **(B) The City ⇒ Daya Pawar (IV).**
In curricular contexts, “The City” is often attributed to Dalit writer-poet Daya Pawar (translated from Marathi), foregrounding urban caste/class experience.
- **(C) Sultana's Dream ⇒ Begum Rokeya Sakhawat Hussain (I).**
A pioneering feminist utopia (1905) imagining *Ladyland*, reversing gendered power and valorising women's education/science.
- **(D) Invisible Man ⇒ Ralph Ellison (II).**
The celebrated 1952 novel on race, identity, and social invisibility in the U.S.

Step 2: Compile the mapping.

(A)–(III), (B)–(IV), (C)–(I), (D)–(II).

Step 3: Verify against options.

Only **Option (B)** reproduces the full mapping exactly; the other options misplace at least two pairings.

Final Answer: (B)

💡 Quick Tip

Use unique identifiers: Butler → moral *Sermons*; Rokeya → feminist utopia *Sultana's Dream*; Ellison → *Invisible Man*; Daya Pawar → Dalit urban experience “The City.”

Q31. Prejudices are often grounded in:-

- (A) Direct evidence
- (B) Logical conclusions
- (C) Stereotypes
- (D) Critical thinking

Correct Answer: (C) Stereotypes

Solution:

Step 1: Define the key terms.

- **Prejudice** = pre-judgment: an affect-laden, pre-formed evaluation (positive/negative) about a group or person *before* adequate evidence.
- **Stereotypes** = oversimplified generalisations about a group (“all X are Y”). They are *cognitive shortcuts* that feed prejudice.

Why linked? Stereotypes provide the *ready-made beliefs* upon which prejudice rests; the stereotype supplies the content, prejudice supplies the evaluation.

Step 2: Eliminate the distractors.

- (A) *Direct evidence* counters prejudice by supplying facts; prejudice persists *despite* evidence.
- (B) *Logical conclusions* demand valid premises and inference; prejudice is affective and biased, not strict logic.
- (D) *Critical thinking* challenges stereotypes; it reduces, not grounds, prejudice.

Step 3: Conclusion.

Because prejudices are evaluative stances built on overgeneralised beliefs, they are **often grounded in stereotypes**. Once the stereotype is internalised, subsequent perceptions are filtered through it, reinforcing the prejudice.

Final Answer: (C) Stereotypes

💡 Quick Tip

Mnemonic: **S**tereotype $\Rightarrow$ **S**eed for **P**rejudice. Evidence and critical thinking typically reduce prejudice.

Q32. Which of the following statements are correct in respect of New Farmer’s Movement:-

- (A) It began in Punjab and Tamil Nadu.
- (B) It was party oriented.
- (C) Ideology was anti-state and anti-urban.
- (D) The focus of demand was price and its related issues.

Choose the correct answer from the options given below:

1. (A), (B) and (D) only

2. (A), (B) and (C) only
3. (A), (C) and (D) only
4. (B), (C) and (D) only

Correct Answer: (C) (A), (C) and (D) only

Solution:

Step 1: Core profile of the New Farmer's Movements (NFM).

- **Origins/regions:** Emerged prominently in **Punjab** (e.g., BKU strands) and **Tamil Nadu**/Karnataka/Maharashtra (e.g., Shetkari Sanghatana) $\Rightarrow$ (A) **true**.
- **Orientation:** *Issue-based, non/extra-party, and interest group* style rather than party wings $\Rightarrow$ (B) **false**.
- **Ideological thrust:** Often **anti-state price controls, anti-urban bias** (against perceived urban-industrial terms of trade), demanding fair terms for agriculture $\Rightarrow$ (C) **true**.
- **Demand focus:** **Prices**, procurement, input costs, credit, and marketing—*price and related issues* $\Rightarrow$ (D) **true**.

Step 2: Paragraph synthesis.

NFM groups mobilised farmers around *remunerative prices, market access, and policy parity* with industry. They positioned themselves as pressure groups distinct from party politics, critiquing state and urban-centric policies that depressed agricultural terms of trade.

Step 3: Compile the correct set.

True: (A), (C), (D); False: (B). Hence option (C).

Final Answer: (C) (A), (C), (D)

💡 Quick Tip

NFM = *Price-centric + non-party + anti-state/anti-urban policy bias*. Remember the Punjab–TN/Karnataka/Maharashtra anchor.

Q33. Match List-I with List-II

List-I (Concept)	List-II (Example)
(A) Sanskritisation	(I) Dalit groups adopting the use of fork and spoons.
(B) Westernisation	(II) Dalit groups adopting the practice of dowry.
(C) Modernisation	(III) Public advertisements for jobs stating qualification only.
(D) Secularisation	(IV) Public holidays for festivals of all religions.

Options:

- (A) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)
 (B) (A)-(II), (B)-(I), (C)-(III), (D)-(IV)
 (C) (A)-(II), (B)-(I), (C)-(IV), (D)-(III)
 (D) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

Correct Answer: (B) (A)-(II), (B)-(I), (C)-(III), (D)-(IV)

Solution:

Step 1: Concept clarifications.

- **Sanskritisation:** Lower-status groups adopt upper-caste practices (dietary taboos, rituals, *dowry*, *purdah*) to raise status $\Rightarrow$ (A) with (II).
- **Westernisation:** Adoption of *Western* cultural forms (utensils, dress, institutions) $\Rightarrow$ (B) with (I).
- **Modernisation:** Bureaucratic-rational order: *impersonal*, *merit-based* criteria $\Rightarrow$ (C) with (III).
- **Secularisation:** Differentiation of religion from state/public sphere; equal civic treatment $\Rightarrow$ (D) with (IV).

Step 2: Paragraph synthesis.

The mapping follows the sociological meanings: status-raising via upper-caste imitation (sanskritisation), cultural borrowing from the West (westernisation), rational-legal criteria (modernisation), and state neutrality/equal recognition (secularisation).

Final Answer: (B)

💡 Quick Tip

Heuristic: *Sanskritisation* = imitate *upper-caste*; *Westernisation* = imitate *West*; *Modernisation* = *merit-rules*; *Secularisation* = *state neutrality*.

Q34. The Adi Dharma Movement in India belonged to which category of social movement?

- (A) Caste Based Movement
- (B) Worker's Movement
- (C) Peasant Movement
- (D) Ecological Movement

Correct Answer: (A) Caste Based Movement

Solution :

Step 1: Identify the movement.

- **Adi Dharma** emerged among depressed/"untouchable" castes (e.g., in Punjab and adjoining regions), asserting dignity, equality, and religious-social reform.

Step 2: Characterise the movement.

Its mobilising axis was **caste hierarchy and stigma**; goals included temple entry, education, rejection of ritual pollution, and rights recognition. Hence its primary sociological type is **caste-based movement**, not class (worker/peasant) or environmental.

Final Answer: (A) Caste Based Movement

Quick Tip
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If the grievance frame = caste stigma/ritual inequality, classify as <i>caste-based</i> rather than class (worker/peasant).

Q35. Arrange the following in chronological order:-

- (A) Caste Disabilities Removal Act
- (B) First Backward Commission
- (C) The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act
- (D) State Reorganization Commission

Options:

- (A) (D), (B), (C), (A)
- (B) (A), (B), (D), (C)
- (C) (B), (A), (D), (C)
- (D) (C), (B), (D), (A)

Correct Answer: (B) (A), (B), (D), (C)

Solution :

Step 1: Date each item.

- (A) Caste Disabilities Removal Act — 1850.
- (B) First Backward Commission (Kaka Kalelkar Commission) — appointed 1953 (report 1955).
- (D) State Reorganization Commission — constituted 1953 (report 1955; Act 1956).
- (C) SC/ST (Prevention of Atrocities) Act — 1989.

Step 2: Chronological arrangement (Paragraph).

From earliest to latest: 1850 (A) $\Rightarrow$ 1953 (B) $\Rightarrow$ 1953–56 (D) $\Rightarrow$ 1989 (C). Thus the correct sequence is (A), (B), (D), (C).

Final Answer: (B) (A), (B), (D), (C)

Quick Tip

Anchor the ends: 1850 (CDRA) is earliest; 1989 (POA Act) is latest. The 1953 twin (Backward Commission & SRC) fall in the middle; SRC's impact culminates in 1956 reorganisation.

Q36. The term 'dikus' refers to:-

- (A) Adivasis
- (B) Dalit
- (C) Migrant traders and Money lenders
- (D) Migrant workers

Correct Answer: (C) Migrant traders and Money lenders

Solution:

Step 1: Core meaning in tribal politics.

Across many Adivasi regions (e.g., Santhal, Munda, Ho areas), the word *diku/dikus* literally marks the **outsider** who enters tribal space and exploits tribal communities through market and administrative mechanisms.

Step 2: Historical anchors and functions.

- In the **Santhal Hul (1855–56)** and **Birsa Munda’s Ulgulan (1890s)**, *dikus* were repeatedly described as **moneylenders (sahukars)**, **traders**, and **revenue agents** who trapped Adivasis in debt and dispossession.
- The role of the diku was not simply “non-tribal”; it was **commercial-extractive**, mediating land, forest, and credit relations to the disadvantage of tribes.

Step 3: Eliminate each distractor systematically.

- (A) **Adivasis**: the term targets *outsiders to Adivasis*, not Adivasis themselves.
- (B) **Dalit**: a caste category in the Hindu social order; not the referent of *diku* in tribal discourse.
- (D) **Migrant workers**: generic wage-labourers; the term *diku* is specifically tied to **migrant traders/moneylenders** with extractive roles.

Step 4: Synthesis (Paragraph).

Thus, in Adivasi movements and memory, **dikus** are **migrant traders and moneylenders** (often coupled with revenue agents) who historically undermined tribal subsistence through indebtedness and unfair exchange.

Final Answer: (C) Migrant traders and Money lenders

💡 Quick Tip

Mnemonic: *diku* = *outsider-extractor* (trader, sahuکار, revenue agent), not Adivasi or generic migrant labour.

Q37. Which of the following denotes racial discrimination followed in South Africa?

- (A) Apartheid
- (B) Assimilation
- (C) Reservation
- (D) Prejudice

Correct Answer: (A) Apartheid

Solution:

Step 1: Define the regime precisely.

Apartheid (1948–early 1990s) was a **state-enforced** system of racial segregation and hierarchy in South Africa: separate residential areas, schools, transport, political rights, and labour markets for Whites, Blacks, Coloureds, and Indians.

Step 2: Characteristic laws (quick recall).

- **Population Registration Act (1950):** racial classification.
- **Group Areas Act (1950):** residential segregation.
- **Pass Laws:** restriction on movement for non-Whites.

Step 3: Eliminate distractors.

- (B) **Assimilation:** cultural absorption of minorities—*opposite* direction to segregation.
- (C) **Reservation:** Indian affirmative action; different context and aim.
- (D) **Prejudice:** an attitude/bias—not a full legal regime like apartheid.

Step 4: Conclusion (Paragraph).

Therefore, the formal, codified system of **racial discrimination in South Africa** is **Apartheid**.

Final Answer: (A) Apartheid

💡 Quick Tip

“Apart-hood”: keep apart by *law*. Distinguish personal prejudice from *institutionalised* apartheid.

Q38. Arrange the following in order of their year of occurrence:

- (A) Statehood for Jharkhand
- (B) All India Trade Union Congress
- (C) Bihar Provincial Kisan Sabha
- (D) All India Kisan Sabha

- (A) (B), (C), (D), (A)
- (B) (A), (C), (B), (D)
- (C) (B), (A), (D), (C)
- (D) (C), (B), (D), (A)

Correct Answer: (A) (B), (C), (D), (A)

Solution:

Step 1: Tag each with dates (and one-liners).

- **(B) AITUC — 1920:** India's earliest national trade union centre (first president often noted as Lala Lajpat Rai).
- **(C) Bihar Provincial Kisan Sabha — 1929:** led by **Swami Sahajanand Saraswati** to mobilise peasants against zamindari exploitation in Bihar.
- **(D) All India Kisan Sabha (AIKS) — 1936:** pan-Indian peasant organisation formed at Lucknow session.
- **(A) Statehood for Jharkhand — 2000** (15 November): carved out of Bihar, long-demand of Jharkhand movement.

Step 2: Chronological ordering (earliest → latest).

1920 ⇒ 1929 ⇒ 1936 ⇒ 2000 ⇒ **(B), (C), (D), (A).**

Step 3: Common pitfalls (Paragraph).

Students often swap AIKS (1936) with the Bihar Provincial body (1929). Remember: **provincial** mobilisation precedes the **all-India** platform; and **labour's** AITUC (1920) predates both.

Final Answer: (A) (B), (C), (D), (A)

💡 Quick Tip

Chronology hook: **Labour first (1920)**, then **provincial peasant (1929)**, then **all-India peasant (1936)**, then **statehood (2000)**.

Q39. Ritu's IT firm offers "freedom of hours," yet expects late-night Saturdays, late Mondays, and weekend dinner meetings tied to deadlines. What is Ritu being subjected to?

- (A) knowledge economy where her work is in the IT sector
- (B) 'flexi-time' but in reality expansion of working hours by the management
- (C) globalisation because her clients are in Japan
- (D) gender discrimination

Correct Answer: (B) 'flexi-time' but in reality expansion of working hours by the management

Solution:

Step 1: Diagnose the practice.

True *flexi-time* grants workers control over when to work (with safeguards: caps on weekly hours, time-off in lieu, predictable schedules). Here, deadlines plus weekend/late-night demands signal **employer-driven temporal control** and **work intensification**.

Step 2: Red flags for disguised overwork.

- Meetings on weekends framed as “dinners” $\Rightarrow$ socialising of overtime.
- Late-night + late-Monday $\Rightarrow$ **elastic** boundaries, often *unpaid* or poorly compensated.
- Deadline-centred culture $\Rightarrow$ output pressure displaces hour norms.

Step 3: Eliminate distractors with precision.

- (A) **Knowledge economy**: sector label; does not explain **expanded hours**.
- (C) **Globalisation/time zones**: may cause odd timings, but the core issue is **managerial extension** of working time beyond consent.
- (D) **Gender discrimination**: serious concern, but the scenario highlights **temporal exploitation**, not gendered exclusion or bias per se.

Step 4: Conclusion (Paragraph).

Ritu faces so-called “flexi-time” **masking overtime**, i.e., managerial expansion of working hours without genuine worker control—hence option **(B)**.

Final Answer: (B) ‘flexi-time’ but in reality expansion of working hours by the management

 Quick Tip

Checklist for genuine flexi-time: *worker choice, caps on hours, time-off in lieu, predictability*. Missing these $\Rightarrow$ likely *work intensification*.

Q40. Arrange the following events in order of their occurrence:

- (A) Hong Kong Influenza
(B) Spanish Flu

(C) Asian Influenza
(D) First Population Policy in India

(A) (B), (D), (C), (A)
(B) (A), (C), (B), (D)
(C) (B), (A), (D), (C)
(D) (C), (B), (D), (A)

Correct Answer: (A) (B), (D), (C), (A)

Solution:

Step 1: Fix the dates to avoid swaps.

- (B) Spanish Flu: 1918–1919 global pandemic.
- (D) First Population Policy in India: launch of the **National Family Planning Programme, 1952**—first state-led population policy initiative.
- (C) Asian Influenza: 1957–1958 (H2N2).
- (A) Hong Kong Influenza: 1968–1969 (H3N2).

Step 2: Order earliest → latest.

1918–19 ⇒ 1952 ⇒ 1957–58 ⇒ 1968–69 ⇒ (B), (D), (C), (A).

Step 3: Paragraph synthesis and pitfalls.

Students often invert the two mid-century influenza waves. Remember the **1957 Asian Flu** precedes the **1968 Hong Kong Flu**. India's **first population policy initiative (1952)** is neatly placed between 1918 and 1957, yielding (B), (D), (C), (A).

Final Answer: (A) (B), (D), (C), (A)

Quick Tip
Anchor the ends: 1918 Spanish Flu first and 1968 Hong Kong Flu last . Insert 1952 policy and 1957 Asian Flu in the middle.

Read the passage carefully and answer the questions based on the passage:

The Right to Information Act 2005 (Act No. 22/2005) is a law enacted by the Parliament of India giving Indians access to government records. Under the terms of the Act, any person may request information from a "public authority" (a body of Government or instrumentality

of State) which is expected to reply expeditiously or within thirty days. The Act also requires every public authority to computerize their records for wide dissemination and to proactively publish certain categories of information so that the citizens need minimum recourse to request for information formally. This law was passed by Parliament on 15 June 2005 and came into force on 13 October 2005. Information disclosure in India was hitherto restricted by the Official Secrets Act 1923 and various other special laws, which the new RTI Act now overrides. The Act specifies that citizens have a right to:

- Request any information (as defined)
- Take copies of documents
- Inspect documents, works and records
- Take certified samples of materials of work.
- Obtain information in the form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode.

Q41. The Right To Information Act came into force on:-

- (A) 15 June, 2005
- (B) 13 October, 2005
- (C) 22 October, 2005
- (D) 17 June, 2005

Correct Answer: (B) 13 October, 2005

Solution:

Step 1: Context of the RTI Act.

The Right to Information Act, 2005, was passed by the Indian Parliament on **15 June, 2005**, but it only became operational on **13 October, 2005**. The Act empowers Indian citizens to request access to government-held information, thereby increasing transparency and accountability within government bodies.

Step 2: The Enforcement Date.

Though the law was enacted in June 2005, its provisions were put into force after a period of preparation, which included setting up infrastructure, creating awareness, and preparing public authorities to comply with the law. Hence, the RTI Act formally came into effect on **13 October, 2005**.

Step 3: Clarifying the Options.

- **(A) 15 June, 2005:** This date represents when the RTI Act was passed, not when it came into force. The Act was passed by the Parliament but needed time to be fully implemented.
- **(C) 22 October, 2005:** This date is incorrect; the Act was enforced on 13 October, not 22 October.

- **(D) 17 June, 2005:** Again, this date is incorrect; it is not the date of enforcement of the Act.

Step 4: Conclusion (Paragraph).

The correct answer is **13 October 2005**, as it is the date when the provisions of the RTI Act were fully enforced and citizens could start exercising their right to access information from public authorities.

Final Answer: (B) 13 October, 2005

Quick Tip

The RTI Act was passed on 15 June 2005, but it came into force on 13 October 2005. This gap allowed time for public authorities to prepare and set up necessary systems for compliance.

Q42. Under RTI who is given accountability?

- (A) A Public Authority
- (B) Private Organisations
- (C) Citizen of India
- (D) Civil Society

Correct Answer: (A) A Public Authority

Solution:

Step 1: Key provision of the RTI Act.

The RTI Act assigns accountability to **public authorities**, which include any government bodies or organizations controlled or financed by the government. These authorities are obligated to provide information to the public upon request, thus ensuring transparency and accountability in the functioning of government bodies.

Step 2: Defining "Public Authority."

According to the RTI Act, a public authority refers to any authority or body that is established or constituted by the government or is a part of the government. This includes central and state government offices, local authorities, and organizations funded or controlled by the government. They are legally bound to disclose information related to their functioning and respond to RTI requests.

Step 3: Eliminate Distractors.

- **(B) Private Organizations:** The RTI Act does not apply to private organizations, unless they perform public functions or receive significant government funding. The Act is specifically concerned with public authorities.

- (C) **Citizen of India:** While citizens have the right to request information, the accountability under the RTI Act rests with the public authorities, not with the citizens.
- (D) **Civil Society:** Civil society groups and organizations advocate for transparency but are not subject to the same legal accountability under the RTI Act as public authorities.

Step 4: Conclusion (Paragraph).

Under the RTI Act, **public authorities** are held accountable for providing the information they hold. These authorities must proactively disclose certain categories of information and respond to RTI requests from citizens in a timely manner.

Final Answer: (A) A Public Authority

💡 Quick Tip

The RTI Act empowers citizens to request information, but the accountability for disclosure and compliance lies with the public authorities, not private organizations or civil society groups.

Q43. Which of the following acts is overridden by RTI Act?

- (A) Prevention of Atrocity Act
- (B) Official Secrets Act
- (C) Persons With Disability Act
- (D) Government of India Act

Correct Answer: (B) Official Secrets Act

Solution:

Step 1: The Conflict Between the Acts.

The RTI Act overrides the **Official Secrets Act, 1923**, which was previously used to restrict access to government documents on the grounds of national security. The RTI Act, in contrast, ensures that citizens have access to government-held information unless it pertains to sensitive matters of national security or public safety.

Step 2: The Role of the Official Secrets Act.

The Official Secrets Act (OSA), enacted during the British colonial era, was used to prevent disclosure of information that might harm national security. The RTI Act nullified many of the secrecy provisions of the OSA, allowing greater public access to information but still maintaining exemptions for matters concerning national security.

Step 3: Evaluating the Other Options.

- (A) **Prevention of Atrocity Act:** This law deals with the prevention of atrocities against scheduled castes and tribes and is not overridden by the RTI Act.
- (C) **Persons with Disability Act:** This law is related to the rights of persons with disabilities and is not affected by the RTI Act.
- (D) **Government of India Act:** This was a colonial-era law that was replaced by the Indian Constitution in 1950. The RTI Act does not specifically override this law.

Step 4: Conclusion (Paragraph).

The RTI Act specifically overrides the **Official Secrets Act**, transforming the landscape of transparency and information disclosure in India. National security exemptions, however, remain intact under the RTI Act.

Final Answer: (B) Official Secrets Act

💡 Quick Tip

The RTI Act replaces the secrecy-driven *Official Secrets Act*, ensuring citizens' right to information, except when national security concerns are involved.

Q44. Which of the following statements are correct about the purpose of RTI Act?

- (A) Gives citizens access to government records
- (B) Prohibit public authorities to provide data voluntarily to the public
- (C) RTI brings transparency in private organisations too
- (D) Put accountability on public for good governance

Correct Answer: (A) Gives citizens access to government records

Solution:

Step 1: Primary Purpose of the RTI Act.

The RTI Act's primary goal is to provide citizens with the right to access government records and information. This helps ensure that the government is transparent and accountable to its citizens.

Step 2: Analysis of Each Option.

- (A) **Gives citizens access to government records:** This is the core purpose of the RTI Act. It allows individuals to request any information held by public authorities.

- (B) **Prohibit public authorities to provide data voluntarily to the public:** This is incorrect. The RTI Act encourages public authorities to voluntarily disclose certain categories of information to reduce the need for requests.
- (C) **RTI brings transparency in private organizations too:** This is incorrect. The RTI Act only applies to public authorities and does not directly affect private organizations unless they receive government funding or perform public functions.
- (D) **Put accountability on public for good governance:** This is misleading. The RTI Act holds public authorities accountable for providing information, not the general public.

Step 3: Conclusion (Paragraph).

The RTI Act is designed to **provide citizens with access to government information**, making public authorities more transparent and accountable for their actions. Hence, option **(A)** is the correct answer.

Final Answer: (A) Gives citizens access to government records

💡 Quick Tip

The RTI Act's core goal is to provide transparency by giving citizens access to information held by public authorities.

Q45. Within how many days, a public authority is expected to reply under RTI?

- (A) 20 days
- (B) 10 days
- (C) 30 days
- (D) 41 days

Correct Answer: (C) 30 days

Solution:

Step 1: Legal Framework under RTI Act.

The RTI Act mandates that any public authority is required to respond to a request for information within **30 days** from the date of receiving the request. This is in line with the Act's core purpose of promoting transparency and accountability within the government.

Step 2: Explanation of Time Frame.

According to the RTI Act, the normal time frame for providing the requested information is **30 days**. However, if the information concerns the life and liberty of a person, the public authority must provide a response within **48 hours**.

Step 3: Elimination of Incorrect Options.

- (A) **20 days**: This is incorrect, as the RTI Act specifies 30 days as the standard period.
- (B) **10 days**: While there are exceptions like life and liberty cases requiring faster responses, this is not the general rule under the RTI Act.
- (D) **41 days**: This is incorrect and exceeds the stipulated time frame for response under the Act.

Step 4: Conclusion (Paragraph).

Thus, the standard time frame for a public authority to respond to a request under the RTI Act is **30 days**.

Final Answer: (C) 30 days

Quick Tip

Remember, the RTI Act generally mandates a **30-day** response time, except in urgent cases concerning life and liberty.

Read the passage carefully and answer the questions based on the passage:

There has been greater recognition that both men and women are constrained by dominant gender identities. For instance, men in patriarchal societies feel they must be strong and successful. It is not manly, to express oneself emotionally. A gender-just society would allow both men and women to be free. This, of course, rests on the idea that for true freedom to grow and develop, injustices of all kinds have to end. The idea of a gender-just society is based upon two important factors - educated women with multiple roles and improved sex ratio. The programme of the Government of India, Beti Bachao, Beti Padhao Yojana is an important effort in the actualization of a gender-just society.

Q46. Patriarchal society refers to:-

- (A) Dominant role of men
- (B) Dominant role of women
- (C) Rule of residence
- (D) Rule of lineage

Correct Answer: (A) Dominant role of men

Solution:

Step 1: Definition of Patriarchy.

In a **patriarchal society**, men hold primary power and authority in political, social, and economic spheres. This system often involves the subjugation of women, where men are typically the primary decision-makers.

Step 2: Key Characteristics.

A patriarchal society is characterized by the dominance of men, which influences laws, norms, and power structures. Men in patriarchal systems are often expected to embody strength, leadership, and control.

Step 3: Eliminate Other Options.

- (B) **Dominant role of women:** This is the opposite of a patriarchal system. A society where women hold primary power would be termed **matriarchal**, not patriarchal.
- (C) **Rule of residence:** This refers to the customs around where a married couple lives post-marriage, but it does not define patriarchy.
- (D) **Rule of lineage:** While lineage is often patrilineal in patriarchal systems (i.e., inherited through the male line), it is not the sole defining characteristic of patriarchy.

Step 4: Conclusion (Paragraph).

A patriarchal society is defined by the **dominant role of men**, where men hold the primary authority and women are often marginalized in various societal roles.

Final Answer: (A) Dominant role of men

💡 Quick Tip

Patriarchy means male-dominated power structures. A **matriarchy** would be the opposite, where women dominate.

Q47. What is the basis for a gender-just society?

- (A) Gender identities based on commonsense.
- (B) Multiple gender roles and conflicts.
- (C) Presence of dominant gendered identities as role models.
- (D) Presence of educated women with multiple roles and improved sex ratio.

Correct Answer: (D) Presence of educated women with multiple roles and improved sex ratio.

Solution:

Step 1: Key Components of a Gender-Just Society.

A gender-just society is one where both men and women have equal rights, opportunities, and freedoms. The basis for this society rests on the empowerment of women through education, the ability to take on multiple roles, and the improvement of the sex ratio (the number of women in relation to men).

Step 2: Educational and Societal Factors.

Education enables women to access opportunities and take on various roles, whether in the family, community, or workforce. An improved sex ratio signifies a balanced, equitable society where women are not underrepresented or marginalized.

Step 3: Evaluating Other Options.

- (A) **Gender identities based on commonsense:** This is a reductionist view, as it overlooks structural inequalities and empowerment through education and role diversity.
- (B) **Multiple gender roles and conflicts:** While roles are important, the primary basis of a gender-just society is not rooted in conflicts but in equality and empowerment.
- (C) **Presence of dominant gendered identities as role models:** This doesn't align with the concept of a gender-just society, which requires equality, not dominance of one gender over another.

Step 4: Conclusion (Paragraph).

A truly gender-just society is founded on the empowerment of women through education, the ability to take on diverse roles, and a balanced sex ratio, as described in option (D).

Final Answer: (D) Presence of educated women with multiple roles and improved sex ratio

💡 Quick Tip

A gender-just society is not only about legal equality, but also about empowerment through education, the right to choose roles, and a balanced sex ratio.

Q48. What do men in patriarchal society usually feel?

- (A) Strong and successful
- (B) Equal to women
- (C) Underprivileged
- (D) Assume secondary role

Correct Answer: (A) Strong and successful

Solution:

Step 1: The Role of Men in Patriarchy.

In patriarchal societies, men are typically expected to embody ideals of strength, success, and dominance. These gender roles place pressure on men to meet these expectations, which are socially constructed and often rigid.

Step 2: Expectations of Strength and Success.

Patriarchy emphasizes that men must be the providers, protectors, and decision-makers. Consequently, men often feel a sense of power and authority, even though this might come with its own challenges, such as emotional suppression or fear of failure.

Step 3: Eliminate Incorrect Options.

- (B) **Equal to women:** Patriarchy is defined by the unequal power dynamic between men and women. Men in such societies typically do not feel equal to women.
- (C) **Underprivileged:** In patriarchal systems, men typically hold power and are not considered underprivileged in relation to women.
- (D) **Assume secondary role:** Patriarchy places men in dominant roles, so they do not typically assume secondary positions in society.

Step 4: Conclusion (Paragraph).

Men in patriarchal societies generally feel they must be **strong and successful** in order to meet societal expectations of masculinity, making option (A) the correct answer.

Final Answer: (A) Strong and successful

💡 Quick Tip

Patriarchy places pressure on men to be dominant, successful, and strong, which can limit their emotional freedom and contribute to toxic masculinity.

Q49. The government scheme of Beti-Bachao, Beti-Padhao is an example of:-

- (A) Gender biasness towards girl child
- (B) Changes in patriarchal society
- (C) Improved social status of girl child
- (D) Actualisation of a gender-just society

Correct Answer: (D) Actualisation of a gender-just society

Solution:

Step 1: Introduction to Beti-Bachao, Beti-Padhao Scheme.

The Beti-Bachao, Beti-Padhao (BBBP) scheme, launched in 2015 by the Government of India, aims to address issues related to the declining sex ratio, the protection of the girl child, and the promotion of education for girls. This initiative is designed to challenge traditional norms and empower women, marking a significant step toward gender equality.

Step 2: The Core Objective of the Scheme.

The core objective of the scheme is to promote the welfare and rights of the girl child, raise awareness about the importance of girl education, and improve the sex ratio. The government is working towards the **actualisation of a gender-just society** by ensuring that girls are given equal opportunities, protection, and access to resources.

Step 3: Understanding the Answer Choices.

- (A) **Gender biasness towards girl child:** This is incorrect because the Beti-Bachao, Beti-Padhao scheme is aimed at **eliminating** gender bias and ensuring the well-being of the girl child.
- (B) **Changes in patriarchal society:** While the scheme addresses issues in a patriarchal society, it does not directly refer to broader societal changes. It is more focused on the actualization of gender equality through specific actions.
- (C) **Improved social status of girl child:** While the scheme works towards improving the social status of girls, its ultimate aim is not just improvement, but the full **realization of gender justice and equality**.
- (D) **Actualisation of a gender-just society:** This is the correct answer, as the BBBP scheme directly seeks to create a more equitable society by focusing on girl child protection and education, fostering gender equality.

Step 4: Conclusion (Paragraph).

The Beti-Bachao, Beti-Padhao scheme is an initiative that reflects the government's commitment to **creating a gender-just society**, aiming at the empowerment and upliftment of the girl child, in line with the values of gender equality.

Final Answer: (D) Actualisation of a gender-just society

💡 Quick Tip

The Beti-Bachao, Beti-Padhao scheme is a key step towards realizing a society where gender equality is prioritized, especially for girls, by addressing issues of safety, education, and social status.

Q50. What is the situation of women in patriarchal society?

- (A) Have dominant role in household
- (B) Can do all kinds of work
- (C) Have equal access to resources
- (D) Face discrimination in various spheres

Correct Answer: (D) Face discrimination in various spheres

Solution:

Step 1: Overview of Patriarchal Society.

A patriarchal society is one where men hold the primary power and authority in various social, political, and economic spheres. Women are often relegated to secondary roles, with their rights, choices, and opportunities being restricted by traditional gender norms.

Step 2: The Social Reality of Women in Patriarchy.

In a patriarchal society, women typically face **discrimination** in several aspects of life. This includes unequal access to education, employment, healthcare, and decision-making power. Women's roles are often confined to the private sphere (family and household), while men dominate the public sphere.

Step 3: Analyzing the Options.

- (A) **Have dominant role in household:** This is incorrect. In patriarchal societies, women are often expected to manage the household, but the dominant role usually lies with men in both the household and the larger society.
- (B) **Can do all kinds of work:** This is incorrect in a patriarchal context, where women's roles are often restricted to certain domestic or subordinate tasks, limiting their freedom to engage in various occupations or activities.
- (C) **Have equal access to resources:** This is false in patriarchal societies, where women often face unequal access to resources such as land, education, and healthcare.
- (D) **Face discrimination in various spheres:** This is the correct answer. In patriarchal societies, women face systemic discrimination across various spheres including education, employment, political participation, and social rights.

Step 4: Conclusion (Paragraph).

In patriarchal societies, women are systematically oppressed and discriminated against in various domains of life, which includes economic, social, and political spheres. This leads to inequality and marginalization of women's voices and contributions.

Final Answer: (D) Face discrimination in various spheres

 Quick Tip

In a patriarchal society, women's rights and access to resources are often limited by gender norms and societal expectations that prioritize male dominance and control.
