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Q : Fill in the blank with the CORRECT option.

The term _____ was coined by Francis Galton in 1883. It promotes positive selection of people with particular genes who are thought to be intelligent and negative selection of people considered to be inferior or defective.

- (A) Evolution
- (B) Survival
- (C) Selective
- (D) Eugenics

Francis Galton coined the term **eugenics** in 1883 (derived from Greek roots meaning "good birth"). It refers to the applied science and social philosophy of improving the genetic quality of a human population through selective breeding—promoting the reproduction of individuals with desired traits ("positive eugenics") and discouraging or preventing the reproduction of those deemed inferior or defective ("negative eugenics").

Q : In the book *Suicide: A Study in Sociology*, Durkheim states, "Those experiencing either downswing or uplift in their material circumstances are placed in a situation in which their habitual expectations come under strain." This could lead to _____

- (A) Fatalistic suicide
- (B) Anomic suicide
- (C) Egoistic suicide
- (D) Altruistic suicide

Emile Durkheim defined **anomic suicide** as occurring when there is a breakdown of social regulation and moral guidance (anomie), often caused by sudden, dramatic disruptions in economic and material circumstances—whether sudden poverty (downswing) or sudden wealth (uplift). In both scenarios, individuals experience a rupture in their "habitual expectations," leaving their desires unregulated and resulting in normlessness and psychological distress.

A) Fatalistic suicide: Occurs under conditions of extreme regulation, oppression, and over-control (e.g., slaves or prisoners), where individuals feel their futures are completely blocked and hopeless.

(C) Egoistic suicide: Occurs when an individual is insufficiently integrated into social groups and society, experiencing excessive individualism, isolation, and a lack of social ties or communal support.

(D) Altruistic suicide: Occurs when an individual is *over-integrated* into a social group to the extent that they sacrifice their own life for collective norms, honor, or duty (e.g., military self-sacrifice or historical practices like *sati*).

Q : Match Talcott Parsons' functional pre-requisites in Column I with the associated social institutions in Column II

Functional Pre-requisites	Institution
M : Adaptation	1 Religion
N : Goal attainment	2 Law
O : Integration	3 Government
P : Latency	4 Economy

(A) M-3; N-1; O-4; P-2

(B) M-4; N-3; O-2; P-1

(C) M-1; N-2; O-3; P-4
(D) M-2; N-3; O-4; P-1

This question is based on Talcott Parsons's **AGIL schema**, which outlines the four functional prerequisites necessary for any social system to survive and operate:

- **A – Adaptation (M):** Handled by the **Economy (4)**, which secures and distributes resources from the environment.
- **G – Goal Attainment (N):** Handled by the **Government / Polity (3)**, which sets societal goals and mobilizes resources to achieve them.
- **I – Integration (O):** Handled by **Law (2)**, which maintains internal order, resolves disputes, and regulates relationships between members.
- **L – Latency / Pattern Maintenance (P):** Handled by **Religion, Education, and Kinship (1)**, which maintains cultural values, shared norms, and motivation across generations.

Q : This founder of the Lucknow Department of Economics and Sociology called upon the discipline of Sociology “to combat the tyranny of Economics”. He argued, ‘No choice in the economic field can be appropriate or “rational” which is inconsistent with human norms and values in political, familial and other fields of man’s institutional life.’ Identify this sociologist from the following options:

- (A) T. N. Madan
(B) D. P. Mukerji
(C) Irawati Karve
(D) Radhakamal Mukerjee

Radhakamal Mukerjee (one of the pioneers of Indian sociology and the founder of the Department of Economics and Sociology at the University of Lucknow) strongly advocated for an interdisciplinary, humanistic approach. He argued that economic behavior cannot be understood in isolation from wider cultural, moral, and institutional values, famously urging sociology to “**combat the tyranny of economics**” by embedding economic choices within the broader framework of human values and social life.

(B) D. P. Mukerji (Dhurjati Prasad Mukerji): A prominent Marxist-leaning Indian sociologist who taught at the University of Lucknow. He emphasized the study of tradition, history, and culture (*vivek*), famously arguing that for Indian sociologists, understanding tradition and personality formation is more crucial than blindly importing Western theoretical models.

(A) T. N. Madan: A renowned Indian sociologist known for his extensive work on the sociology of religion, kinship, and secularism in India (particularly his studies on Kashmiri Pandits and his critiques of Indian secularism).

(C) Irawati Karve: A pioneering Indian anthropologist and sociologist based in Pune, widely celebrated for her seminal work on kinship systems in India (*Kinship Organization in India*) and her structural-historical analyses of caste and epic literature.

Q : Who developed the concept of ‘seed and earth’ as a way to understand the gendered division of labour and cultural construction of gender?

- (A) Robin Fox
(B) Claude Levi-Strauss
(C) Leela Dube
(D) A. M. Shah

Leela Dube developed the powerful conceptual metaphor of the “**seed and earth**” (*bij aur zamin*) in her seminal writings on gender and anthropology in South Asia (particularly in her work *Anthropological Explorations in Gender*).

Using cultural idioms prevalent across various Indian traditions, the metaphor views the male element as the active **"seed" (creator/source of lineage and identity)** and the female element as the passive **"earth" or field (which merely nourishes and bears what is planted)**. Dube used this framework to brilliantly analyze how cultural myths, religious texts, and kinship structures legitimize the unequal gendered division of labor, control over female sexuality, and patriarchal property rights.

Q : Fill in the blank with the CORRECT option. The _____ opposed deforestation in the northern Indian tracts. This movement started in the early 1970s to prevent destruction of the forest by timber contractors and was carried forward by women, who were traditionally responsible for fuel, food and water in the family.

- (A) Jungle Bachao Andolan
- (B) Indigo movement
- (C) Chipko movement
- (D) Save Silent Valley movement

The **Chipko movement** was a pioneering forest conservation movement that began in the early 1970s in the Chamoli district of Uttarakhand (then part of Uttar Pradesh) in the northern Indian Himalayas. Villagers—notably women who relied heavily on the forests for fuel, fodder, and water—collectively hugged trees (*chipko* means **"to cling"** or **"to hug"**) to prevent commercial timber contractors from felling them.

Q : Match the scholars in Column I with their approaches in Column II:

Scholar	Approach
M : George Herbert Mead	1 Symbolic Interactionism
N : Harold Garfinkel	2 Ethnography
O : Robert Chambers	3 Ethnomethodology
P : Clifford Geertz	4 Participatory Research

- (A) M-1; N-3; O-4; P-2
- (B) M-2; N-1; O-4; P-3
- (C) M-1; N-3; O-2; P-4
- (D) M-3; N-1; O-2; P-4

M. George Herbert Mead (1 - Symbolic Interactionism): Mead is widely recognized as one of the founders of symbolic interactionism, focusing on how the self develops through social interaction, symbols, and role-taking.

N. Harold Garfinkel (3 - Ethnomethodology): Garfinkel founded ethnomethodology, a sociological approach studying the everyday methods and common-sense reasoning people use to make sense of their social world.

O. Robert Chambers (4 - Participatory Research): Chambers is a major pioneer in rural development studies, championing participatory rural appraisal (PRA) and participatory research methods that empower local communities.

P. Clifford Geertz (2 - Ethnography): Geertz was a renowned cultural anthropologist famous for his "thick description" approach to interpretive anthropology and deep ethnographic fieldwork (such as his famous study of the Balinese cockfight).

Q: Q : Match the scholars in Column I with their books in Column II:

Column I — Author	Column II — Book
M. Mukul Sharma	1. Caste Pride
N. Joel Lee	2. Deceptive Majority
O. Manoj Mitta	3. The Oxford Handbook of Caste
P. Surinder Jodhka	4. Caste and Nature

(A) M-4; N-1; O-2; P-3

(B) M-2; N-1; O-3; P-4

(C) M-3; N-2; O-4; P-1

(D) M-4; N-2; O-1; P-3

M. Mukul Sharma — 4. Caste and Nature: Mukul Sharma has written extensively on the intersection of environmental issues, caste, and ecological practices (such as exploring how natural resources and environmental discourses are shaped by caste dynamics).

N. Joel Lee — 2. Deceptive Majority: Joel Lee authored *Deceptive Majority: Dalits, Hinduism, and Underground Religion*, which examines the religious histories, identity formation, and autonomy of sanitation labor castes in North India.

O. Manoj Mitta — 1. Caste Pride: Manoj Mitta authored *Caste Pride: Battles for Equality in Hindu India*, an extensive legal and historical examination of caste violence, discrimination, and historical battles for equality through legislative and judicial records.

P. Surinder Jodhka — 3. The Oxford Handbook of Caste: Surinder Jodhka is a prominent sociologist who edited and contributed significantly to scholarly works on stratification and caste in contemporary India, including major editorial roles such as *The Oxford Handbook of Caste*.

Which one of the following is defined by M. N. Srinivas as “the changes brought about in Indian society and culture as a result of over 150 years of British rule”?

(A) Colonisation

(B) Sanskritisation

(C) Brahminisation

(D) Westernisation

M. N. Srinivas famously defined **Westernisation** as “changes brought about in Indian society and culture as a result of over 150 years of British rule, and the term subsumes changes occurring at different levels. technology, institutions, ideology, values.” He used the concept to describe the deep structural and cultural shifts—such as the growth of humanitarianism, rationalism, scientific outlook, and institutional changes—introduced during the colonial era.

Q : Match the authors in Column I with their books in Column II.

Column I — Author	Column II — Book
L. Pierre Bourdieu	1. The Presentation of Self in Everyday Life
M. Erving Goffman	2. The Theory of the Leisure Class
N. Thorstein Veblen	3. Agricultural Involution
O. Clifford Geertz	4. A Social Critique of the Judgement of Taste

5. Encountering Development

- (A) L-2; M-1; N-4; O-3
 (B) L-2; M-5; N-3; O-4
 (C) L-2; M-3; N-4; O-5
(D) L-4; M-1; N-2; O-3

L. Pierre Bourdieu — 4. A Social Critique of the Judgement of Taste (commonly known simply as *Distinction: A Social Critique of the Judgement of Taste*)

M. Erving Goffman — 1. The Presentation of Self in Everyday Life

N. Thorstein Veblen — 2. The Theory of the Leisure Class

O. Clifford Geertz — 3. Agricultural Involution

Arturo Escobar's **"Encountering Development: The Making and Unmaking of the Third World"** is a foundational text in post-development theory and the anthropology of development, making it an excellent distractor for lists of classical sociological and anthropological texts.

Q : Match the following national leaders in Column I with their views on village in Column II.

Column I — National Leader	Column II — Views on Village
L. Jawaharlal Nehru	1. Villages are little republics, independent and yet interdependent.
M. B. R. Ambedkar	2. Village structure is not democratic, and marked by untouchability and exclusion.
N. M. Gandhi	3. In traditional village, the functions of each group or caste were related to functions of other castes [...] then society as a whole worked harmoniously. The ultimate weakness and failing of the caste system and the Indian social structure were that they degraded mass of human beings and gave them no opportunities [...]

- (A) L-2; M-3; N-1
(B) L-3; M-2; N-1
 (C) L-1; M-2; N-3
 (D) L-1; M-3; N-2

L. Jawaharlal Nehru (3): Nehru viewed the traditional Indian village and caste structure with a mix of recognition of its historic interdependence (where each group's functions were related to others) and a stark critique of its ultimate weakness—specifically how it degraded the masses and denied them opportunities for growth.

M. B. R. Ambedkar (2): Ambedkar famously and fiercely critiqued the Indian village, describing it as a "sink of localism, a den of ignorance, narrow-mindedness, and communalism," noting that village structures are profoundly undemocratic, caste-ridden, and marked by untouchability and exclusion.

N. M. K. Gandhi (1): Gandhi romanticized the Indian village as the bedrock of the nation, famously describing villages as self-contained "little republics" that are ideally independent yet mutually interdependent

Q : Match the following sociologists in Column I with sociological theory/concept in Column II.

Column I — Sociologist	Column II — Theory
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L. M. N. Srinivas	1. Alliance Theory
M. Pierre Bourdieu	2. Emotional Labour
N. Arlie Hochschild	3. Field
O. Claude Levi-Strauss	4. Field View
	5. Collective Memory

(A) L-3; M-5; N-1; O-4

(B) L-3; M-4; N-2; O-1

(C) L-4; M-3; N-2; O-1

(D) L-1; M-3; N-5; O-4

L. M. N. Srinivas — 4. Field View: Srinivas famously contrasted the "book view" of Indian society (derived from classical texts and Brahmanical literature) with the "field view" (gained through empirical, micro-level ethnographic fieldwork in villages).

M. Pierre Bourdieu — 3. Field: Bourdieu developed the relational concepts of *field*, *habitus*, and forms of *capital* to explain how social agents operate within structured social spaces.

N. Arlie Hochschild — 2. Emotional Labour: Hochschild introduced the concept of "emotional labour" in her seminal work *The Managed Heart*, describing how workers are expected to manage and regulate their emotions as part of their commercial employment.

O. Claude Levi-Strauss — 1. Alliance Theory: Levi-Strauss formulated structural anthropology's "alliance theory" (or the elementary structures of kinship), emphasizing that kinship systems and marriage rules are systems of communication and exchange between groups.

COLLECTIVE MEMORY: Maurice Halbwachs introduced the concept of **collective memory** (*la mémoire collective*) in his foundational 1925 work *Les cadres sociaux de la mémoire* (The Social Frameworks of Memory).

He argued that human memory is not merely an individual, psychological faculty, but rather a socially constructed and sustained phenomenon. According to Halbwachs, individuals remember the past by drawing upon the shared frameworks, groups, institutions, and communities to which they belong—such as family, religion, social classes, and nations—meaning our recollections are shaped, validated, and kept alive collectively.

Q : Which one of the following refers to an approach that was originally devised to understand or interpret theological texts?

(A) Hermeneutics

(B) Epistemology

(C) Ontology

(D) Phenomenology

Hermeneutics originally referred to the methodology and theory of interpretation, specifically developed in the ancient and medieval periods for deciphering, explaining, and understanding sacred scriptures and theological texts. Over time, it expanded into a broader philosophical and sociological approach focused on interpreting human action, culture, and social life as meaningful texts.

Epistemology (B) is the branch of philosophy concerned with the nature, origin, and scope of knowledge.

Ontology (C) is the philosophical study of being, existence, and reality.

Phenomenology (D) is an approach focused on the study of conscious experience and lived subjective perspectives.

Q : Which of the following option(s) is/are CORRECT?

- (A) Polyandry refers to a marriage system in which one woman has two or more husbands
- (B) Polyandry refers to a marriage system in which one man has two or more wives
- (C) Polygyny refers to a marriage system in which one man has two or more wives
- (D) Polygyny refers to a marriage system in which one woman has two or more husbands

Polyandry (A) is a form of polygamy where a single woman is married to two or more men simultaneously.

Option (D) is incorrect because that describes polyandry, not polygyny.

Polygyny (C) is a form of polygamy where a single man is married to two or more women simultaneously.

Option (B) is incorrect because that misattributes the definition to polyandry.

Q : Which of the following statement(s) is/are CORRECT?

- (A) Andre Gunder Frank is criticizing the modernisation theories while analysing the dual economy model professed for Latin America
- (B) Classical Marxism analyses colonial capitalism using the conceptual category of mode of production, while dependency theory analyses it through the category of unequal exchange and exploitation
- (C) Although classical Marxism is critical of colonial capitalism's exploitative role, it is also positive about its regenerative role in colonised societies
- (D) The concept of dependence means the coloniser's economy cannot survive without being linked to the economy of the colonised

A) is correct: Andre Gunder Frank's dependency theory (and his critique of the "development of underdevelopment") explicitly critiqued orthodox modernization theories and the "dual economy" model, which assumed that traditional sectors in Latin America were simply isolated or lagging behind rather than actively integrated and underdeveloped by global capitalism.

(B) is correct: Classical Marxist analyses (such as Marx's writings on India and Ireland) typically apply the analytical framework of modes of production and the transition of socio-economic structures, whereas dependency theorists focus centrally on mechanisms of unequal exchange, surplus extraction, and core-periphery exploitation.

(C) is correct: Karl Marx famously viewed capitalism's expansion into non-capitalist societies as having a contradictory dual character: while brutally exploitative and destructive of traditional structures, it also played a revolutionary and "regenerative" role by laying the industrial and infrastructural groundwork for modern economic development.

(D) is incorrect: Dependency theory posits the exact opposite—that the *periphery's* (colonised) economy is structurally dependent on and conditioned by the development of the *core* (coloniser), not that the coloniser's economy cannot survive without the colonised.

Q : Which of the following is/are characteristic feature(s) of ethnography?

- (A) Immersion in a social setting for an extended period of time
- (B) Experimental and controlled group
- (C) Make regular observations in the field
- (D) Develop understanding of people and groups within their cultural context

Ethnography is a qualitative research method where the researcher becomes deeply immersed in a community or social setting over an extended period, actively observing daily behaviors, conducting interviews, and engaging with participants to understand their cultural meanings and perspectives from an insider's point of view (**A, C, and D**).

(B) Experimental and controlled group is a feature of quantitative experimental research designs (such as laboratory or field experiments), not ethnographic fieldwork.

Q : In post-development theories, M. K. Gandhi's *Hind Swaraj* is understood as a text that represents:

- (A) Critique of modernisation
- (B) Critique of industrialisation
- (C) Critique of Varna system
- (D) Critique of honour killings

Mahatma Gandhi's 1909 text *Hind Swaraj* (Indian Home Rule) is widely regarded as a foundational text within post-development and alternative-development theory.

- **Critique of modernisation and industrialisation (A and B):** Gandhi vehemently critiqued modern Western civilization, machine-driven industrial capitalism, materialism, and the obsessive pursuit of endless economic growth, viewing them as destructive to human well-being, morality, and true freedom.
- **(C) and (D):** While Gandhi reformed various social ideas throughout his life, *Hind Swaraj* itself is not primarily framed as a critique of the Varna system or honor killings; its core polemic is directed against modern Western civilization, modern technology, and the state apparatus of modern industrialism.

Q : Which of the following is/are qualitative data analysis software?

- (A) NVivo
- (B) MAXQDA
- (C) ATLAS.ti
- (D) SPSS

NVivo, MAXQDA, and ATLAS.ti (A, B, and C) are three of the most widely used computer-assisted qualitative data analysis software (CAQDAS) packages designed to help researchers organize, code, analyze, and visualize unstructured qualitative data such as interviews, transcripts, text documents, audio, and video.

SPSS (Statistical Package for the Social Sciences) (D), on the other hand, is a powerful software package designed primarily for **quantitative** statistical analysis and data management, not qualitative analysis.

Q : Flavia Agnes (2013) writes, "Despite all the positive impact of the campaign revolving it, the Delhi gang rape incident does not foreground the different types of violations that take place in our society. Rather, it reinforces the popular perception that rape takes place in lonely places, late at night, by strangers and that rapists are brutes or psychopaths who deserve to be hanged. But most rapes take place in the privacy of our homes, in our schools. Rapes by family members are seldom reported."

From the above excerpt, which of the following statement(s) is/are CORRECT?

- i. Progressive mobilisations protesting violence against women can themselves reproduce patriarchy
 - ii. Contrary to popular perception, sexual violence against women happens only in the privacy of our homes
 - iii. According to popular perception, rapists are brutes or psychopaths
- (A) Only ii
 - (B) ii and iii
 - (C) i and ii
 - (D) i and iii

Statement i is CORRECT: The excerpt highlights how the intense public focus of the campaign around the Delhi gang rape incident, while having positive impacts, inadvertently reinforced a narrow, sensationalized trope. Flavia Agnes and feminist legal scholars argue that such campaigns can sometimes reproduce patriarchal stereotypes by obscuring the systemic, everyday nature of gender-based violence and institutional complicity.

Statement ii is INCORRECT: The text states that "most rapes take place in the privacy of our homes" and by family members, *not* that sexual violence happens **only** in private homes.

Statement iii is CORRECT: The excerpt explicitly notes that the incident reinforces the popular perception that "rapists are brutes or psychopaths who deserve to be hanged."

Q : Fill in the blank with the CORRECT option.

_____ is a non-probabilistic form of sampling that samples cases/participants relevant to research questions. This sampling does not allow the researcher to generalize to a population.

- (A) Stratified sampling
- (B) Random sampling
- (C) Cluster sampling
- (D) Purposive sampling

Purposive (judgmental) sampling is a non-probability sampling technique where researchers intentionally select cases or participants because they possess specific characteristics or expertise directly relevant to the research questions. Because the sample is not randomly chosen, it does not allow for statistical generalization to the broader population.

Stratified, random, and cluster sampling (A, B, and C) are all forms of **probability sampling**, where samples are drawn randomly to allow for statistical generalization.

Q : In *Das Kapital*, Volume 1, Marx states that exchange value of three different commodities such as corn, iron and linen _____

- (A) cannot be calculated as different kinds of human labour are necessary to produce them
- (B) cannot be calculated as their use value and exchange value are different
- (C) can be calculated using abstract labour time which provides their respective exchange value
- (D) can be calculated using abstract labour time which provides their respective use value

In the opening chapters of *Das Kapital*, Volume 1, Karl Marx addresses the problem of how qualitatively different commodities (such as corn, iron, and linen) can be compared and exchanged in specific quantitative ratios.

- **Abstract Labour and Exchange Value (C):** Marx argues that despite their physical differences and distinct use values, different commodities can be equated in exchange because they all share a common social substance: **abstract human labour** (expenditure of human brain, muscle, and nerve, measured in units of socially necessary labour time). This abstract labour time forms the basis of their **exchange value**.
- **(A) and (B) are incorrect** because Marx explicitly demonstrates that different commodities *can* indeed be exchanged and measured precisely because they can be reduced to this common denominator of abstract human labour, stripping away their diverse concrete use values.
- **(D) is incorrect** because abstract labour time determines *exchange value*, not use value (use value is a qualitative property determined by the physical utility of the commodity).

Q : In the *Economic and Political Manuscripts of 1844*, Marx states that alienation occurs _____

- (A) due to the devaluation of the human world in direct proportion to the increase in the value of the world of things

- (B) due to the decrease in value of both the human world and the world of things
 (C) due to the increased valuation of the human world with increase in the value of the world of things
 (D) due to the lack of any correlation between the world of things and the human world

In the *Economic and Philosophic Manuscripts of 1844*, Karl Marx discusses the first dimension of alienated labor—the worker's alienation from the product of their labor. He famously writes:

"The devaluation of the human world grows in direct proportion to the increase in value of the world of things."

Marx argues that as workers pour their living labor, energy, and creativity into producing commodities (the "world of things"), those commodities gain immense independent power, wealth, and value. In stark contrast, the worker who produces them is diminished, impoverished, and devalued, treated merely as an instrument of production.

Q : Match the authors from Column I with their approaches in Column II

Column I	Column II
Author	Approach
M. M. N. Srinivas	1. Indian sociology must be located at the intersection of Indology and sociology
N. Louis Dumont	2. Indian society is produced by the spread of Brahminical Hinduism and it has been held together by its unique cultural traditions and social institutions
O. A. R. Desai	3. Indian sociology must emphasise the field view and not the book view
P. G. S. Ghurye	4. A critical sociology of India has to undertake the study of the capitalist system as its main focus, which in turn cannot be understood without using the historical method

(A) M-2; N-3; O-1; P-4

(B) M-3; N-1; O-4; P-2

(C) M-1; N-2; O-4; P-3

(D) M-3; N-1; O-2; P-4

M. N. Srinivas (M-3): Famous for introducing empirical fieldwork to Indian sociology, Srinivas strongly advocated moving away from purely textual, scriptural "book views" toward immersive "field views" of actual social reality (e.g., in his study of the village Rampura).

Louis Dumont (N-2): In works like *Homo Hierarchicus*, Dumont analyzed Indian society through the lens of structural-ideological values, arguing that the caste system is fundamentally shaped by religious ideology, Brahminical hierarchical principles, and notions of purity and pollution.

A. R. Desai (O-4): As a prominent Marxist sociologist in India, Desai applied historical materialism and political economy to analyze Indian nationalism and state structures, focusing heavily on how capitalism and class dynamics shape Indian society.

G. S. Ghurye (P-1): Widely regarded as the father of professional academic sociology in India, Ghurye championed an interdisciplinary approach that closely combined Indology (the study of texts, history, and Sanskrit literature) with empirical sociological and anthropological methods.

The concept of '**footloose' labour**' is associated with _____

(A) A. R. Desai

(B) Jan Breman

(C) Barbara Harris-White

(D) Karl Marx

The concept of '**footloose**' labour is closely associated with the Dutch social anthropologist **Jan Breman** and his extensive empirical studies on the informal sector, agrarian transformation, and migration in India (particularly in Gujarat).

Breman uses the term to describe migrant workers who are uprooted from their traditional rural subsistence bases (such as land or artisanal work) and forced into highly precarious, unorganized, and mobile wage labor. These workers drift from one low-paying, informal job to another without job security, legal protection, or permanent attachment to any single employer or industry.

Q : Match the following scholars in Column I and their contributions in Column II.

Column I	Column II
Scholar	Contribution
M. Prem Chowdhry	1. Dalit feminist standpoint position
N. Sharmila Rege	2. Yuganta
O. Irawati Karve	3. Gender and land rights in South Asia
P. Beena Agarwal	4. Caste and gender formation in Haryana

(A) M-1; N-2; O-4; P-3

(B) M-4; N-1; O-2; P-3

(C) M-1; N-2; O-3; P-4

(D) M-4; N-3; O-1; P-2

Prem Chowdhry (M - 4): Renowned feminist historian and sociologist who has extensively researched **caste and gender formation in Haryana**, examining honour killings, marriage alliances, and the regulation of women's sexuality.

Sharmila Rege (N - 1): Pioneer of **Dalit feminist standpoint** theory in India, known for articulating how caste and gender intersect (e.g., in her work *Writing Caste, Writing Gender*).

Irawati Karve (O - 2): Celebrated anthropologist and sociologist who wrote *Yuganta: The End of an Epoch*, a groundbreaking socio-historical analysis of characters from the Mahabharata, alongside foundational kinship studies in India.

Bina Agarwal (P - 3): Prominent development economist and scholar celebrated for her seminal work on **gender and land rights in South Asia** (particularly *A Field of One's Own*).

Q : Patriliney is a kinship term that refers to _____

(A) the practices of marriage patterns wherein the father or the next male head exercises authority in the family and there is an unequal power relation between men and women

(B) the system of tracing of kinship descent and inheritance through male line

(C) the practices of marriage system and residence pattern wherein married couples reside with or near the husband's family

(D) the system of tracing of kinship descent and inheritance through mother's brother

Patriliney (B) specifically refers to a unilineal descent system in which family membership, lineage, inheritance, and property are passed down exclusively through the male line (from father to son).

Option A incorrectly conflates patriliney with general patriarchal authority and unequal gender power relations.

Option C describes **patrilocality** (or virilocality), which is the residential pattern where a newly married couple lives with or near the husband's family.

Option D describes avunculate or matrilineal/avunculocal practices involving a mother's brother, rather than patriliney.

Q : Which of the following statement(s) about **Arturo Escobar's** work *Encountering Development* is/are CORRECT?

(A) He was highly inspired by the 1949 inaugural address by U.S President Harry Truman, which proposed that U.S.A should play an active role in solving global poverty

(B) He stated that development was a top-down, ethnocentric and techno-centric approach, which treated people and cultures as abstract concepts, statistical figures to be moved up and down in the chart of progress

(C) He stated that opponents of the development discourse were also forced to articulate their critiques within the 'development' framework

(D) He did not see much hope in autonomous peasant development strategies as they would be very limited in their scope

(A) He was highly inspired by the 1949 inaugural address by U.S President Harry Truman...

- **Status: Incorrect / Misleading formulation.** While Escobar heavily analyzes President Harry Truman's 1949 inaugural address as the historical benchmark that officially inaugurated the "era of development" and mass-produced the "Third World", he was critically *analyzing and deconstructing* it as an instrument of Western hegemony and discursive control rather than being "inspired" by it. (Note: In some exams, this option is attributed as a critique or observation rather than personal inspiration, but textually Escobar views it as the root of the problematic development apparatus).

(B) He stated that development was a top-down, ethnocentric and techno-centric approach, which treated people and cultures as abstract concepts, statistical figures to be moved up and down in the chart of progress

- **Status: CORRECT.** This accurately captures Escobar's core thesis. He critiques mainstream development as an institutionalized, top-down, ethnocentric discourse driven by Western experts who turned local populations and living cultures into passive statistical objects of intervention.

(C) He stated that opponents of the development discourse were also forced to articulate their critiques within the 'development' framework

- **Status: CORRECT.** Escobar argues that the institutional power of the development apparatus was so pervasive that even its critics and alternative movements were often trapped into framing their demands and resistance using the very vocabulary and categories dictated by the "development" paradigm.

(D) He did not see much hope in autonomous peasant development strategies as they would be very limited in their scope

- **Status: Incorrect.** On the contrary, Escobar looks toward grassroots social movements, local grassroots agency, and autonomous cultural/resistance strategies (including RAGs, indigenous movements, and local peasant alternatives) as vital counter-hegemonic forces capable of "unmaking" dominant development paradigms.

Q : Which of the following statement(s) about tribes is/are CORRECT?

(A) G. S. Ghurye suggests that tribes are backward Hindus

(B) M. N. Srinivas suggests that hill tribes of the northeast India who belong to TibetoBurman family identify themselves as Adivasis

(C) Verrier Elwin propounded an approach of non-interference administration of the tribes

(D) Verrier Elwin was the architect of the Philosophy of NEFA (North East Frontier Agency)

(A) G. S. Ghurye suggests that tribes are backward Hindus: CORRECT. In his seminal work *The Aborigines—"So-Called" and Their Future* (1943), G.S. Ghurye argued that Indian tribes were essentially "backward Hindus" or "imperfectly integrated Hindus" who had failed to be fully absorbed into the Hindu caste mainstream, rather than a completely distinct racial or cultural group.

(B) M. N. Srinivas suggests that hill tribes of the northeast India who belong to Tibeto-Burman family identify themselves as Adivasis: INCORRECT. Northeast hill tribes generally do *not* refer to themselves as "Adivasis" (a term more commonly used for indigenous tribal populations in central and peninsular India). Furthermore, this specific generalized assertion is sociologically inaccurate regarding Srinivas's categorization.

(C) Verrier Elwin propounded an approach of non-interference administration of the tribes: CORRECT. Verrier Elwin advocated for a protective, cautious approach that minimized aggressive external interference, over-administration, and rapid forced assimilation, allowing tribes space and autonomy.

(D) Verrier Elwin was the architect of the Philosophy of NEFA (North East Frontier Agency): CORRECT. Verrier Elwin served as the anthropological adviser to the Government of India and wrote the landmark 1957 book *A Philosophy for NEFA*, which heavily influenced Prime Minister Jawaharlal Nehru's tribal *Panchsheel* policy.

Q : Which of the following statement(s) about the concept of intersectionality as developed by Kimberle Crenshaw is/are CORRECT?

(A) It challenged the notion that 'gender' was the only primary factor determining a woman's fate

(B) Structural intersectionality deals with how non-white women experience domestic violence in a qualitatively different manner from white women

(C) Political intersectionality examines how laws and policies intended to increase equality have paradoxically decreased the visibility of violence against non-white women

(D) Representational intersectionality deals with how pop culture's portrayals of nonwhite women can obscure their own inauthentic lived experience

In her foundational 1991 paper (*"Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women"*), Kimberlé Crenshaw expanded her legal critique into three distinct dimensions of intersectionality to explain how race and gender combine to shape the experiences of women of color, particularly regarding domestic violence and marginalization:

- **(A) Challenging single-axis frameworks:** Crenshaw originally coined and formulated intersectionality precisely to challenge the prevailing "single-axis" view (such as mainstream feminist theory assuming "woman" equals white women, or antiracist politics assuming "Black" equals Black men) which treated gender as the sole or isolated factor determining a woman's fate.
- **(B) Structural Intersectionality:** This dimension examines how the actual locations of women of color at the intersection of race, class, and gender make their experiences with structural issues

like domestic violence and rape qualitatively different from (and often more burdened than) those of white women (e.g., due to immigration status, language barriers, or economic destitution).

- **(C) Political Intersectionality:** This highlights how political and activist movements (like mainstream feminism or anti-racism) frequently require women of color to choose between competing loyalties. Because political agendas often utilize single-axis approaches, they can inadvertently marginalize or render invisible the specific violence and issues faced by non-white women.
- **(D) Representational Intersectionality: INCORRECT** This deals with how cultural narratives, pop culture tropes, and media representations construct and distort the images of women of color, often locking them into stereotypes that obscure their actual, lived complexities.

Q :Which of the following option(s) is/are CORRECT about Max Weber's argument(s) about bureaucracy?

- (A) The spread of bureaucratic specialisation is mainly promoted by its technical superiority over other types of organization
- (B) The conduct of rational capitalism entails unavoidable consequences in the sphere of social organisation and inevitably forces the spread of bureaucracy
- (C) The more the bureaucracy is humanised, society is characterised by mechanised petrification
- (D) The charismatic rebirth of new gods could counter mechanised petrification

(A) The spread of bureaucratic specialisation is mainly promoted by its technical superiority over other types of organization: CORRECT. Weber famously argued that strictly technical administrative superiority (such as precision, continuity, speed, unity, strict subordination, and reduction of friction) makes bureaucratization standard for modern organizational tasks.

(B) The conduct of rational capitalism entails unavoidable consequences in the sphere of social organisation and inevitably forces the spread of bureaucracy: CORRECT. Modern rational capitalism requires a reliable, calculable, and legally predictable administrative framework, making the expansion of bureaucracy an inescapable structural necessity alongside capitalist development.

(C) The more the bureaucracy is humanised, society is characterised by mechanised petrification: CORRECT. Weber warned that as the iron cage of rationalization and bureaucratization tightens, individual freedom is squeezed out, leading to what he described as "mechanised petrification"—a rigid social order populated by "specialists without spirit, sensualists without heart".

(D) The charismatic rebirth of new gods could counter mechanised petrification: CORRECT. In the concluding sections of *The Protestant Ethic and the Spirit of Capitalism*, Weber speculates on the future of this iron cage, noting that humanity might witness either a great rebirth of old ideals/prophets or a charismatic resurgence ("the charismatic rebirth of old ideas and ideals" or "new prophets/gods") to break through mechanized petrification, even if he remained deeply pessimistic about its lasting structural success.

Q : In *The Protestant Ethic and the Spirit of Capitalism*, Max Weber's finding(s) is/are:

- (A) There is no direct causal relation between Calvin's preaching and the emergence of the Protestant Ethic
- (B) The belief in predestination is unique to Calvinism and is not present in other religions
- (C) The phenomenal isolation experienced by believers and the anxieties it created led to certain interpretations by the pastors which created this ethic
- (D) More Catholics were business leaders than Protestants

(A) There is no direct causal relation between Calvin's preaching and the emergence of the Protestant Ethic — CORRECT: Weber did not argue that John Calvin intended to create capitalism or that his specific sermons directly caused the capitalist spirit. Instead, the "spirit" of capitalism emerged as an *unintended consequence* of how individuals psychologically processed and lived out the practical, worldly implications of Calvinist doctrines (like predestination).

(B) The belief in predestination is unique to Calvinism and is not present in other religions — INCORRECT: While absolute predestination is central to Calvinism, the concept of divine decree or predestination itself is not strictly unique to Calvinism alone across all world religions and theological frameworks.

(C) The phenomenal isolation experienced by believers and the anxieties it created led to certain interpretations by the pastors which created this ethic — CORRECT: Weber emphasized that Calvinism's doctrine of predestination created a deep psychological "inner isolation" for the individual believer, who could not look to the Church or sacraments for salvation. To cope with the intense anxiety of not knowing their status, believers looked for signs of grace in worldly success and methodical work, which pastors helped channel through specific ascetic interpretations.

(D) More Catholics were business leaders than Protestants — INCORRECT: In fact, one of the statistical observations Weber noted at the outset of his study was that business leaders, owners of capital, and skilled technical personnel were overwhelmingly *Protestant*, not Catholic, which motivated his investigation into why this economic disparity existed.

Q : Which of the following proposition(s) is/are part of the argument that B. R. Ambedkar makes in his Caste in India: Their Mechanism, Genesis and Development

(A) In transitioning from the open door character of the class system to the caste system, some groups closed the door; others found it closed against them

(B) Classes became castes through imitation and excommunication

(C) Creation of castes means the superposition of endogamy on exogamy

(D) Function and function alone was the foundation upon which the whole system of caste in India was built up

(A) In transitioning from the open door character of the class system to the caste system, some groups closed the door; others found it closed against them — CORRECT: Ambedkar explained that castes are essentially closed classes. Once the primary group (the Brahmins) closed its doors by practicing strict endogamy, other groups had to follow suit by shutting their own doors or found themselves locked out, transforming a fluid class structure into a rigid caste hierarchy.

(B) Classes became castes through imitation and excommunication — CORRECT: Ambedkar argued that the mechanism by which fluid social classes turned into rigid castes involved two primary processes: *imitation* (lower or peer groups copying the exclusive customs and endogamous habits of the dominant group) and *excommunication* (the social penalization or casting out of individuals who violated communal rules, forcing them to form their own separate units).

(C) Creation of castes means the superposition of endogamy on exogamy — CORRECT: This is Ambedkar's foundational definition in the paper: the primary unique characteristic of caste is the rigid restriction of marrying within the group (**endogamy**) applied on top of existing clan or bloodline restrictions against marrying within the same family/clan (**exogamy**).

(D) Function and function alone was the foundation upon which the whole system of caste in India was built up — INCORRECT: This statement is actually the **opposite** of what Ambedkar argued. He strongly critiqued the sociological view that division of labor or occupation (*function*) was the origin of

caste. He argued that while a caste system involves a division of labor, labor is *not* a division of laborers by choice; castes compartmentalize laborers *independently* of their functions, and function cannot be the primary foundation or genesis of caste.

Q : Which of the following statement(s) about the modernisation theory is/are **INCORRECT**?

- (A) Both evolutionism and diffusionism have shaped the early growth of the modernisation theory
- (B) Hoselitz focused on the role of deviants as innovators and entrepreneurs in shaping the economic growth of a country
- (C) M. J. Levy states that less stress should be given to Parsonian pattern variables in explaining the modernisation process and more to the impact of colonialism
- (D) One of the components of Alex Inkeles' concept of 'Modern Man' is a belief in 'punitive' justice

(A) Both evolutionism and diffusionism have shaped the early growth of the modernisation theory — CORRECT: Early modernization theories heavily relied on classical evolutionary ideas (societies moving from simple to complex stages) and diffusionist perspectives (the spread of Western technologies, values, and practices to developing regions).

(B) Hoselitz focused on the role of deviants as innovators and entrepreneurs in shaping the economic growth of a country — CORRECT: Bert F. Hoselitz analyzed how social deviance from traditional norms often fuels economic development, arguing that "deviants" who break away from traditional roles frequently act as critical innovators, risk-takers, and entrepreneurs.

(C) M. J. Levy states that less stress should be given to Parsonian pattern variables in explaining the modernisation process and more to the impact of colonialism — INCORRECT: Marion J. Levy Jr. heavily utilized and emphasized Talcott Parsons' pattern variables (such as the shift from particularism to universalism, and ascription to achievement) to explain structural changes in modernizing societies, rather than shifting focus primarily onto the structural impacts of colonialism. Therefore, this statement is false and makes it one of the incorrect choices.

(D) One of the components of Alex Inkeles' concept of 'Modern Man' is a belief in 'punitive' justice — INCORRECT: Alex Inkeles identified components of the "Modern Man" (such as openness to new experiences, independence from traditional authorities, active civic participation, and a belief in science/efficacy), **not** a belief in punitive justice. Therefore, this statement is also false.

Q : Which of the following core idea(s) is/are central to postmodernism?

- (A) Anti-foundationalism
- (B) Critique of Enlightenment and reason
- (C) Critique of cultural relativism
- (D) Critique of meta-narratives

(A) Anti-foundationalism — CORRECT: Postmodernism rejects the idea that there are ultimate, universal foundations (such as objective truth, absolute foundational knowledge, or universal human nature) upon which philosophy and science can be securely built.

(B) Critique of Enlightenment and reason — CORRECT: A central pillar of postmodern thought is the critique of Enlightenment rationalism, arguing that the pursuit of universal "reason" has often been tied up with mechanisms of social control, domination, and exclusion.

(C) Critique of cultural relativism — INCORRECT: Postmodernists generally embrace or align with cultural relativism rather than critiquing it; they argue against universal moral or cultural standards and emphasize that truths and values are culturally and historically situated.

(D) Critique of meta-narratives — CORRECT: Famously defined by Jean-François Lyotard, postmodernism is characterized precisely by "incredulity toward meta-narratives"—a deep skepticism of grand, totalizing grand-theories or overarching stories (like progress, Marxism, or absolute science) that

claim to explain all of human history and society.

Postmodern Thinkers and Their Ideas

To understand how postmodernism dismantled grand theories and challenged traditional thought, it helps to look at the primary philosophers and theorists who shaped the movement:

- **Jean-François Lyotard**
 - **Contribution:** Best known for defining the postmodern condition as **incredulity toward meta-narratives**.
 - **Idea:** Lyotard argued that humanity has lost faith in grand, universal "storylines" (such as the emancipation of humanity through Marxist revolution, the relentless march of scientific progress, or absolute Enlightenment reason) that claim to make sense of all history and society. Instead, we live among fragmented, local "mini-narratives."
- **Michel Foucault**
 - **Contribution:** Explored the deep connection between **knowledge, power, and discourse**.
 - **Idea:** Foucault showed that what a society considers "truth" or "rationality" is not objective or neutral; rather, it is historically constructed and bound up with institutions of power (like prisons, hospitals, and psychiatric clinics). His genealogical approach exposed how the "reason" celebrated by the Enlightenment has historically been used as a tool for surveillance, normalization, and social control.
- **Jacques Derrida**
 - **Contribution:** Developed the method of **deconstruction** and radical **anti-foundationalism**.
 - **Idea:** Derrida argued that Western philosophy has always relied on rigid binary oppositions (e.g., speech/writing, man/woman, truth/illusion) where one term is unfairly privileged over the other. Deconstruction aims to show that these foundational binaries are unstable, meaning texts and cultural concepts do not possess a single, fixed, foundational meaning.
- **Jean Baudrillard**
 - **Contribution:** Theorized **hyperreality and simulation**.
 - **Idea:** Baudrillard argued that in contemporary postmodern culture, signs, media images, and simulations no longer represent a real world—they have replaced it entirely, creating a "hyperreality" where the distinction between the true and the false, or the original and the copy, dissolves completely.

Q : Which of the following aspect(s) is/are CORRECT about Dalit Panthers in Maharashtra?

(A) They drew inspiration from Black Panthers

(B) They merged issues of caste and class

(C) They participated actively in the Unification movement of Maharashtra

(D) Madhav Gadgil was an important leader of this movement

(A) They drew inspiration from Black Panthers — CORRECT: Formed in Bombay (Mumbai) in 1972 by radical young Dalit writers and activists like Namdeo Dhasal and J.V. Pawar, the Dalit Panthers explicitly modeled their name, militant posture, and cultural resistance on the African American Black Panther Party.

(B) They merged issues of caste and class — CORRECT: Founders like Namdeo Dhasal (who was deeply influenced by Marxism) brought a radical synthesis to the movement, arguing that Dalit liberation required fighting simultaneously against caste oppression (brahmins/upper-caste hegemony)

and class exploitation (capitalism and economic subjugation of the working class).

(C) They participated actively in the Unification movement of Maharashtra — INCORRECT: The Samyukta Maharashtra Samiti (the movement for the unification of all Marathi-speaking regions into a single state) took place and peaked in the late 1950s (culminating in the formation of Maharashtra in 1960). The Dalit Panthers were not formed until 1972, making them chronologically uninvolved in that unification movement.

(D) Madhav Gadgil was an important leader of this movement — INCORRECT: Madhav Gadgil is a renowned Indian ecologist and academic, not a leader of the Dalit Panthers. Key figures of the Dalit Panther movement included Namdeo Dhasal, J.V. Pawar, Arjun Dangle, and Raja Dhale.

Q : Much before M. N. Srinivas's concept of 'sanskritisation', which of the following scholar(s) framed caste as a process of imitation and social closure?

(A) B. R. Ambedkar

(B) Irawati Karve

(C) Radhakamal Mukerjee

(D) Herbert Risley

In his seminal 1916 paper *Castes in India: Their Mechanism, Genesis and Development*, **B. R. Ambedkar** conceptualized how fluid social classes transformed into rigid castes. He argued that this evolution occurred through mechanisms of **imitation** (other groups copying the endogamous customs and lifestyles of the primary group) and structural **social closure** (some groups deliberately closing their circles through strict endogamy while others found the doors closed against them), long before M.N. Srinivas formulated the framework of *Sanskritisation*.

Q : Which of the following is/are CORRECT with reference to the concept of 'Little and Great traditions'?

(A) Little and Great traditions was used by Robert Redfield in his studies on the Mexican communities

(B) Little tradition refers to oral folk traditions

(C) There is no interaction between Little and Great traditions

(D) Great tradition refers to elite, literate and reflective few

(A) Little and Great traditions was used by Robert Redfield in his studies on the Mexican communities — CORRECT: Anthropologist Robert Redfield originally developed and applied the concepts of the "Little tradition" and "Great tradition" in his ethnographic studies of folk and peasant communities in Mexico (such as *Tepoztlán: A Mexican Village*), before the framework was later adapted to the study of Indian civilization by scholars like Milton Singer and McKim Marriott.

(B) Little tradition refers to oral folk traditions — CORRECT: The Little tradition encompasses the unwritten, localized culture, folklore, customs, rituals, and oral practices of the common folk, peasants, and rural communities.

(C) There is no interaction between Little and Great traditions — INCORRECT: A foundational premise of Redfield's model is that these two traditions are in constant, dynamic **interaction and mutual influence** (a process later termed "parochialization" and "universolization" by McKim Marriott in India). They continually borrow from and reshape one another.

(D) Great tradition refers to elite, literate and reflective few — CORRECT: The Great tradition represents the formalized, literate, codified, and reflective culture cultivated in schools, temples, or urban centers by the elite, priesthood, and literate strata of a civilization.

Q : Which of the following statement(s) is/are CORRECT?

(A) Assimilation refers to a social process where a minority cultural group or community gets absorbed into the dominant culture

(B) Acculturation is a one-way process and it is not an exchange of cultural patterns

(C) Acculturation refers to a process where transmission of values, norms and cultural changes takes place through the process of social interactions between cultural groups and communities
(D) In acculturation people retain their original culture while adapting to another culture

(A) Assimilation refers to a social process where a minority cultural group or community gets absorbed into the dominant culture — CORRECT: Assimilation describes the process through which individuals or groups of differing heritages acquire the basic habits, values, and language of a dominant culture, eventually becoming fully integrated into it (often losing distinct cultural markers in the process).

(B) Acculturation is a one-way process and it is not an exchange of cultural patterns — INCORRECT: Acculturation is **not** strictly a one-way street. It is typically a two-way process of cultural modification and adaptation where both interacting groups exchange cultural traits, values, and patterns, even though the dominant group usually exerts a heavier influence.

(C) Acculturation refers to a process where transmission of values, norms and cultural changes takes place through the process of social interactions between cultural groups and communities — CORRECT: This accurately defines acculturation as the cultural and psychological change resulting from continuous, direct contact and social interaction between different distinct cultural groups.

(D) In acculturation people retain their original culture while adapting to another culture — CORRECT: Unlike assimilation (where the original culture is often entirely replaced or absorbed), acculturation involves adopting elements of the new host culture while maintaining significant aspects of one's original cultural identity and heritage.



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