

SOCIOLOGUS.COM

GATE 2026 XH-C6 SOCIOLOGY SOLVED PAPER

SOLVED & PRESENTED BY SOCIOLOGUS.COM

PAPER	YEAR	FORMAT
XH-C6 Sociology	GATE 2026	Question • Answer • Explanation

WHAT THIS SOLVED PAPER OFFERS

- ✓ Question-wise solved answers with clear explanations
- ✓ Concept-focused approach for Sociology aspirants
- ✓ Quick revision-friendly presentation
- ✓ Useful for identifying recurring themes and concepts
- ✓ Structured format for practice, review and self-assessment

JOIN THE SOCIOLOGUS TELEGRAM COMMUNITY
Updates • Study Resources • Sociology Content • Exam Alerts
<https://t.me/sociologusconnect>

Prepared for educational and academic use by Sociologus.com

ABOUT THIS SOLVED PAPER

This publication presents the GATE 2026 XH-C6 Sociology paper in a structured, revision-oriented format. Each question is intended to be studied not only for its answer but also for the underlying sociological concept, thinker, terminology and reasoning involved.

KEY FEATURES

01	Question-wise format Questions can be reviewed sequentially for systematic practice.
02	Answer-focused presentation Direct identification of the answer followed by a concise explanation.
03	Concept clarity Explanations connect questions with core Sociology concepts and terminology.
04	Thinker & theory linkage Where relevant, questions are connected to major sociologists, schools and theories.
05	Revision friendly Compact formatting helps aspirants revise important concepts quickly.
06	Practice utility Use the paper for timed practice first, then return to explanations for analysis.

HOW TO USE THIS PAPER

Step 1 — Attempt: Try the questions independently before checking the solution.

Step 2 — Analyse: Identify why the correct option fits the sociological concept.

Step 3 — Revise: Note unfamiliar thinkers, concepts, terms and factual details.

Step 4 — Reattempt: Revisit difficult questions after revision to test retention.

SOLVED QUESTION FORMAT

QUESTION 01

Question: Insert the GATE 2026 XH-C6 Sociology question here.

Correct Answer: A / B / C / D

Explanation: Provide a concise conceptual explanation, including relevant sociological terminology, thinker/theory linkage where applicable, and the reasoning for the selected answer.

Concept Tags: Sociology • Theory • Thinker • Concept

IMPORTANT NOTE

The solved-paper format is designed as an educational resource. Candidates should cross-check answers with the official GATE source wherever an official answer key or question paper is available. Sociological explanations may be expanded for learning and revision beyond the minimum required to identify an answer.

COPYRIGHT NOTICE

© 2026 Sociologus.com — All Rights Reserved.

This publication is intended for educational and academic use. Unauthorized reproduction, redistribution, resale, republication or commercial use of this material, in whole or in part, is prohibited without prior permission from Sociologus.com.

Advertise with Sociologus.com

Reach UPSC, GATE, UGC NET, Sociology and competitive-exam aspirants through Sociologus.com. Contact Sociologus.com for advertising and collaboration opportunities.

<https://t.me/sociologusconnect>

Q : Which one of the following is NOT an example of the public sphere as conceptualized by J. Habermas?

- (A) Discussion in a café
- (B) Religious procession
- (C) Trade union meeting
- (D) Residents Welfare Association (RWA) meeting of a colony

Jürgen Habermas conceptualized the **public sphere** as a social realm distinct from the state and the private sphere, where private individuals assemble as a public to engage in **rational-critical debate** concerning matters of general, common interest.

- **Cafés, Trade Unions, and Residents Welfare Association (RWA) meetings** are all institutional spaces or forums that facilitate collective deliberation, dialogue, and discursive reasoning on social, economic, or civic issues.
- **A religious procession**, on the other hand, is primarily an expression of collective worship, ritual, and shared religious identity rather than an arena for open, rational-critical public discourse. Therefore, it does not fit Habermas's definition of the public sphere.

Q : We accept orders from others because we believe that they have the right to issue these orders. Which combination of sociological theorist and idea correctly represents this statement?

- (A) Foucault, genealogy
- (B) Weber, legitimacy
- (C) Durkheim, solidarity
- (D) C. W. Mills, consensus

Max Weber defined **legitimacy** (*Legitimität*) as the belief by followers that an authority figure has the rightful, morally valid claim to exercise power and issue commands. According to Weber, obedience in social and political institutions relies heavily on this shared belief in legitimacy (which he categorized into traditional, charismatic, and legal-rational types), rather than mere coercion.

Q : Which one of the following actions does NOT constitute social action according to Max Weber?

- (A) An unintended collision between two cyclists
- (B) Winking at a friend
- (C) Listening to music on your headphones while ignoring acquaintances in an elevator
- (D) Two random unrelated cyclists trying to avoid colliding with each other at a busy intersection

According to Max Weber, **social action** is an action carried out by an individual that is *meaningfully oriented* to the behavior of others.

- **An unintended collision** lacks subjective meaning and intentional orientation toward the other person's behavior at the time of the action (it is merely a reactive or mechanical physical event rather than a socially directed act).
- **Winking at a friend (B), ignoring acquaintances deliberately while listening to music (C), and actively steering to avoid a collision with another cyclist (D)** all involve conscious thought, meaning-making, and an orientation toward the actions or expected reactions of others.

Q : Fill in the blank with the correct option:

One of the functions of the rain dance in the Hopi community is to demonstrate that the Hopi are worthy enough to receive the much needed thunderstorms. According to Robert Merton, this is an example of _____.

- (A) manifest function only
- (B) both manifest and latent functions
- (C) latent function only
- (D) community dysfunction

Q : Robert Merton distinguished between **manifest functions** (objective, recognized, and intended consequences of a social pattern) and **latent functions** (unrecognized and unintended consequences of that same pattern).

- **Manifest Function:** The explicit, stated purpose of the Hopi rain dance is to bring rain.
- **Latent Function:** Demonstrating group worthiness, strengthening social cohesion, and reinforcing cultural solidarity among the community members are unintended and unrecognized structural consequences that occur alongside the ritual, fitting Merton's definition of a **latent function**.
- The Hopi tribe belongs to the **United States**.
- They are a **Native American tribe** primarily residing on the Hopi Reservation in northeastern Arizona.

Q : According to Marshall Sahlins, which one of the following societies can be characterized as the 'original affluent society'?

- (A) Capitalist society
(B) Post-industrial society
(C) Hunting-gathering society
(D) Peasant society

Marshall Sahlins famously characterized **hunting-gathering societies** as the "original affluent society" in his 1972 book *Stone Age Economics*. He argued that foragers achieved affluence not by accumulating material goods, but by desiring little and having an abundance of leisure time, as they easily satisfied their material needs through minimal working hours.

Q : Fill in the blank with the correct option:

A statistical relationship between two or more variables is known as _____.

- (A) zero sum game
(B) correlation
(C) theoretical saturation
(D) experimental group

Correlation refers to a statistical measure that expresses the extent to which two or more variables fluctuate together or have a mutual relationship.

Zero sum game (A) is a game theory concept where one person's gain is equivalent to another's loss.

Theoretical saturation (C) is a qualitative research term used in grounded theory when gathering more data no longer sparks new theoretical insights.

Experimental group (D) is a research design term denoting the group exposed to the independent variable in an experiment.

Q : If jatis can set up their own ritual practices, then in the same manner, they can also set up their own models for upward mobility within the ritual order of hierarchy. What is this process known as?

- (A) Segmentation
(B) Hypogamy
(C) Sanskritization
(D) Pauperization

Sanskritization is a sociological concept introduced by M.N. Srinivas to describe the process by which lower or intermediate castes, tribes, or other groups attempt to elevate their social and ritual status within the caste hierarchy. They typically do this by adopting the customs, rituals, beliefs, lifestyle, and vegetarian dietary habits of upper (specifically "twice-born") castes.

Q : When a large target population that forms the basis of a social research study is made up of many age groups, what is the best sampling technique to avoid the problem of over-representation or under-representation of certain age groups in the

study?

- (A) Opportunity sampling
- (B) Snowball sampling
- (C) Non-probability sampling
- (D) Stratified random sampling

Stratified random sampling involves dividing the heterogeneous target population into distinct, non-overlapping subgroups (called strata)—such as different age groups—and then randomly selecting samples from each stratum proportional to their actual representation in the population. This explicitly prevents the over-representation or under-representation of specific demographic groups.

Opportunity (convenience) sampling (A) relies on easily accessible subjects, leading to high bias.

Snowball sampling (B) is a non-probability method where existing study subjects recruit future subjects, often used for hard-to-reach populations.

Non-probability sampling (C) is a broad category where samples are gathered in a process that does not give all individuals equal chances of selection, increasing the risk of representation errors.

Q : In a particular elementary structure of kinship, Group A gives its women in marriage to Group B, and Group B, in return, gives its women to Group A. What is this type of marriage known as?

- (A) Restricted exchange
- (B) Relative exchange
- (C) Open-ended exchange
- (D) Generalized exchange

Claude Lévi-Strauss, in his foundational work on kinship (*The Elementary Structures of Kinship*), distinguished between two primary forms of reciprocity in marital exchange:

- **Restricted exchange (Symmetric exchange):** A system involving a minimum of two groups (or two moieties/lines) that exchange women directly and reciprocally with each other (e.g., Group A gives to Group B, and Group B gives back to Group A).
- **Generalized exchange (Asymmetric exchange):** A system involving at least three or more groups in a unidirectional cycle of exchange (e.g., Group A gives to Group B, Group B gives to Group C, and Group C gives back to Group A), forming an open circle of reciprocity.

Q : Bernard Cohn classified rural settlements into which one of the following typology of villages?

- (A) Dispersed, Agnated, Hamleted
- (B) Nucleated, Dispersed, Hamleted
- (C) Agnated, Nucleated, Clustered
- (D) Hamleted, Agnated, Nucleated

Anthropologist **Bernard Cohn** categorized rural settlements and village patterns into three major types based on their spatial arrangement and organization:

- **Nucleated Villages:** Settlements characterized by a tight, compact cluster of houses, often centered around a primary landmark, water source, or common area.
- **Dispersed Villages:** Settlements featuring isolated farmsteads or dwellings scattered over a wide area rather than gathered in a community cluster.
- **Hamleted Villages:** Settlements consisting of a primary central site accompanied by several smaller, separated sub-clusters or hamlets that share a unified community identity.

Q : In the 1950s, early postcolonial Indian sociologists focused primarily on which one of the following areas of inquiry?

- (A) The family
- (B) The village
- (C) Religion and communalism
- (D) Conflict and change

During the 1950s, early postcolonial Indian sociology and social anthropology experienced a major shift from macro-level civilizational and colonial-administrative studies toward intensive micro-level field studies of Indian villages. Influenced by figures like M.N. Srinivas, S.C. Dube, and McKim Marriott, researchers conducted detailed ethnographic studies of rural communities (such as Rampura, Shamirpet, and Kishan Garhi) to understand social structure, caste dynamics, jajmani relations, and local processes of change in independent India.

Q : Which one of the following options focuses on the relationship between peasant mobilizations and the nationalist movement?

- (A) Frankfurt school
- (B) Subaltern studies
- (C) Functionalist approach
- (D) Structuralist approach

The **Subaltern Studies** collective (founded by historians like Ranajit Guha) emerged in the 1980s to critique elitist historiography. It specifically focuses on the history and politics of subaltern (subordinated) classes, examining peasant insurgencies, popular consciousness, and their complex, autonomous relationship with elite led nationalist movements (such as the Indian national movement) in colonial and postcolonial societies.

Q : Consider the following statements about white collar professionals and choose the correct option based on C. W. Mills's views in his book, *White Collar*:

P) White collar professionals experience powerlessness as their daily lives become increasingly routineized and regimented.

Q) White collar professionals experience a strong sense of purpose because of their routineized and regimented work lives.

- (A) Both P and Q are correct
- (B) Both P and Q are incorrect
- (C) P is incorrect and Q is correct
- (D) P is correct and Q is incorrect

In his classic 1951 sociological study *White Collar: The American Middle Classes*, C. Wright Mills argued that modern white-collar workers (such as salaried employees, bureaucrats, and office workers) suffer from deep alienation, mechanization, and **powerlessness**.

As their labor becomes increasingly routinized, bureaucratized, and regimented by corporate structures, they lose control over their work process and autonomy, resulting in a diminished sense of individual purpose rather than a stronger one. Therefore, statement P accurately reflects Mills's perspective, while statement Q contradicts it.

Q : Dependency theory is a critique of _____.

- (A) modernization theories
- (B) feminist theories
- (C) post-structuralism
- (D) post-modernism

Dependency theory emerged in the mid-20th century primarily as a radical critique of **modernization theories**. While modernization theory argued that underdevelopment is an internal condition caused by traditional values and a lack of capital, **dependency theorists (such as Raul Prebisch, André Gunder Frank, and Immanuel Wallerstein)** argued instead that global underdevelopment is an external condition directly caused by the systematic exploitation, extraction of resources, and unequal economic integration of the "periphery" (developing nations) by the "core" (wealthy industrialized nations) within the capitalist world-system.

Q : Which of the following options is/are the correct representation(s) of 'Generalized Other' according

to G. H. Mead?

- (A) Necessarily only the family of the individual
- (B) The organized community or group to which an individual belongs
- (C) Culturally distant communities
- (D) Stigmatized groups of the society

Distinction from the Generalized Other:

- **Significant Others:** Particular, concrete individuals whose opinions, approval, and behaviors directly shape a person's emerging self-concept, especially during childhood when a child adopts the specific roles of these key people (the "play stage").
- **Generalized Other:** The abstract, generalized attitude of the entire community or society as a whole, which the individual internalizes later in life (during the "game stage") to understand societal expectations and norms collectively.

Q : Select the option(s) that reflect(s) how new social movements (NSMs) differ from their older counterparts.

- (A) They foreground non-class identities.
- (B) They coalesce around class based forms of exploitation.
- (C) They are linked inherently to democratic politics and the process of democratization.
- (D) They are organized towards transformative social change through the capture of political power.

New Social Movements (NSMs)—such as the environmental, feminist, peace, and human rights movements that emerged in the mid-to-late 20th century—differ significantly from older, traditional social movements (like labor or socialist movements) in the following ways:

- **Non-class identities (A):** Unlike older movements that primarily organized around industrial class struggle and economic exploitation, NSMs focus heavily on cultural, social, and identity-based issues (e.g., gender, ecology, human rights, and lifestyle).
- **Democratic politics and democratization (C):** Rather than seeking to overthrow the state or capture political power (which was characteristic of older revolutionary movements), NSMs typically operate within civil society, emphasizing autonomy, cultural transformation, and the deepening of democratic participation and civic rights.

Options (B) and (D) describe the defining traits of **older, traditional class-based and revolutionary movements**, rather than New Social Movements.

Q : Which of the following option(s) is/are true about the phenomenon of 'missing women' as discussed by Amartya Sen?

- (A) It refers to women who go missing every year in the United States.
- (B) It refers to female disadvantage in terms of excess mortality and lower survival rates of women in many parts of the world.
- (C) It refers to the high female-male ratio in developed and industrialized countries.
- (D) It refers to the high male-female ratio in developed and industrialized countries.

The concept of "**missing women**" was famously introduced by economist and philosopher Amartya Sen in his **1990 New York Review of Books** article to highlight the demographic phenomenon of disproportionately low female-to-male ratios in certain regions of the world (particularly South Asia, China, and parts of West Asia and North Africa).

- **Option (B) is correct** because the term quantifies the millions of women who are "**missing**" due to excess female mortality resulting from gender discrimination, neglect, lack of healthcare, malnutrition, and selective practices (such as sex-selective abortion or infanticide).

Q : Which one of the following options correctly represents the simplest form of circulation of commodities in Karl Marx's formulation of C-M-C?

- (A) The transformation of commodities to money and the change of money back into commodities
- (B) The circulation of money into the economy to change money and other resources to commodities

- (C) The change of money into commodities and the commodities into money through the process of selling
 (D) The transformation of capital into money and the consequent transformation of money to commodities through the process of production

In Karl Marx's analysis of exchange and value in *Das Kapital*, the formula **C-M-C** (Commodity-Money-Commodity) represents the **simple circulation of commodities** (associated with petty commodity production and consumption).

- In this cycle, an individual sells a commodity for money (**C-M**), and then uses that money to buy another commodity for consumption (**M-C**). The ultimate motive here is use-value (acquiring a different good needed for use or survival).
- This is distinct from **M-C-M'** (Money-Commodity-More Money), which represents the capitalist circulation of capital, where the primary objective is the extraction of surplus value and the accumulation of profit.

Q : "These colonial reports did not simply present descriptive accounts of the small-sized rural settlements spread across the subcontinent. They also attributed significant value and character to them. For example, the villages in Munro's and Metcalfe's writings had been stable systems for centuries and 'lasted when nothing else lasted.'" (Jodhka and Simpson eds., *India's Villages in the 21st Century*, 2019, p. 3)

The above paragraph points to the colonial view of India's villages as being _____.

- (A) sovereign and autonomous
 (B) on the brink of capitalist integration
 (C) characterized by a deep sense of egalitarianism
 (D) characterized by localism, ignorance, and narrow-mindedness

Colonial administrators and officials such as Thomas Munro and Charles Metcalfe famously romanticized the Indian village community as a self-sufficient, unchanging **"little republic."** In Metcalfe's famous description, these villages were viewed as enduring, self-governing, and autonomous economic and political units ("little republics") that survived the rise and fall of kingdoms and empires, embodying a form of sovereignty and independence at the local level.

Q : According to Max Weber in *The Sociology of Religion*, the development of religious traditions along monotheist or polytheist lines depended on which one of the following factors?

- (A) The development of irrigation systems
 (B) Revolutionary social change
 (C) Religious conversion
 (D) Calvinist ethic

In *The Sociology of Religion*, Max Weber analyzed how material and structural conditions—such as the organization of large-scale economic and administrative activities—helped shape the evolution of religious worldviews. He noted that the demands of large-scale, centrally coordinated **irrigation systems** (particularly in arid river-valley civilizations) required complex administration, centralized bureaucratic control, and unified authority. This centralized social structure structurally reinforced and paralleled the development of monotheistic and henotheistic religious systems (where a supreme, overarching deity governs the cosmos), whereas decentralized or fragmented societal structures were more frequently aligned with polytheistic traditions.

Q : Consider the following statements about models of disability and choose the correct option:

P) The 'medical model' considers disability as a problem that can be fixed by medical intervention alone.

Q) The 'social model' focuses on altering social arrangements that marginalize atypical bodies.

- (A) P is correct but Q is incorrect
 (B) P is incorrect but Q is correct

- (C) Both P and Q are correct
(D) Both P and Q are incorrect

Statement P is correct: The **medical model** of disability frames physical, mental, or sensory impairment strictly as a biological defect or individual pathology residing within the person's body, treating it as a problem that needs to be "cured," fixed, or managed primarily through medical and therapeutic intervention.

Statement Q is correct: The **social model** of disability (pioneered by disability rights movements and theorists like Mike Oliver) draws a sharp distinction between impairment and disability. It argues that disability is not caused by an individual's physical limitations, but rather by societal barriers, discriminatory attitudes, and inaccessible physical or social arrangements that marginalize atypical bodies.

Q : Match the sociologists in Column A with their theoretical concepts on caste in Column B and choose the correct option.

Column A	Column B
P. Célestin Bouglé	I. Sanskritization
Q. McKim Marriott & Ronald Inden	II. Repulsion
R. M. N. Srinivas	III. Purity-Pollution
S. Louis Dumont	IV. Dividual-Particle theory

(A) P-III; Q-I; R-II; S-IV

(B) P-II; Q-IV; R-I; S-III

(C) P-II; Q-IV; R-III; S-I

(D) P-IV; Q-II; R-III; S-I

Célestin Bouglé (P - II): In his foundational work *Essays on the Caste System* (1908), Bouglé identified three core structural principles of the caste system: hereditary specialization, hierarchical division, and mutual **repulsion** (the strict separation and avoidance between groups based on ideas of purity).

McKim Marriott & Ronald Inden (Q - IV): Developed the ethnosociological approach to Indian civilization, introducing the **dividual-particle theory** (dividual persons made up of divisible, circulating material-spiritual "substances" or particles received from food, blood, and transactions).

M. N. Srinivas (R - I): Introduced the concept of **Sanskritization** to explain how lower castes adopt the cultural and ritual practices of upper castes to move upward in the social hierarchy.

Louis Dumont (S - III): In *Homo Hierarchicus*, Dumont argued that the entire ideology of the caste system is structured around the foundational binary opposition of **purity and pollution**.

Q : Which one of the following statements is true about the distinction between secularism and secularization as argued by T. N. Madan?

- (A) Secularism refers to legal reforms, while secularization is about economic policy.
(B) Secularization is a descriptive sociological process, while secularism is a normative political doctrine.
(C) Secularization applies only to Western societies, while secularism is universal.
(D) Secularization is a form of religious revival, while secularism supports pluralism.

T. N. Madan, along with other prominent sociologists of religion, distinguished between these two concepts:

- **Secularization** is understood as an empirical, historical, and descriptive sociological process involving the declining social significance, institutional authority, and public influence of religion.
- **Secularism**, on the other hand, is an ideological and normative political doctrine or philosophy regarding how the state and public institutions *ought* to deal with religious diversity (often advocating for the separation of religion from state affairs or principled neutrality).

Q : Kani is tracing her family tree, and includes only her parents, grandparents, and children – those only directly related to her by descent. She excludes her siblings and cousins. In kinship terminology, what kind of kin is she focusing on?

- (A) Unilateral descent
(B) Double descent
(C) Lineal descent
(D) Affinal descent

Lineal kin refer to those individuals who are in direct vertical line of descent from an ego (such as parents, grandparents, children, and grandchildren)—meaning they are direct ascendants or descendants. By excluding siblings and cousins (who are collateral kin) and focusing strictly on her direct line of parents, grandparents, and children, Kani is tracking **lineal descent**.

Affinal kin (D) refers to relatives by marriage rather than blood descent.

Unilateral (or unilineal) descent (A) and **double descent (B)** are broader systems of tracing descent through specific ancestral lines (such as patrilineal or matrilineal), rather than the specific category of direct vertical relatives.

Q : Which one of the following statements does NOT correctly represent the term ‘commercialization of agriculture’?

- (A) A shift in the agrarian economy from production for consumption to production for the market
(B) A process whereby land becomes a commodity to be bought and sold in the market
(C) A process whereby community ownership of land is increased
(D) A shift to the cultivation of crops that have better market value

The **commercialization of agriculture** refers to the transformation of a traditional, subsistence-oriented agrarian economy into one driven by market forces, profit, and exchange.

- **Options (A), (B), and (D)** correctly describe facets of this process: shifting production from local consumption to market sale (A), commodification and individualization of land ownership where land itself can be bought and sold (B), and switching from staple food crops to lucrative cash crops with higher market value (D).
- **Option (C) is incorrect** because commercialization typically erodes or breaks down traditional collective, communal, or tribal ownership of land in favor of private property rights, individual tenure, and market transactions.

Q : Match the authors listed in Column A with their concepts as listed in Column B and choose the correct option.

Column A	Column B
P. Karl Polanyi	I. Calvinism
Q. Claude Levi-Strauss	II. Substantive rationality
R. Max Weber	III. Structuration
S. Anthony Giddens	IV. Incest taboo

- (A) P-III; Q-I; R-II; S-IV
(B) P-II; Q-III; R-I; S-IV
(C) P-III; Q-I; R-IV; S-II
(D) P-II; Q-IV; R-I; S-III

Karl Polanyi (P - II): Introduced the distinction between formal and **substantive rationality/economics** (arguing that economic life is embedded in social institutions, and defining the economy in substantive terms as the provisioning of human material needs).

Claude Lévi-Strauss (Q - IV): Famously analyzed the universal **incest taboo** as the foundational

cultural rule that marks the transition from nature to culture and makes kinship and exogamy possible.
Max Weber (R - I): Explored the profound relationship between the Protestant ethic (specifically **Calvinism**) and the rise of modern capitalism in *The Protestant Ethic and the Spirit of Capitalism*.
Anthony Giddens (S - III): Formulated the theory of **structuration**, which bridges the dualism between structure and agency by viewing social structures as both the medium and the outcome of human action.

Q : Which one of the following statements reflects the concept of constitutional morality, as explained by B. R. Ambedkar?

- (A) Legal and constitutional action must be grounded in socially accepted values and norms.
- (B) The values espoused in the constitution must be the basis for legal and constitutional action, even if they contradict socially valued norms.
- (C) Traditional social norms should not be the guiding principles for framing modern constitutional values, unless supported by a majority of the population.
- (D) Ideas of redistributive social justice, as espoused in religious traditions, must inform constitutional values.

B.R. Ambedkar (drawing upon the historian George Grote) conceptualized **constitutional morality** not as something that naturally emerges from or defers to existing social traditions, but as a commitment to the fundamental principles enshrined in the constitution—such as liberty, equality, and fraternity. He emphasized that society's traditional norms and customary values are often rife with inequalities (such as caste hierarchy and prejudice). Therefore, constitutional morality requires that state action and social transformation be guided by the transformative values of the constitution, actively superseding and reforming entrenched social norms when they contradict constitutional principles.

Q : In colonial census enumerations, which one of the following options was used as the clearest way to distinguish between tribes and non-tribes?

- (A) Class
- (B) Religion
- (C) Kinship
- (D) Household

During the British colonial census operations in India (pioneered and systematized by officials like **Herbert Risley**), administrative categories struggled to draw a precise line between castes and tribes, as many groups shared overlapping social practices and geographical spaces. **Religion** (specifically whether a group practiced "animism," "tribal religion," or was classified under indigenous/folk religion versus Hinduism, Islam, or Christianity) was frequently utilized by colonial ethnographers and census commissioners as the primary dividing line to administratively distinguish "animist" tribes from mainstream Hindu or non-tribal populations.

Q : The term '**Hawthorne effect**' refers to _____.

- (A) changes in people's behaviour directly resulting from their knowledge of being studied
- (B) continued stability of people's behaviour irrespective of their knowledge of being studied
- (C) a study where improving factory conditions drastically changed production output
- (D) changes in the behaviour of the researcher as a result of conducting a study

The **Hawthorne effect** (named after the Hawthorne Works of the Western Electric Company where the famous studies were conducted in the 1920s and 1930s) refers to a phenomenon where individuals modify or improve an aspect of their behavior simply in response to their awareness of being observed, studied, or receiving special attention. — Elton Mayo

Q : Which of the following is/are **NOT the effect(s)** of the Green Revolution?

- (A) Emergence of egalitarian and sovereign agrarian communities
- (B) Agrarian mobilizations

(C) Increase in soil fertility over time
(D) Increase in farmer indebtedness

(A) Emergence of egalitarian and sovereign agrarian communities — NOT an effect. The Green Revolution widened regional and class disparities, concentrating wealth among large landowners who could afford capital-intensive inputs (tractors, high-yielding variety seeds, chemical fertilizers, and irrigation), thereby deepening social stratification rather than creating egalitarian communities.

(B) Agrarian mobilizations — AN effect. The agrarian tensions, polarization between rich farmers and landless laborers, and economic pressures led to widespread peasant and agrarian mobilizations and movements across rural areas.

(C) Increase in soil fertility over time — NOT an effect. Heavy reliance on synthetic chemical fertilizers, intensive cropping, and over-irrigation led to soil degradation, nutrient depletion, salinization, and a *decrease* in long-term soil fertility.

(D) Increase in farmer indebtedness — AN effect. The high initial and recurring costs of purchasing modern agricultural inputs drove many small and marginal farmers into debt cycles, particularly when crops failed or market prices fluctuated.

Q : Choose the option(s) that correctly interpret(s) Gilman's metaphor of the corset as expressed in the excerpt below:

"But the person habitually wearing a corset does not feel these evils. They exist, assuredly, the facts are there, the body is not deceived; but the nerves have become accustomed to these disagreeable sensations, and no longer respond to them. The person does not feel it." Gilman, C.P., *Women and Economics*, NY: Dover (1998 [1898]).

(A) Habitus
(B) Internalization
(C) Kinaesthetics
(D) Triangulation

In this excerpt from *Women and Economics*, Charlotte Perkins Gallagher (Gilman) uses the physical constriction of the corset as a metaphor for social conditioning and patriarchal oppression, illustrating how systemic constraints become normalized over time:

- **Habitus (A):** Refers to deeply ingrained habits, bodily dispositions, and learned styles that shape our perceptions and reactions. The passage describes how the body and nervous system become physically accustomed to unnatural constraints until the discomfort stops registering as abnormal.
- **Internalization (B):** Captures the process by which external social norms, standards, and physical pressures are absorbed into an individual's lived reality and bodily consciousness so deeply that they are accepted without conscious questioning or feeling the initial harm.

Q : Which of the following statements about E. Is Durkheim's idea of 'collective effervescence' is/are correct?

(A) It is strictly related to religious acts and excludes secular acts.
(B) It refers to everyday religious activities of the individual.
(C) It binds individuals to the larger community.
(D) It is a heightened emotional and bodily experience that individuals undergo by participating in a ritual.

- (C) It binds individuals to the larger community.
- (D) It is a heightened emotional and bodily experience that individuals undergo by participating in a ritual.

Collective effervescence (introduced in *The Elementary Forms of the Religious Life*) refers to a communal state of intense energy and shared emotion generated during group gatherings and rituals, where individuals transcend their everyday self-interest and feel fused with the larger social group.

- **Why (A) is incorrect:** While Durkheim originally analyzed it in the context of religion, sociologists note that collective effervescence can occur in secular contexts as well (such as political revolutions, protests, sports events, and concerts). It is not strictly restricted to religious acts.
- **Why (B) is incorrect:** It is not an everyday, routine individual activity; rather, it is an extraordinary, high-intensity state experienced during collective assembly.

Q : According to **Louis Dumont**, the Sarjuparis in North India have a proverb that says that a father's sister and brother's daughter must not see the same lamp in the house i.e., a girl should not be married in the same house as her father's sister. Which of the following kinship rules explain(s) this proverb?

- (A) Cross-cousin marriage is barred.
 (B) Uxorilocal marriage is barred.
 (C) Exogamy is barred.
 (D) Repetition of intermarriage in the same household and same direction is barred.

Louis Dumont used this regional proverb among the **Sarjuparis of North India** to illustrate North Indian kinship and marriage rules. In North India, village and lineage exogamy rules often forbid the direct repetition of marriage alliances into the same household or family in the same direction (i.e., giving a daughter back to the same family from which a woman was previously taken in marriage, or repeating an asymmetric exchange circuit). The metaphor of "**seeing the same lamp**" indicates that a household cannot continually recycle marital alliances in a way that collapses generational and directional boundaries between wife-givers and wife-takers.

Q : Which of the following statements illustrate(s) the 'field view' of caste in Indian society?

- (A) Sanskritization was a process of group mobility.
 (B) Caste had little or no variation across regions.
 (C) Caste system remained unchanged over centuries in India.
 (D) The category of 'dominant caste' challenged the distribution of power in the varna system.

Based on the sociological distinction between the "textual view" (or book-view) and the "**field view**" of Indian society introduced by M.N. Srinivas, the correct statements are (A) and (D):

- (A) Sanskritization was a process of group mobility.
- (D) The category of 'dominant caste' challenged the distribution of power in the varna system.

The Field View: M.N. Srinivas emphasized the "field view" to study Indian society as it actually operates on the ground through empirical, village-level, and ethnographic observation rather than relying solely on classical textual or scriptural texts (*shastras*).

- **Why (A) and (D) are correct:** Both concepts—*Sanskritization* (dynamic social mobility among lower/intermediate groups) and the *dominant caste* (where a caste holding land and numerical strength wields local political and economic power regardless of its ritual *varna* rank)—emerged directly from empirical sociological fieldwork and challenge rigid, textual assumptions.
- **Why (B) and (C) are incorrect:** The field view specifically highlights regional variations, fluidity, and historical changes in caste practices, rejecting the idea that the caste system was uniform across regions or unchanging over centuries.

Q : Consider the following statement and choose the option(s) that correctly illustrate(s) the researcher's disposition.

A researcher ponders her own personality and temperament, her socialization and life experiences while conducting fieldwork.

- (A) Positionality
 (B) Reflexivity
 (C) Positivity
 (D) Objectivity

Reflexivity (B): Refers to the critical self-examination by the researcher of their own role, background, biases, and active part in constructing the research process and data. Pondering how one's personality, temperament, socialization, and life experiences influence fieldwork is the core definition of reflexivity.

Positionality (A): Involves acknowledging and analyzing how the researcher's social identity (such as class, gender, race, culture, and personal background) shapes their perspective, power dynamics in the field, and relationship with the participants.

Q : Goffman's dramaturgical perspective focused on the frontstage and backstage of social interaction. Which of the following statements shed(s) light on aspect(s) of this dramaturgical perspective?

- (A) Space plays a significant role in the management of performances and impressions.
- (B) There is a play of multiple motives in the performance of impression management.
- (C) Impression management functions in a manner that is devoid of any moral standards.
- (D) Impression management shows the functioning of the self as character and performer.

Based on Erving Goffman's dramaturgical perspective (as outlined in *The Presentation of Self in Everyday Life*), the correct statements are (A), (B), and (D):

- (A) Space plays a significant role in the management of performances and impressions. (Goffman explicitly divides social space into the *frontstage*, where the performance is given to an audience, and the *backstage*, where performers step out of character and relax or prepare).
- (B) There is a play of multiple motives in the performance of impression management. (Individuals may manage impressions for cynical reasons to manipulate others, or sincerely because they themselves believe in the character they are portraying).
- (D) Impression management shows the functioning of the self as character and performer. (Goffman famously conceptualizes the self as a double entity: the *performer* who stages the show and the *character* who is put forward to the audience).

Why (C) is incorrect:

Goffman emphasizes that impression management is deeply tied to **moral standards** and social norms. Performers feel a strong moral obligation to maintain the idealized definition of the situation, and audiences hold performers accountable to the expressive decorum and moral expectations of the setting.

Q : Which of the following statements correctly reflect(s) the differences between open and closed systems of stratification, according to Dipankar Gupta?

- (A) In open systems of stratification, difference is central, whereas in closed systems, hierarchy is central.
- (B) In open systems of stratification, hierarchy is central, whereas in closed systems, difference is central.
- (C) In closed systems of stratification, it is never the individual but the group that is the unit of social mobility.
- (D) In open systems of stratification, it is always the group and never the individual that is the unit of social mobility.

Open vs. Closed Dynamics: In open systems (such as modern class-based systems), individual differences in achievements, skills, and market capacities drive placement and mobility. In contrast, closed systems (such as traditional caste systems) are rigidly structured around ascribed parameters where permanent **hierarchy** and collective group boundaries are paramount.

Unit of Mobility: In closed systems like caste, individual social mobility independently of one's birth group is structurally restricted; mobility happens collectively as a group (such as through processes like Sanskritization, where an entire caste elevates its ritual and social standing).