

GATE Sociology **XH-C6**

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2021 – 2026

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GATE SOCIOLOGY XH C6 LAST 6 YEARS PYQS SOLVED FOR GATE 2027

PREFACE

Preparing for the GATE Sociology (XH-C6) examination requires more than simply reading the syllabus. A clear understanding of the examination pattern, the nature of questions, and the recurring themes is equally important. **Previous Year Questions (PYQs)** provide one of the most useful resources for developing this understanding.

This book, “**GATE Sociology XH-C6: Last 6 Years Previous Year Questions**”, has been prepared especially for aspirants appearing for the **GATE 2027 Sociology (XH-C6)** examination. It brings together the previous six years of GATE Sociology question papers in one place, allowing students to study the evolution of questions and identify important areas of the syllabus.

The purpose of this compilation is simple: **to make PYQ-based preparation easier, systematic, and accessible**. By solving previous year questions, aspirants can understand how sociological concepts, thinkers, theories, research methods, institutions, social processes, and contemporary issues are examined in the GATE Sociology paper.

Students are encouraged to use this book not merely as a collection of questions, but as a **revision and practice tool**. Attempt each paper independently before checking the answers or solutions. Mark questions that are difficult, revise the relevant concepts, and return to the same questions during subsequent revisions. This process can help in identifying conceptual gaps and improving accuracy.

The book is designed for **GATE 2027 aspirants**, but it can also be useful for students preparing for **GATE Sociology, UGC NET Sociology, UPSC Sociology Optional, and other sociology-related examinations**, particularly for strengthening conceptual understanding and practising objective-type questions.

This compilation is presented by **SOCIOLOGUS.COM** with the aim of supporting students through accessible Sociology learning resources. We hope these PYQs help aspirants understand the examination better, practise consistently, and approach the GATE 2027 examination with greater clarity.

Study the concepts. Solve the PYQs. Analyse your mistakes. Revise repeatedly.

Best wishes for your preparation for **GATE 2027 – Sociology (XH-C6)**.

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Learning Sociology. Preparing with Purpose.

HOW TO USE THIS BOOK

This book has been prepared to help aspirants use Previous Year Questions (PYQs) as an important part of their GATE Sociology XH-C6 preparation. The purpose of this compilation is not simply to provide a collection of previous questions, but to encourage a systematic approach towards understanding the examination. Aspirants are advised to first attempt each question paper independently before looking at the answers or solutions. Solving the paper without referring to books, notes, or other sources will provide a realistic understanding of your current level of preparation and will also help you become familiar with the language and structure of GATE Sociology questions.

After attempting a paper, students should carefully analyse every question, including the questions they answered correctly. Understanding why an option is correct and why the other options are incorrect is an important part of PYQ analysis. A question related to a particular thinker, theory, concept, institution, or sociological process should be used as an opportunity to revise the broader topic associated with it. Instead of memorising only the correct answer, aspirants should try to understand the concept behind the question because the same concept may be tested in a different form in the examination.

While solving the previous six years of GATE Sociology XH-C6 papers, aspirants should also observe recurring themes and conceptual areas. Questions related to sociological thinkers, sociological theory, research methodology, basic sociological concepts, social institutions, social stratification, social change, Indian society, political sociology, religion, family and kinship, gender, education, population, rural society, and urban society should be studied in connection with the wider syllabus. However, PYQs should not be treated as a prediction of the next examination. Their primary purpose is to help students understand the nature of questions and strengthen their preparation.

The most effective way to use this book is to combine PYQ practice with conceptual study and regular revision. After completing a topic from the syllabus, aspirants can return to the relevant PYQs and examine how that topic has previously been tested. After completing the syllabus, the complete papers can again be attempted under examination-like conditions. Repeated practice can gradually improve speed, accuracy, conceptual clarity, and familiarity with objective-type questions.

The most important question to ask while using this book is not only, “What is the correct answer?” but also, “Why is this answer correct, what concept is being tested, and what related concepts should I revise?” This approach can transform previous year questions from a simple collection of questions into a structured learning and revision resource for GATE Sociology XH-C6.

WHY PREVIOUS YEAR QUESTIONS MATTER FOR GATE SOCIOLOGY

Previous Year Questions are an important resource for understanding the nature of an examination. For GATE Sociology XH-C6, PYQs provide aspirants with an opportunity to engage directly with questions that have appeared in earlier examinations and to understand how sociological concepts and knowledge are presented in an objective examination format. Studying previous questions can therefore complement regular syllabus-based preparation.

PYQs can help students become familiar with the language, structure, and conceptual character of GATE Sociology questions. Sociology contains a large number of thinkers, theories, concepts, terms, institutions, and perspectives, and objective questions may test these areas through definitions, conceptual distinctions, statements, associations, applications, and factual information. Regular exposure to previous questions can make these different forms of questioning more familiar to the aspirant.

Another important value of PYQs is that they encourage conceptual clarity. Sociology cannot always be effectively prepared through isolated memorisation. Concepts such as status and role, class and status, mechanical and organic solidarity, manifest and latent functions, Gemeinschaft and Gesellschaft, social action and social structure require an understanding of their meaning and context. When students analyse a PYQ, they should therefore go beyond the correct option and revise the larger concept from which the question has been constructed.

Previous year questions can also help aspirants identify areas where their preparation requires improvement. After attempting a paper, students can compare their answers with the correct answers and examine the reasons behind their mistakes. Some errors may result from insufficient conceptual understanding, while others may occur because of forgotten facts, confusion between similar concepts, careless reading, or incorrect elimination of options. Understanding the nature of the mistake can make subsequent revision more focused.

PYQs are also useful for connecting different parts of Sociology. A question concerning a particular thinker may lead to related concepts, theoretical perspectives, criticisms, and other scholars. Similarly, a question concerning an institution or social process may connect with broader themes in sociological theory and Indian society. In this way, PYQ analysis can help students develop a more interconnected understanding of the subject.

Most importantly, previous year questions should not be treated as a substitute for the syllabus. They should be used alongside systematic study of the prescribed syllabus, conceptual reading, revision,

and practice. The purpose of studying PYQs is not to predict the exact questions that may appear in GATE 2027, but to understand the examination better, strengthen conceptual knowledge, improve question-solving ability, and develop familiarity with the type of questions that have appeared previously.

For a GATE Sociology aspirant, PYQs can therefore become a bridge between studying Sociology and applying that knowledge in an examination setting. Consistent practice, careful analysis, and repeated revision can make the study of previous year questions a meaningful part of the overall preparation process.

GATE SOCIOLOGY XH-C6 PREPARATION STRATEGY

Preparation for GATE Sociology XH-C6 requires a balanced approach towards conceptual understanding, factual knowledge, syllabus coverage, previous year questions, practice, and revision. Since Sociology is a broad discipline, aspirants should begin by developing a clear understanding of the prescribed syllabus and gradually organise the subject into interconnected areas. Instead of approaching the syllabus as a collection of isolated topics, students should try to understand the relationships between thinkers, theories, concepts, institutions, and social processes.

A strong conceptual foundation is particularly important in Sociology. Major thinkers and their contributions should be studied with attention to their central concepts and theoretical arguments. For example, Marx can be studied through concepts such as class, capitalism, alienation, and historical materialism, while Durkheim can be understood through social facts, solidarity, anomie, and the division of labour. Weber can be studied through social action, ideal types, authority, and rationalisation, while Merton can be connected with manifest and latent functions, anomie, and middle-range theory. Such conceptual connections make revision easier and help students understand how different sociological ideas are related to one another.

Along with conceptual study, aspirants should develop a systematic understanding of important thinkers, their major works, key concepts, theoretical contributions, and criticisms. However, preparation should not remain restricted to memorising names and definitions. The objective should be to understand the arguments and perspectives associated with each thinker. This becomes particularly useful when questions are framed through conceptual comparisons or statements rather than direct factual recall.

Previous Year Questions should be incorporated into preparation after studying the relevant topics. Solving PYQs topic-wise allows students to connect theoretical learning with actual examination

questions. Once a substantial portion of the syllabus has been covered, complete previous year papers should be attempted under examination-like conditions. The results should then be analysed carefully to identify conceptual gaps, factual weaknesses, reading errors, and areas where further revision is required.

Revision should remain a continuous part of preparation rather than something reserved only for the final days. Aspirants can gradually develop concise revision notes containing important definitions, thinkers, theories, concepts, comparisons, difficult questions, and frequently confused terms. These notes can become particularly valuable during the final phase of preparation when the focus shifts from learning new material to revising and consolidating existing knowledge.

The final stage of preparation should emphasise revision, PYQ practice, conceptual recall, and accuracy. Aspirants should avoid continuously adding large numbers of new resources at the last moment and instead focus on strengthening the material they have already studied. The preparation process can be viewed as a continuous cycle of studying concepts, revising them, solving questions, analysing mistakes, correcting weaknesses, and revising again.

For GATE 2027 Sociology XH-C6, the combination of a clear understanding of the syllabus, strong conceptual foundations, systematic study of thinkers and theories, regular PYQ practice, and repeated revision can provide a structured framework for preparation. The objective should be to understand Sociology deeply enough to apply concepts when they appear in different forms, rather than relying only on memorisation. This book is intended to support that process by bringing together the previous six years of GATE Sociology XH-C6 questions in a single preparation resource.

Concepts, syllabus, PYQs, analysis and revision form the foundation of systematic GATE Sociology preparation.

GATE 2027 — XH-C6 SOCIOLOGY

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XH6.1 — Sociological Theory

A. Classical Sociological Traditions

- **Emile Durkheim**
 - Social Solidarity
 - Social Facts
 - Religion
 - Functionalism
 - Suicide
 - Anomie
 - Division of Labour
 - Law
- **Max Weber**
 - Types of Authority
 - Social Action
 - Protestant Ethic and Spirit of Capitalism
 - Bureaucracy
 - Ideal Type
 - Methodology
- **Karl Marx**
 - Class and Class Conflict
 - Dialectical and Historical Materialism
 - Capitalism
 - Surplus Value
 - Alienation

B. Structural-Functionalism and Structuralism

- Bronislaw Malinowski
- A.R. Radcliffe-Brown
- Talcott Parsons
 - AGIL
 - Systems Approach
- Robert K. Merton
 - Middle Range Theory
 - Reference Groups
 - Manifest and Latent Functions
- Claude Lévi-Strauss
 - Myths

- Structuralism

C. Hermeneutic and Interpretative Traditions

- G.H. Mead
- Alfred Schutz
 - Phenomenology
- Harold Garfinkel
 - Ethnomethodology
- Erving Goffman
 - Symbolic Interaction
 - Dramaturgy
- Clifford Geertz
 - Culture
 - Thick Description

D. Recent Theoretical Developments

- Post-Modernism
- Post-Structuralism
- Pierre Bourdieu
- Michel Foucault
- Jürgen Habermas
- Anthony Giddens
- Frankfurt School

E. Conflict Theory

- Ralf Dahrendorf
- Lewis Coser
- Louis Althusser

F. Indian Thinkers

- M.K. Gandhi
- B.R. Ambedkar
- Radha Kamal Mukherjee
- G.S. Ghurye
- M.N. Srinivas
- Irawati Karve
- A.R. Desai
- Andre Béteille

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XH6.2 — Research Methodology and Methods

A. Conceptualizing Social Reality

- Philosophy of Science
 - Karl Popper

- Thomas Kuhn

- Scientific Method and Epistemology in Social Science
- Hermeneutic Traditions
- Etic and Emic Approaches
- Inductive and Deductive Methods
- Objectivity and Reflexivity in Social Science
- Ethics and Politics of Research

B. Research Design

- Reading Social Science Research
- Data and Documents
- Fact, Concept and Theory
- Hypotheses
- Research Questions
- Research Objectives

C. Quantitative and Qualitative Methods

- Ethnography
- Survey Method
- Historical Method
- Comparative Method
- Statistical Methods

D. Research Techniques

- Sampling
- Questionnaire and Schedule
- Statistical Analysis
- Observation
- Interview
- Case Study
- Interpretation
- Data Analysis
- Report Writing

XH6.3 — Sociological Concepts

A. Basic Sociological Concepts

- Social Structure
- Culture
- Network
- Status and Role
- Identity
- Community
- Socialization
- Diaspora
- Values, Norms and Rules

- Personhood
- Habitus
- Agency
- Bureaucracy
- Power and Authority
- Self and Society

B. Social Institutions

- Marriage
- Family and Kinship
- Economy
- Polity
- Religion
- Education
- Law and Customs

C. Social Stratification

- Social Difference
- Hierarchy
- Inequality
- Marginalization
- Caste and Class
- Status and Power
- Gender
- Sexuality
- Disability
- Race
- Tribe
- Ethnicity

D. Social Change

- Evolution and Diffusion
- Modernization and Development
- Social Transformations
- Globalization
- Social Mobility
 - Sanskritization
 - Westernization
 - Educational Change
 - Occupational Change



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XH6.4 — Agrarian Sociology and Rural Transformation

A. Rural and Agrarian Society

- Rural and Peasant Society
- Caste-Tribe Distinction and Continuum
- Agrarian Social Structure
- Emergent Class Relations
- Land Ownership
- Agrarian Relations

B. Agrarian Change

- Decline of Agrarian Economy
- De-Peasantization
- Agrarian Change
- Agrarian Unrest
- Peasant Movements

C. Agrarian Structure and Policy

- Feudalism
- Mode of Production Debate
- Land Reforms
- Panchayati Raj
- Rural Development Programmes
- Community Development

D. Agricultural Transformation

- Green Revolution
- Agricultural Change
- Peasants and Farmers Movements

XH6.5 — Family, Marriage and Kinship

A. Theoretical Approaches

- Structural-Functionalist Approach
- Alliance Theory
- Cultural Approach

B. Gender, Power and Family

- Gender Relations
- Power Dynamics
- Inheritance
- Succession
- Authority
- Gender, Sexuality and Reproduction

C. Family Across the Life Course

- Children
- Youth
- Elderly

- Emotions and Family
- Care and Support Systems

D. Changing Family and Marriage

- Emergent Forms of Family
- Changing Marriage Practices
- Changing Care and Support Systems
- Family Laws

E. Gender-Based Violence and Crime

- Domestic Violence
- Crime against Women
- Honour Killing

XH6.6 — Indian Society / Sociology of India

A. Perspectives on Indian Society

- Colonial Perspective
- Nationalist Perspective
- Indological Perspective
 - G.S. Ghurye
- Structural-Functional Approach
 - M.N. Srinivas
- Dialectical Approach
 - A.R. Desai
- Subaltern Studies
 - R. Guha
- Non-Brahmin Perspectives
 - Jyotirao Phule
 - Dr. B.R. Ambedkar
- Feminist Perspectives
 - Leela Dube
 - Sharmila Rege

B. Social Institutions

- Family
- Kinship
- Household
- Village Settings
- Urban Settings

C. Social Stratification

- Caste
- Class
- Tribe
- Gender

D. Tradition and Modernity

- M.N. Srinivas
- Yogendra Singh
- Dipankar Gupta

E. Peasants and Agrarian Sociology

- Andre Béteille
- A.R. Desai
- D.N. Dhanagare

F. Other Themes

- Social Movements
 - T.K. Oommen
- Village Studies
- Communalism
- Secularism

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XH6.7 — Social Movements

A. Introduction to Social Movements

- Nature
- Definitions
- Characteristics
- Social Movements and Social Change

B. Types of Social Movements

- Reform
- Rebellion
- Revival
- Revolution
- Insurrection
- Counter-Movement

C. Theories of Social Movements

- Structural-Functional Theory
- Marxist Theory
- Resource Mobilization Theory
- New Social Movements

D. Social Movements in India

With specific reference to:

- Social Basis
- Leadership
- Ideology
- Actions

Major movements:

- Peasant Movement
- Labour Movement
- Dalit Movement
- Women's Movement
- Environmental Movement

E. Social Movements, Civil Society and Globalization

- Social Movements and the State
- Social Movements and Civil Society
- Social Movements and Globalization
- Debates on Globalization
- Issues of Citizenship

XH6.8 — Sociology of Development

A. Perspectives on Development

- Definitions of Development
- Development Indices
- Liberal Perspective
 - Modernization Theory
- Marxist Perspective
- Neo-Marxist Perspectives
 - Dependency Theory
 - World Systems Theory

B. Micro-Politics of Development

- Transforming Communities
 - Maps and Models
- Knowledge and Power in Development
- Re-inventing Development
 - Subaltern Movements
- Post-Colonial Development

C. Decentralization and Participation

- Decentralization
- Devolution
- Participatory Approaches

D. Development and Its Critique

- Post-Development Perspectives
 - Arturo Escobar
- Alternative Development Paradigms
- Feminist Critique of Development
- Human Development
- Development-Induced Dispossession

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2021

GATE SOCIOLOGY • XH-C6

SOLVED PAPER

Humanities & Social Sciences • Sociology (XH-C6)

GATE 2021 • XH-C6 SOCIOLOGY

Previous Year Question Paper with Detailed Solutions

Prepared for Sociology aspirants by Sociologus

Q.1 – Q.12 Multiple Choice Question (MCQ), carry ONE mark each (for each wrong answer: – 1/3).

Q.1 The term **kulak** refers to
 (A) a type of hoe used in agriculture.
 (B) a form of property right over agrarian produce.
(C) a rich farmer.
 (D) the Russian word for peasant uprising.

The term **kulak** historically refers to a relatively wealthy or prosperous peasant farmer in the later Russian Empire and early Soviet Union.

- **Why (C) is correct:** Kulaks were peasants who owned larger tracts of land, owned cattle, and were financially capable of hiring landless laborers or poorer peasants to work for them. During the Soviet era (particularly under Stalin's collectivization policies), they were targeted and liquidated as a class because they were perceived as rural capitalists and enemies of socialism.

Q.2 M.N. Srinivas' principal work was built around the method of
 (A) conjectural history.
 (B) archival research.
(C) fieldwork.
 (D) content analysis.

M.N. Srinivas is renowned for pioneering empirical, village-level **fieldwork** (specifically participant observation) in Indian sociology and social anthropology.

- **Why (C) is correct:** Srinivas strongly advocated for a "field-view" of Indian society, arguing that one must observe how social structures like caste and religion actually operate on the ground in everyday life. This was a deliberate shift away from the traditional "book-view" (Indological approach), which relied heavily on ancient Sanskrit texts to understand Indian society. His landmark studies, such as *Religion and Society Among the Coorgs of South India* and his work in the village of Rampura (The Remembered Village), are foundational texts of Indian fieldwork.

Q.3 In an experimental design, the dependent variable is
(A) the one that is not manipulated and in which any changes are observed.
 (B) the one that is manipulated in order to observe any effects on the other.
 (C) the unknown variable that emerges from the analysis of the data.
 (D) the variable whose meaning depends on how informants perceive it.

In an experimental research design, variables are primarily categorized into independent and dependent variables:

- **Why (A) is correct:** The **dependent variable** represents the outcome or the response that the researcher is measuring. The researcher does not manipulate it; instead, they observe it to see if any changes occur as a result of the experiment. It "depends" on the conditions set by the researcher.
- **Why (B) is incorrect:** This describes the **independent variable**, which is the factor that the researcher actively manipulates, alters, or controls to test its direct effect on the dependent variable.

Q.4 The **avunculate** refers to the relationship between
 (A) virilocal and neolocal families.
 (B) matrilineal cross cousins.
 (C) members of a matrilineal tharavad.
(D) mother's brother and sister's son.

In kinship studies and anthropology, the **avunculate** refers to the special, institutionalized relationship between a maternal uncle (mother's brother) and his nephew (sister's son).

- **Why (D) is correct:** This relationship is particularly significant in matrilineal societies, where descent and inheritance are traced through the female line. In such societies, while the mother's brother may not live with the sister's son, he often holds primary authority, disciplinary power, and property rights over his nephew, acting as the primary male figure rather than the biological father.

Q.5 Who among the following Indian sociologists argued against Verrier Elwin's proposal of preserving the 'tribal way of life' on the grounds that the Indian tribes are not 'aborigines' but are "imperfectly integrated classes of Hindu society" or are 'Backward Hindus'?

- (A) Irawati Karve
(B) A.R. Desai
(C) G.S. Ghurye
(D) D.D. Kosambi

G.S. Ghurye famously opposed the isolationist policies advocated by anthropologists like Verrier Elwin, who had suggested keeping tribal populations in protected "National Parks" to preserve their distinct culture.

- **Why (C) is correct:** In his landmark book *The Aborigines-so-called-and Their Future* (1943), Ghurye argued from an assimilationist perspective. He asserted that the tribal groups in India were not fundamentally distinct "aborigines" separate from the rest of the population, but rather "Backward Hindus" who had simply been left behind and imperfectly integrated into the broader Hindu society and its agrarian economy. He advocated for their assimilation rather than isolation.

Q.6 M.N. Srinivas called his work on Rampura 'The Remembered Village' because

- (A) 'collective memory' is the concept he used to understand Rampura.
(B) his experience in Rampura was memorable.
(C) the village Headman had forbidden Srinivas from taking any notes forcing him to write this account solely from memory.
(D) he lost his field material in a fire and had to rely on his memory to write the book.

Why (D) is correct: M.N. Srinivas conducted extensive fieldwork in the village of Rampura. Years later, in 1970, while he was at the Center for Advanced Study in the Behavioral Sciences at Stanford University, an arson attack caused a fire that destroyed all of his meticulously processed field notes. With his primary data lost, Srinivas was forced to write the ethnography based almost entirely on his recollection of the field, leading to the fitting title, *The Remembered Village*.

Q.7 "An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society there should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association. In other words there must be social endosmosis."

On the basis of the above statement, which one of the following can be asserted?

- (A) This is M.K. Gandhi describing his vision of Rama Rajya in 'Hind Swaraj'.
(B) This is V.D. Savarkar describing caste equality in 'Essentials of Hindutva'.
(C) This is Jawaharlal Nehru describing socialist society in 'The Discovery of India'.
(D) This is B.R. Ambedkar describing fraternity in 'The Annihilation of Caste'.

This famous passage is from Dr. B. R. Ambedkar's seminal 1936 text, *Annihilation of Caste*. In this work, Ambedkar envisions an ideal society structurally rooted in liberty, equality, and fraternity.

- **Fraternity as Social Endosmosis:** He uses the biological metaphor of "social endosmosis" to define fraternity. It represents a fluid, deeply interconnected society where ideas, interests, and changes flow freely and are consciously shared across all social groups.

- **The Contrast:** This ideal stands in direct opposition to the rigid, isolated, and impermeable compartments of the traditional caste system, which prevents such vital social interaction and mobility.

Q.8 'The City and the Grassroots' authored by _____ is among the most important books published on urban social movements.

- (A) Michel Foucault
(B) Charles Tilly
(C) Manuel Castells
(D) Veena Das

Manuel Castells (C) — CORRECT: The Spanish sociologist Manuel Castells authored *The City and the Grassroots* (1983), which is widely considered a foundational and pioneering text in urban sociology. The book provides a comprehensive cross-cultural analysis of urban social movements and how collective grassroots action shapes the spatial and social structures of cities.

Why the other options are incorrect:

- **Michel Foucault (A):** Known primarily for his post-structuralist analyses of power, knowledge, and institutions (e.g., *Discipline and Punish*, *The History of Sexuality*).
- **Charles Tilly (B):** A historical sociologist famous for his extensive work on state-formation, collective action, and the history of social movements in general, rather than specifically focusing on urban spatial restructuring.
- **Veena Das (D):** A prominent Indian anthropologist renowned for her work on social suffering, violence, and the state (e.g., *Life and Words*).

Q.9 A fisherman in southwest Sri Lanka has received a warning that a cyclone may hit his coastal region and he has to decide whether to evacuate or stay put. He knows that the probability of the cyclone striking is 70%. He has the means to evacuate and his property is worth three times the cost of evacuation. He calculates accurately that his best chance to protect himself and his assets lies in evacuation. At a later meeting of the whole community, the village elders decide that no one will evacuate because the village shrines cannot be left unattended indefinitely. Hence in deference to the elders, the fisherman decides to stay put.

In Max Weber's terms, his decision is closest to

- (A) value rational action.
(B) instrumental rational action.
(C) traditional action.
(D) affective action.

In Max Weber's typology of social action, the fisherman's final decision represents **traditional action** because it is driven by ingrained habituation, custom, and customary obedience to authority figures (the village elders) rather than a calculated personal goal.

We can see different types of Weberian action at play in this scenario:

- **Instrumental rational action (Zweckrational):** The fisherman's initial accurate calculation that his best chance to protect himself and his assets lies in evacuation (weighing means and ends/cost-benefit analysis).
- **Value-rational action (Wertrational):** The village elders' decision to stay and protect the village shrines, acting out of a conscious belief in the religious or ethical value of the shrines, regardless of the risk to their own lives.
- **Traditional action:** The fisherman's ultimate decision to abandon his own rational calculation and stay "in deference to the elders" simply because it is the customary or socially expected behavior to obey community elders.

Q.10 The Jonestown massacre of 1978 in the United States saw the death of 900 persons including children. Reverend Jones, leader of an American cult, ordered his followers 'The Peoples Temple' to kill a US Congressman and several journalists and then commit mass suicide by drinking fruit punch

laced with cyanide. In Durkheim's view, this would be a case of
(A) anomic suicide.

(B) altruistic suicide.

(C) egoistic suicide.

(D) fatalistic suicide.

In Emile Durkheim's typology (from his 1897 work *Suicide*), the Jonestown massacre is a classic example of **altruistic suicide**.

- **Altruistic suicide (B) — CORRECT:** This type of suicide occurs when social integration is excessively high. The individuals are so deeply absorbed into the group (in this case, the cult 'The Peoples Temple') that their individual identity is entirely subsumed. They willingly sacrifice their lives out of unquestioning duty, loyalty, or obedience to the group's leader and shared beliefs.
- **Why the other options are incorrect:**
 - **Anomic suicide (A):** Results from too little social regulation or sudden moral confusion (e.g., during a drastic economic boom or crash), rather than tight-knit cult dynamics.
 - **Egoistic suicide (C):** Occurs due to too little social integration, where an individual feels profoundly isolated and disconnected from society.
 - **Fatalistic suicide (D):** Results from excessive social regulation and oppressive, overregulated conditions where an individual's future is pitilessly blocked (e.g., slaves or prisoners), rather than willing self-sacrifice for a group identity.

Q.11 Pierre Bourdieu defined _____ as "Systems of durable dispositions, structured structures predisposed to function as structuring structures ... collectively orchestrated without being the product of the orchestrating action of a conductor."

Which of the following completes the above sentence?

(A) social capital

(B) culture

(C) habitus

(D) field

Habitus (C) — CORRECT: This is Pierre Bourdieu's most famous and complex definition of **habitus** (found in his works like *Outline of a Theory of Practice*). Habitus refers to the deeply ingrained habits, skills, and dispositions that we possess due to our life experiences. It is a "structured structure" (shaped by our past and social class) that also acts as a "structuring structure" (shaping our present and future actions and perceptions), operating largely beneath our conscious awareness.

Why the other options are incorrect:

- **Social Capital (A):** Refers to the resources based on group membership, relationships, networks of influence, and support.
- **Field (D):** Refers to the various social and institutional arenas (e.g., art, education, religion) in which people express and reproduce their dispositions, and where they compete for the distribution of different kinds of capital.

Q.12 Read the following statements:

(1) Throughout the developing world, poverty rates among households headed by women are higher than those headed by men.

(2) The greater 'investment value' associated with the survival of boys in a household in comparison with girls leads to discrimination against girl children and adult women.

(3) The unequal allocation of resources within households results in differential allotments of nutrition and healthcare that reflect the perceived inferior short-term and long-term value of females.

(4) In all transitional economies, an increase in prostitution and trafficking of women has been observed.

The above statements are all examples of

(A) the 'feminisation of poverty' thesis.

(B) labour market informalisation.

(C) the 'culture of poverty' thesis.

(D) differences in bargaining power between advanced and transitional economies.

The four statements collectively describe the "**feminisation of poverty**" thesis. This concept, popularized in the 1970s and used extensively by feminist economists and development theorists, refers to the phenomenon where women and children represent a disproportionate and increasing share of the world's impoverished population.

- **Statement (1)** directly addresses a core indicator of this thesis: female-headed households are statistically much more likely to fall into poverty than male-headed ones due to wage gaps and single-earner constraints.
- **Statements (2) and (3)** describe the *intra-household* dynamics of this thesis, showing how patriarchal values and economic calculations lead to systemic discrimination, where women and girls receive less food, healthcare, and educational investment than men and boys.
- **Statement (4)** highlights the extreme economic vulnerability of women during times of macroeconomic instability (like economic transitions), which often forces them into dangerous, exploitative survival strategies like prostitution.

Q.13 – Q.20 Multiple Select Question (MSQ), carry ONE mark each (**no** negative marks).

Q.13 In which of the following ways did the founding scholars usually distinguish New Social Movements (NSMs) from Old Social Movements?

(A) NSMs are devoted to changing cultural norms concerning individual dignity rather than bringing about structural transformation.

(B) NSMs are based in social class and not on social identities.

(C) NSMs reject hierarchical organisational structures and prefer flexible, horizontal participation.

(D) NSMs are all revolutionary in their mode of action.

Founding scholars of New Social Movement (NSM) theory, such as Alain Touraine, Alberto Melucci, and Jürgen Habermas, distinguished NSMs from traditional or "Old" Social Movements based on both their goals and their organizational forms:

- **Focus on Culture and Identity (A):** Old social movements (most notably the labor movement) were primarily concerned with material grievances, economic redistribution, class struggle, and seizing political power (structural transformation). NSMs, emerging in the post-industrial era, focus on "post-material" values, defending the "lifeworld," and securing cultural recognition, autonomy, and individual dignity (e.g., the feminist, environmental, civil rights, and LGBTQ+ movements).
- **Horizontal Organization (C):** Old movements were heavily institutionalized and relied on formal, vertical, and bureaucratic hierarchies (like massive trade unions or political parties). NSMs fundamentally reject this rigidity, favoring decentralized, fluid, grassroots, and horizontally networked participation.
- **Why the other options are incorrect:**
 - **(B):** This describes *Old* Social Movements. NSMs shifted the focus *away* from social class and *toward* social identities.
 - **(D):** NSMs are rarely revolutionary in the traditional Marxist sense of seeking to violently overthrow the state. They typically aim to reform institutions, protect civic spaces, or shift cultural paradigms.

Q.14 Which of the following option(s) correctly applies/apply to a key informant in sociological

research?

(A) One who intentionally restricts a researcher's access to participants.

(B) One with in-depth knowledge of the community.

(C) One who refers the researcher to those knowledgeable about the subject of the research.

(D) One who because of her social position provides a deeper understanding of her society.

In qualitative and ethnographic research, a **key informant** is a crucial individual who possesses specialized knowledge, deep cultural insights, and a high degree of integration within a community (B, D). Because of their established networks and trusted status, they also frequently act as guides or sponsors, referring researchers to other relevant participants (C).

- **Why (A) is incorrect:** An individual who intentionally restricts, controls, or grants a researcher's access to a community or its participants is known as a **gatekeeper**, not a key informant.

Q.15 For Karl Marx, which statement(s) below define(s) absolute surplus value?

(A) It is value extracted by using technology in the labour process.

(B) It is value saved by technology.

(C) It is value created over and above worker subsistence.

(D) It is value extracted by means of extending the working day.

In Karl Marx's critique of political economy, **surplus value** generally refers to the new, uncompensated value created by workers that exceeds the cost of their own labor-power (their subsistence) (C). Marx further divides this extraction into two distinct forms:

- **Absolute surplus value (D):** This is obtained by physically lengthening the working day beyond the necessary labor time required for the worker to produce the value of their subsistence, thereby extracting a greater absolute quantity of unpaid labor time.

Q.16 Who among the following sociologist(s) use(s) a Marxist framework to understand Indian society and history?

(A) Yogendra Singh

(B) A.K. Saran

(C) Leela Dube

(D) A. R. Desai

A.R. Desai (D) — CORRECT: Akshay Ramanlal Desai is one of the most prominent Indian sociologists to consistently apply a Marxist framework (specifically historical materialism) to the study of Indian society and history. His seminal work, *Social Background of Indian Nationalism*, analyzes the rise of Indian nationalism through the lens of changing material conditions, economic structures, and class relations under British colonial rule.

Why the other options are incorrect:

- **Yogendra Singh (A):** Primarily associated with an integrative and structural-functional approach, famously detailed in his work *Modernization of Indian Tradition*.
- **A.K. Saran (B):** Known for a traditionalist and anti-positivist perspective rooted in classical Indian philosophy, and was highly critical of modern Western paradigms, including Marxism.
- **Leela Dube (C):** A pioneering anthropologist and sociologist recognized primarily for her contributions to feminist anthropology, kinship structures, and gender studies.

Q.17 Which of the following reverse(s) the process of primitive accumulation in India?

(A) NREGA

(B) The Land Acquisition Act of 1894

(C) Special Economic Zones

(D) Microfinance lending

In Marxist political economy, **primitive accumulation** refers to the historical process of divorcing the producer from the means of production—typically by dispossessing peasants and indigenous communities of their land and resources, forcing them to become wage laborers for capitalist

enterprises.

In the Indian context, scholars (most notably Kalyan Sanyal in his work on post-colonial capitalism) have argued that state-led welfare programs like **NREGA (National Rural Employment Guarantee Act)** act to counter or "reverse" the effects of primitive accumulation.

- **Why NREGA (A) reverses it:** By legally guaranteeing 100 days of paid work in rural areas, NREGA provides a basic subsistence safety net. It reduces distress migration to urban capitalist centers, empowers rural workers to demand better wages, and allows marginalized populations to survive outside the direct exploitation of core capitalist accumulation.
- **Why the other options facilitate (rather than reverse) primitive accumulation:**
 - **The Land Acquisition Act of 1894 (B):** This colonial-era law was used to forcibly acquire agricultural land for state and corporate projects, directly dispossessing farmers.
 - **Special Economic Zones (C):** SEZs rely heavily on state-backed land acquisition, transforming agricultural land into corporate enclaves and displacing rural populations.
 - **Microfinance lending (D):** While framed as poverty alleviation, microfinance deeply integrates the rural poor into global financial capitalism. It often leads to severe debt traps, forcing the poor to sell off their meager assets, thereby accelerating dispossession.

Q.18 Which of the following applies/apply to Lévi-Strauss' fundamental unit of kinship?

(A) It is constituted by the father and mother and their children.

(B) It is constituted by the nuclear family and the wife's brother.

(C) It is the basis of alliance theory.

(D) It is based on the universal incest taboo.

Claude Lévi-Strauss revolutionized the study of kinship through his structuralist approach, specifically known as **Alliance Theory**.

- **The Atom of Kinship (B):** Unlike previous anthropologists (such as Radcliffe-Brown) who viewed the biological nuclear family as the basic building block of kinship, Lévi-Strauss argued that the most fundamental unit must include the dimension of marital exchange. Thus, his "atom of kinship" consists of a husband, a wife, their child, and the **wife's brother** (the maternal uncle). This unit encompasses all fundamental kinship relationships: affinity (husband-wife), consanguinity (brother-sister), descent (parent-child), and the avuncular relationship (uncle-nephew).
- **Alliance Theory (C):** This theory argues that kinship systems are structured around the exchange of women between groups to build social solidarity and alliances, rather than merely tracing biological descent.
- **The Incest Taboo (D):** For Lévi-Strauss, the universal incest taboo is the fundamental rule that transitions humanity from nature to culture. By forbidding marriage within the immediate family, the taboo essentially forces groups to seek partners from outside (exogamy), thereby initiating the exchange of women and forging necessary social alliances.

Q.19 Which statement(s) correctly explain(s) why feminists and women's rights activists are uncomfortable with the term 'honour killings'?

(A) It has been defined variously across disciplines from law to sociology to philosophy.

(B) It has become associated with the 'uniqueness' of Asian societies and cultures.

(C) The idea that women embody male honour makes violence against them and even their murder justifiable.

(D) It has become associated with communities that retain archaic patriarchal practices and refuse to modernise.

Feminists and women's rights activists strongly critique the term "honour killing" for several theoretical and political reasons:

- **Validating Patriarchal Logic (C):** By calling it an "honour" killing, the terminology inadvertently adopts the perpetrator's perspective. It reinforces the patriarchal notion that a

woman's body and sexuality are the repositories of male and family honour, which makes the murder sound like a justifiable or culturally sanctioned response to a transgression rather than what it actually is: femicide and premeditated murder.

- **Cultural Stigmatization and "Othering" (B, D):** Feminists argue that the term is frequently used in a racially or culturally biased way to stigmatize specific societies (often Asian, Middle Eastern, or immigrant communities). It paints these groups as uniquely "backward," "archaic," and resistant to modernization. This orientalist framing allows Western or dominant societies to distance themselves from the issue, masking the fact that gender-based and domestic violence are universal patriarchal problems, not just "cultural" anomalies of specific groups.

Q.20 Which of the following is/are Louis Dumont's formulation(s)?

(A) Indian sociology must lie at the confluence of Indology and anthropology.

(B) The ideological principle that religion is always superior to power is at all times found exhibited at the empirical level in India.

(C) Equality runs contrary to the general tendencies of societies.

(D) Traditional Indian ideology allows only 'surreptitious' entry of economic and political power.

Louis Dumont's structuralist approach to Indian society provides the basis for these statements:

- **Confluence of Indology and Anthropology (A):** In the inaugural issue of *Contributions to Indian Sociology*, Louis Dumont (along with D.F. Pocock) famously asserted that a true sociology of India must lie at the intersection of Indology (the study of classical texts and history) and sociology/social anthropology (empirical fieldwork).
- **Hierarchy vs. Equality (C):** In his seminal work *Homo Hierarchicus*, Dumont posited that hierarchy is the fundamental, universal organizing principle of traditional human societies. He viewed the modern Western ideal of equality (*Homo Aequalis*) as a historical exception that runs contrary to the general structural tendencies of human societies.
- **Surreptitious Entry of Power (D):** Dumont argued that the caste system is based on the ideological separation of status (ritual purity, represented by the Brahman) and power (political/economic dominance, represented by the Kshatriya/King), with status strictly encompassing and subordinating power. Because the traditional ideology formally denies power a superior place, economic and political power can only enter the caste hierarchy "surreptitiously" (secretly or indirectly) at the empirical level.
- **Why (B) is incorrect:** While Dumont states that religion is *ideologically* superior to power, he recognizes that at the *empirical* or practical level, this is not always exhibited. The king or dominant caste holds actual material and political power in daily life, which creates a tension between the overarching ideology and empirical reality.

Q.21 – Q.28 Multiple Choice Question (MCQ), carry TWO mark each (for each wrong answer: – 2/3).

Q. 21 The Latin American system of *compadrazgo* or 'godparenthood' is one in which, at the time of baptism of a child into the Christian church, a relationship is set up between the child's biological mother and father and possibly unrelated persons who become the child's spiritual parents. This may be understood as a form of

(A) fictive kinship.

(B) cognatic kinship.

(C) mystical kinship.

(D) bilateral kinship.

The system of *compadrazgo* (godparenthood) is a classic example of **fictive kinship**.

- **Fictive kinship** refers to social ties and relationships that are not based on consanguineal (blood) or affinal (marriage) ties, but are nonetheless treated as family relationships. Godparents assume roles, obligations, and bonds of affection similar to those of biological relatives.
- **Cognatic and bilateral kinship (B, D)** refer to tracing descent through biological/blood lines

(both male and female).

Q. 22 The Self-Employed Women's Association (SEWA) is

(A) a trade union for self-employed women workers in the informal economy.

(B) not a trade union as its members have no employer.

(C) an association of all home-based women workers across India.

(D) a trade union for all self-employed women workers outside the agrarian sector.

SEWA's Status (A): Founded in 1972 by Ela Bhatt in Gujarat, the Self-Employed Women's Association (SEWA) is officially registered as a trade union. Its specific mandate is to organize poor, self-employed women workers in the informal or unorganized sector—a demographic that constitutes the vast majority of the female labor force in India.

Why (B) is incorrect: When SEWA first applied for registration, the Labor Department initially rejected the application precisely because the women did not have a traditional "employer" to strike against. SEWA successfully campaigned to expand the legal definition of a trade union to include the empowerment, solidarity, and rights of self-employed workers.

Why (C) and (D) are incorrect: SEWA's membership is highly diverse. It is not exclusively for home-based workers (C), nor does it exclude the agrarian sector (D)—in fact, agricultural and rural workers make up a massive and vital part of its membership base.

Q. 23 Match statements (P), (Q), (R), (S) to names (1), (2), (3), (4):

(P) "Today, Indians no longer idealise hierarchy. What they ... idealise is equality."

(Q) "[We] do not argue that non-dalit feminists can 'speak as' or 'for the' dalit women but they can 'reinvent themselves as dalit feminists'."

(R) "[From] the point of view of people at the lowest end of the scale, caste has functioned (and continues to function) as a very effective system of economic exploitation."

(S) "The pure hierarchy that Louis Dumont wrote so compellingly about a few decades ago ... now stands bereft of empirical support from practically every quarter of Hindu India."

(1) Dipankar Gupta

(2) Sharmila Rege

(3) André Béteille

(4) Joan P. Mencher

(A) (P)-(3), (Q)-(2), (R)-(4), (S)-(1)

(B) (P)-(4), (Q)-(2), (R)-(3), (S)-(1)

(C) (P)-(3), (Q)-(1), (R)-(4), (S)-(2)

(D) (P)-(4), (Q)-(1), (R)-(2), (S)-(3)

- **(P) Andre Beteille (3):** A prominent sociologist who has written extensively on the ideological shift in modern India, Béteille noted the transition from a traditional societal ideal of hierarchy to a modern constitutional and social ideal of equality.
- **(Q) Sharmila Rege (2):** A leading feminist sociologist, Rege is renowned for her work on Dalit feminism (such as *Writing Caste*, *Writing Gender*). She argued for non-Dalit feminists to "reinvent themselves as Dalit feminists" to show genuine solidarity without appropriating Dalit women's voices.
- **(R) Joan P. Mencher (4):** Mencher critiqued traditional, top-down anthropological models of caste (like those of Louis Dumont). By studying the caste system from the "bottom up," she emphasized that for those at the lowest end of the scale, caste primarily functions as a harsh system of material and economic exploitation rather than just a system of ritual purity.
- **(S) Dipankar Gupta (1):** Gupta has been a strong critic of Dumont's single "pure hierarchy"

theory, arguing instead that the caste system is characterized by multiple, competing hierarchies and discrete categories that lack the overarching, universally accepted empirical support Dumont claimed.

Q. 24 Match statements (P), (Q), (R), (S) to names (1), (2), (3), (4):

(P) "The executive of the modern state is but a committee for managing the common affairs of the whole bourgeoisie."

(Q) The state is "an institutional association of rule, which within a given territory has succeeded in gaining a monopoly of legitimate physical force as a means of ruling."

(R) "It is only through the State that individualism is possible, although it cannot be the means of making it a reality, except in certain precise conditions. We might say that in the State we have the prime mover. It is the State that has rescued the child from patriarchal domination and from family tyranny; it is the State that has freed the citizen from feudal groups and later from communal groups; it is the State that has liberated the craftsman and his master from guild tyranny."

(S) "The family is indeed a fiction, a social artefact, an illusion in the most ordinary sense of the word, but a 'well-founded illusion', because, being produced and reproduced with the guarantee of the state, it receives from the state at every moment the means to exist and persist."

- (1) Pierre Bourdieu
- (2) Emile Durkheim
- (3) Karl Marx and Friedrich Engels
- (4) Max Weber

(A) (P)-(3), (Q)-(4), (R)-(2), (S)-(1)

(B) (P)-(3), (Q)-(4), (R)-(1), (S)-(2)

(C) (P)-(3), (Q)-(1), (R)-(2), (S)-(4)

(D) (P)-(4), (Q)-(2), (R)-(3), (S)-(1)

- **(P) Karl Marx and Friedrich Engels (3):** This is one of the most famous declarations from *The Communist Manifesto* (1848). Marx and Engels argued that the modern capitalist state does not serve the general public, but acts merely as a managerial committee safeguarding the property and class interests of the bourgeoisie (capitalist class).
- **(Q) Max Weber (4):** This is Max Weber's foundational sociological definition of the state, articulated in his 1919 lecture *Politics as a Vocation*. Weber argued that the defining characteristic of a state is its successful claim to the "monopoly of the legitimate use of physical force" within a given territory.
- **(R) Emile Durkheim (2):** In his *Professional Ethics and Civic Morals*, Durkheim conceptualized the state not as an oppressive apparatus, but as a moral organ. He argued that the state actually secures individual liberty by acting as a counterweight to, and liberating the individual from, the oppressive tyranny of secondary groups like the patriarchal family, guilds, and local communities.
- **(S) Pierre Bourdieu (1):** In his essay *On the Family as a Realized Category* (1996), Bourdieu argued that the "family" as we commonly understand it is a socially constructed fiction or "well-founded illusion." It appears natural but is actually legally and administratively produced and constantly legitimized by the state (through marriage laws, tax codes, and social policies).

Q. 25 Read the abstract of the article titled "'Taming' Arab social movements:

Exporting neoliberal governmentality" (2013).

"In the wake of the recent Arab revolutions, the European Union (EU) has sought to provide genuine

and substantial support to a range of Arab social movements in the region's emerging polities...We argue, however, that the EU's attempts at democracy promotion in the Middle East and North Africa (MENA) region may be understood through a governmentality framework, despite the limitations of such an approach. Specifically, the EU is actively promoting neoliberal policies in the aftermath of the Arab Spring in order to foster a mode of subjectivity that is conducive to the EU's own norms and interests. What we observe are not just innocent attempts at democracy promotion, but a form of politics and economics that seeks to subject the agency on the 'Arab street' to EU standards. We conclude by going over the radical plurality of the Arab street, and show how it was in fact earlier neoliberal reforms by their former regimes that created the conditions of possibility for the recent revolutions in Tunisia and Egypt."

On the basis of the above statement, which of the following can be asserted?

- (1) Social movements can no longer be understood as a purely intra-national phenomenon.
- (2) Local social movements for democratisation have little to do with the transnationalisation of the practices of neoliberal governmentality.
- (A) Both the statements are correct
- (B) Both the statements are incorrect
- (C) Only (1) can be asserted**
- (D) Only (2) can be asserted

Statement (1) is correct: The text demonstrates that social movements in the Arab region are deeply intertwined with external, transnational actors like the European Union. The EU actively intervenes by exporting "neoliberal governmentality" to shape these movements according to its own norms and standards. Therefore, these movements cannot be analyzed as purely internal (intra-national) phenomena.

Statement (2) is incorrect: The abstract explicitly argues the opposite of this statement. It claims that the EU's involvement in local Arab democratization is directly tied to the active promotion and export (transnationalisation) of "neoliberal policies" and a "governmentality framework." Thus, local movements have a significant relationship with transnational neoliberal governmentality.

Q. 26 According to Karl Marx, the socially necessary labour time to produce a commodity will directly vary with

- (A) the particular time period and place.**
- (B) the annual rainfall.
- (C) the average productivity of agrarian workers.
- (D) the output of natural resources.

According to Karl Marx's labor theory of value, **socially necessary labour time** is the amount of time required to produce a commodity under normal conditions of production, using the average degree of skill and intensity of labor prevalent at the time.

Because technology, worker skill, machinery, and societal conditions are constantly evolving, what is considered "socially necessary" is not static. It changes depending on the historical epoch and the specific geographical or societal context (the particular time period and place).

Q. 27 Imagine there is a spiritual leader from any religion who has a huge estate, organisation, publications etc. In Weberian terms, this could be considered an example of

- (A) patrimonial power.
- (B) bureaucratized patrimonial power.
- (C) charismatic power.
- (D) bureaucratized charismatic power.**

In Max Weber's tripartite classification of authority (traditional, charismatic, and rational-legal), **charismatic authority** rests on the devotion to the extraordinary, exceptional, or divine qualities of an individual leader (like a spiritual guru).

However, pure charismatic authority is inherently unstable and anti-economic; it relies entirely on the leader's personal presence. In order for the movement to survive, grow, and manage material assets over time, it must undergo what Weber called the "**routinization of charisma**" (or the bureaucratization of charisma). By developing a formal administrative structure, managing a "huge estate," running an "organisation," and printing "publications," the once purely personal charismatic power has been institutionalized and stabilized into a bureaucratic framework.

Q. 28 Which of the following is a proposed explanation for a group of facts or phenomena that provides the basis for empirical testing?

- (A) An ideal type
- (B) A logical framework matrix
- (C) A hypothesis**
- (D) A sampling procedure

A **hypothesis** is a tentative statement or proposed explanation for a relationship between variables or a group of facts. In the scientific method and social research, it serves as the foundational starting point that guides the study and provides the exact basis for empirical testing and data collection.

- **(A) An ideal type** is a conceptual measuring rod used for comparative analysis (associated with Max Weber).
- **(B) A logical framework matrix** is a planning and management tool used for project design.
- **(D) A sampling procedure** is the method used to select a subset of a population for study.

Q.29 – Q.40 Multiple Select Question (MSQ), carry TWO mark each (no negative marks).

Q. 29 To which of the following option(s) does C. Wright Mills' 'Grand Theory' NOT apply?

- (A) A theory proposed by one of classical sociological theorists.**
- (B) A highly abstract theory making broad generalisations about the social world.
- (C) An accurate theoretical explanation of observed empirical regularities.**
- (D) An intellectually satisfying theory of social knowledge.**

In his 1959 book *The Sociological Imagination*, C. Wright Mills coined the term "Grand Theory" as a critique primarily aimed at the structural-functionalist work of his contemporary, Talcott Parsons. Mills defined Grand Theory as **(B) A highly abstract theory making broad generalisations about the social world**. Therefore, the options that do **NOT** apply to his concept of Grand Theory are A, C, and D:

- **(A) A theory proposed by one of classical sociological theorists:** Mills did not apply this critique to classical theorists like Marx or Weber; in fact, he admired them for possessing the "sociological imagination" that Grand Theorists lacked.
- **(C) An accurate theoretical explanation of observed empirical regularities:** The core of Mills' critique was that Grand Theory was completely detached from empirical reality. He argued it was too abstract to actually explain concrete, observed social facts.
- **(D) An intellectually satisfying theory of social knowledge:** Mills criticized Grand Theory for being dense, convoluted, obfuscating, and practically useless for addressing real-world public issues, meaning he did not view it as intellectually satisfying.

Q. 30 Which statement(s) about contemporary India is/are endorsed by recent sociological research?

- (A) The skewed sex ratio at birth is enabling cross-regional marriages that may breach caste boundaries.**
- (B) The skewed sex ratio at birth means that women are valued more for their roles in**

reproduction, domestic and care work.

(C) The skewed sex ratio at birth reduces the supply of women and improves their life chances throughout society.

(D) The skewed sex ratio at birth is causing a male marriage squeeze due to the female deficit.

Recent sociological and demographic research on India's skewed sex ratio (heavily favoring males due to son preference) highlights several complex consequences:

- **(A) The skewed sex ratio at birth is enabling cross-regional marriages that may breach caste boundaries:** Research (such as studies by Ravinder Kaur and Prem Chowdhry) documents that the acute shortage of brides in states like Haryana and Punjab has led to men seeking wives from distant regions (like West Bengal, Assam, or Kerala). These "cross-regional" marriages often cross traditional caste and linguistic boundaries out of necessity.
- **(B) The skewed sex ratio at birth means that women are valued more for their roles in reproduction, domestic and care work:** Despite being in short supply, women do not necessarily gain social power. Brides brought from other regions are often valued strictly instrumentally—specifically to produce male heirs, perform unpaid domestic labor, and care for aging parents.
- **(D) The skewed sex ratio at birth is causing a male marriage squeeze due to the female deficit:** A "marriage squeeze" is a well-documented demographic phenomenon where a large surplus of men of marriageable age cannot find partners because of the "missing women" in their birth cohort.
- **Why (C) is incorrect:** The assumption that a reduced supply of women automatically increases their value and improves their "life chances" is a flawed application of market economics to patriarchal structures. Research shows that scarcity often leads to increased commodification, restrictions on mobility, trafficking, and gender-based violence, rather than improved overall life chances.

Q. 31 Which of the following statements is/are representation(s) of the 'modernisation theory' of the mid-twentieth century?

(A) All versions of this theory could be summarised as the attempt to understand how traditional societies modernise.**(B) This theory saw the developmental efforts of all decolonised nations through the binary of communist or capitalist.****(C) Ashis Nandy termed this theory as a "secular theory of salvation"**

(D) The theory seeks to understand macro changes in terms of 'development' and not how to make individuals develop modern values and sensibilities.

The mid-twentieth century modernization theory was a dominant paradigm used to explain the process of modernization within societies.

- **(A) is correct:** At its core, modernization theory was formulated to explain the linear, evolutionary process by which traditional societies transition into modern, industrialized, and urbanized ones.
- **(B) is correct:** Formulated during the height of the Cold War, modernization theory was heavily political. Theorists like W.W. Rostow explicitly framed their models as a capitalist alternative to Marxist development (subtitled his book *A Non-Communist Manifesto*), viewing the development of decolonized nations through this stark geopolitical binary.
- **(C) is correct:** Postcolonial scholar Ashis Nandy famously critiqued the discourse of development and modernization, characterizing it as a "secular theory of salvation" that paternalistically sought to "save" the Third World from its own traditions.
- **Why (D) is incorrect:** Modernization theory did *not* solely focus on macro-economic changes. Scholars like Alex Inkeles (in *Becoming Modern*) and David McClelland (in *The Achieving Society*) explicitly focused on the micro-level, studying how individuals must adopt "modern" psychological values, entrepreneurial sensibilities, and attitudes to drive societal development.

Q. 32 "We demanded changes that would make the law more sensitive to the cultural and economic

contexts of women's lives. Women's groups investigating 'dowry deaths' demonstrated how the designation of the family as the private domain restricted women's access to protection against domestic violence. They exposed the collusion of the law, police, medical system, and the family in classifying these deaths as suicides. Feminist scholars worked to salvage gender and women's issues from being subsumed by class analysis, sought to extend the Marxist understanding of Labour to include domestic production, and pointed out the marginality and vulnerability of women in the workforce".

(Susie Tharu and Tejaswini Niranjana (1996), 'Problems for a Contemporary Theory of Gender')

Which among the following statements can be asserted from the above excerpt?

(A) Women's lives have contexts that are peculiar/unique.

(B) The division of domains into public and private allows women's specific concerns to be foregrounded.

(C) Marxist understanding of labour is not gender-sensitive.

(D) The classification of dowry deaths as suicide lowers the institutional and social protection of women against violence.

- **(A) Women's lives have contexts that are peculiar/unique:** The opening sentence explicitly calls for laws to be more sensitive to the "cultural and economic contexts of women's lives," indicating that their lived experiences have distinct contexts requiring specific legal recognition.
- **(C) Marxist understanding of labour is not gender-sensitive:** The excerpt notes that feminist scholars had to actively "extend the Marxist understanding of labour to include domestic production." This implies that the traditional Marxist framework excluded women's unpaid domestic labor and was therefore lacking in gender sensitivity.
- **(D) The classification of dowry deaths as suicide lowers the institutional and social protection of women against violence:** The text states that the collusion of institutions in "classifying these deaths as suicides," combined with viewing the family as a private domain, actively "restricted women's access to protection against domestic violence."
- **Why (B) is incorrect:** The text asserts the exact opposite. It states that designating the family as a private domain *restricted* women's access to protection, meaning the public/private division hindered, rather than foregrounded, their concerns.

Q. 33 "The claim, made by structuralism and dependency theory, that subordination to the world market seals the fate of nations is wrong.

Inequality, poverty, low productivity and sluggish growth in the periphery, their propensity to import luxury goods and transfer profits to the centre, and the lack of coordination of economic activity in many countries, are due primarily to the social structures prevailing in the periphery, rather than their international trade relations."

(Alfredo Saad-Filho (2005), 'The Rise and Decline of Latin American Structuralism and Dependency Theory')

Which among the following statements can be asserted from the above excerpt?

(A) Underdevelopment is mainly due to the balance of political forces within the periphery.

(B) Trade patterns between core and periphery follow from "the social structures prevailing in the periphery".

(C) Unequal exchange between core and periphery inhibits development of the latter.

(D) There is a pathway to development through the world market.

- **(A) Underdevelopment is mainly due to the balance of political forces within the periphery:** The excerpt explicitly states that underdevelopment markers (inequality, poverty, sluggish growth) are "due primarily to the social structures prevailing in the periphery" (which dictate the internal balance of class and political power), rather than external trade relations.
- **(B) Trade patterns between core and periphery follow from "the social structures**

prevailing in the periphery": The text directly attributes the periphery's "propensity to import luxury goods and transfer profits to the centre" (which are specific international trade and financial patterns) to their internal social structures.

- **(D) There is a pathway to development through the world market:** By asserting that the structuralist/dependency claim—that "subordination to the world market seals the fate of nations"—is "wrong," the author implies that engaging with the global market does not inherently doom a nation's development, provided its internal social structures are reformed.
- **Why (C) is incorrect:** Statement (C) summarizes the exact premise of dependency theory (that external unequal exchange and international trade relations inhibit development). The excerpt is explicitly criticizing and refuting this specific claim.

Q. 34 There is scholarly controversy over the role of the middle peasants in peasant movements in India. In this regard, which of the following statements is/are true?

(A) Hamza Alavi argued that the middle peasants are more likely to initiate and actively participate in peasant movements.

(B) Dhanagare argued that the middle peasants are weaker and more heterogeneous than other agrarian classes.

(C) Kathleen Gough argued that poor peasants and agricultural labourers have the potential for organising peasant movements.

(D) Gail Omvedt argued that caste is the basis of peasant mobilisation, not class.

- **(A) Hamza Alavi argued that the middle peasants are more likely to initiate and actively participate in peasant movements — CORRECT:** Alavi formulated the "middle peasant thesis," arguing that because middle peasants possess some of their own land and are somewhat independent of landlords (unlike landless laborers), they have the initial structural freedom and militancy required to spark peasant uprisings.
- **(B) Dhanagare argued that the middle peasants are weaker and more heterogeneous than other agrarian classes — CORRECT:** D.N. Dhanagare explicitly critiqued Alavi's thesis in the Indian context. He argued that the Indian middle peasantry was deeply divided, highly heterogeneous, and economically vulnerable, making them less capable of leading or sustaining revolutionary movements than Alavi suggested.
- **(C) Kathleen Gough argued that poor peasants and agricultural labourers have the potential for organising peasant movements — CORRECT:** Based on her empirical studies of rural conflicts in regions like Thanjavur and Kerala, Gough highlighted the strong revolutionary potential and organizing capacity of the most exploited agrarian strata—specifically poor peasants and landless agricultural laborers.
- **Why (D) is incorrect:** Gail Omvedt was a pioneering scholar of anti-caste movements, but she did not argue that mobilization is based *only* on caste and *not* class. Instead, her framework emphasized the deep intersectionality of the two, arguing that in India, caste functions as a material and economic reality intertwined with class exploitation. She did not reject class analysis; rather, she expanded it to include caste.

Q. 35 In 'The Nation and its Fragments' (1993), Partha Chatterjee observes that

"By the 1940s, the dominant argument of nationalism against colonial rule was that the latter was impeding the...development of India....A developmental ideology...was a constituent part of the self-definition of the postcolonial state. The state was connected to the people not simply through the procedural forms of representative government; it also acquired its representativeness by directing a program of economic development on behalf of the nation."

In what way(s) was the connection between development and the representativeness of the Indian state achieved, for Chatterjee?

(A) Colonialism had demonstrated the benefits of free trade and globalisation.

(B) Colonialism stood for economic exploitation, therefore liberty meant the reverse.

(C) The procedural forms of government would by themselves be insufficient to drive development.

(D) The procedural forms of government would inevitably fall to corruption.

- **(B) Colonialism stood for economic exploitation, therefore liberty meant the reverse:** The excerpt states that the primary nationalist critique of colonial rule was that it "was impeding the...development of India." Because colonialism was defined by this economic hindrance and exploitation, the postcolonial state's definition of liberty inherently required the reverse: an active "developmental ideology" to undo that damage.
- **(C) The procedural forms of government would by themselves be insufficient to drive development:** Chatterjee writes that the state connected to the people "not simply through the procedural forms of representative government," but acquired its true representativeness by actively "directing a program of economic development." This implies that mere procedural democracy was inadequate on its own to fulfill the state's mandate and connect with the masses without an accompanying developmental agenda.
- **Why (A) is incorrect:** The text argues that colonialism *impeded* development, completely contradicting the idea that it demonstrated the benefits of free trade and globalization.
- **Why (D) is incorrect:** The excerpt does not discuss corruption; it critiques the structural limitations of relying purely on procedural government for state legitimacy, not its vulnerability to corrupt practices.

Q. 36 Which of the following statement(s) correctly represent(s) A.M. Shah's views in his 'The Household Dimension of the Family in India'?

(A) Indological conceptions of the 'Indian joint family' have become an obstacle to sociological investigation of the familial structure and transformation.

(B) Household and family are two different, though related, categories.

(C) The process of modernisation will break the traditional Indian joint family into nuclear families.

(D) The classification of the households into 'simple' and 'complex' resolves the existing confusing classification of 'elementary' and 'joint' family.

In his seminal work *The Household Dimension of the Family in India*, sociologist A.M. Shah made significant theoretical and methodological interventions regarding how the Indian family is studied:

- **(A) Indological conceptions of the 'Indian joint family' have become an obstacle to sociological investigation... — CORRECT:** Shah critiqued the heavy reliance on Indological and Hindu legal texts (which defined the joint family strictly in terms of coparcenary property and ritual obligations). He argued this idealized legal/textual view clouded the empirical sociological reality of how households actually function and change.
- **(B) Household and family are two different, though related, categories — CORRECT:** This is the central thesis of his book. Shah argued that "household" refers to a residential and commensal unit (people living and eating together), whereas "family" refers to a broader set of kinship ties and social relationships. Failing to separate the two leads to theoretical confusion.

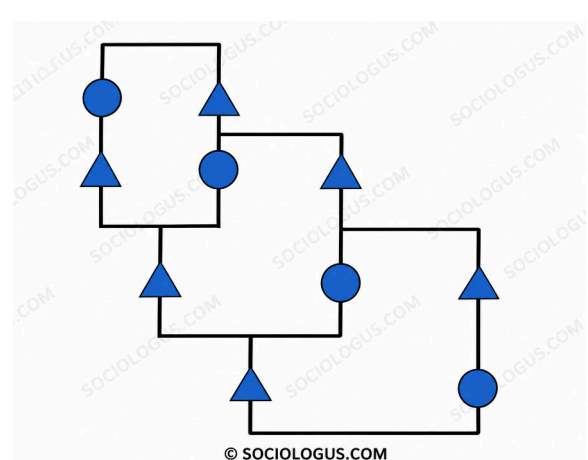
Q. 37 See the diagram and identify which option(s) below applies/applies to it

(A) The diagram shows parallel cousin marriage which is a form of restricted exchange.

(B) The diagram shows cross cousin marriage which is a form of generalised exchange.

(C) This form of marriage creates a distinction between bride-givers and bride-takers.

(D) This form of marriage conforms to the ideal of kanyadana.



Q. 38 Which of the following statement(s) correctly applies/apply to reflexivity in sociological research?

(A) A researcher can take a bird's eye perspective of research subjects.

(B) A researcher reflects on how her position impacts her research and findings.

(C) A researcher considers how her biases and values bear on her interpretations and analyses.

(D) A researcher reflects on how she in turn can help the community she is studying.

In sociological and qualitative research, **reflexivity** refers to the ongoing process of critical self-awareness regarding the researcher's role in the knowledge production process.

- **(B) A researcher reflects on how her position impacts her research and findings — CORRECT:** Reflexivity requires researchers to acknowledge their "positionality" (their gender, class, race, power dynamics) and how it actively shapes their interactions with subjects and the data collected.
- **(C) A researcher considers how her biases and values bear on her interpretations and analyses — CORRECT:** It involves epistemic reflexivity—recognizing that the researcher is not a neutral instrument and that their preconceived values, theoretical leanings, and biases influence how data is interpreted and written up.
- **Why (A) is incorrect:** Taking a "bird's eye perspective" (or a "God trick" perspective) implies an objective, detached, and neutral observation from above. Reflexivity actively rejects this, arguing that a researcher is always situated within the social world they are studying.
- **Why (D) is incorrect:** Reflecting on how to help the community describes *reciprocity, social intervention, or participatory action research*, not reflexivity. While a reflexive researcher might choose to help a community, the concept of reflexivity itself strictly refers to awareness of how the researcher impacts the *research process and knowledge*, not community service.

Q. 39 "If we make abstraction from its use value, we make abstraction at the same time from the material elements and shapes that make the product a use value; we see in it no longer a table, a house, yarn, or any other useful thing. Its existence as a material thing is put out of sight. Neither can it any longer be regarded as the product of the labour of the joiner, the mason, the spinner, or of any other definite kind of productive labour. Along with the useful qualities of the products themselves, we put out of sight both the useful character of the various kinds of labour embodied in them, and the concrete forms of that labour; there is nothing left but what is common to them all; all are reduced to one and the same sort of labour, human labour in the abstract." (Karl Marx, 'Capital')

Which statement(s) can be asserted from the above excerpt?

(A) Abstraction refers to a material process that occurs in production.

(B) Abstraction refers to an analytical operation.

(C) Abstraction refers to the reduction of material products to their common element.

(D) Abstraction refers to a mathematical operation.

- **(B) Abstraction refers to an analytical operation:** The phrases "If we make abstraction", "we see in it no longer", and "we put out of sight" indicate that abstraction here is a cognitive, analytical shift in how we perceive and evaluate the commodity, not a physical change to the object itself.
- **(C) Abstraction refers to the reduction of material products to their common element:** This is explicitly stated in the final sentence of the excerpt, which notes that once the specific physical qualities and concrete forms of labor are stripped away analytically, "there is nothing left but what is common to them all; all are reduced to one and the same sort of labour, human labour in the abstract."
- **Why (A) is incorrect:** The excerpt describes an intellectual operation of stripping away specific qualities to reveal abstract labor, not a "material process" occurring on the factory floor during physical production.

- **Why (D) is incorrect:** There is no mention or implication in the text that this reduction involves mathematics; it is a conceptual and philosophical operation.

Q. 40 "The capitalistic economy of the present day is an immense cosmos into which the individual is born, and which presents itself to him, at least as an individual, as an unalterable order of things in which he must live...In order that a manner of life so well adapted to the peculiarities of capitalism could be selected at all, i.e. should come to dominate others, it had to originate somewhere, and not in isolated individuals alone, but as a way of life common to whole groups of men. This origin is what really needs explanation...The question of the motive forces in the expansion of modern capitalism is not in the first instance a question of the origin of the capital sums which were available for capitalistic uses, but, above all, of the development of the spirit of capitalism. Where it appears and is able to work itself out, it produces its own capital and monetary supplies as the means to its ends, but the reverse is not true." (Max Weber, 'The Protestant Ethic and the Spirit of Capitalism')

Which among the following is/are Weber's argument(s) in the above excerpt?

(A) The origins of capitalism cannot be explained by purely material factors.

(B) Before it is mature, capitalism does not drive individual behaviour.

(C) Before it is fully functional, capitalism needed the support of an ethic.

(D) Capitalism requires greed to be adopted by all as "a manner of life".

- **(A) The origins of capitalism cannot be explained by purely material factors:** Weber explicitly states that explaining the expansion of modern capitalism is not primarily about "the origin of the capital sums" (material factors). He further emphasizes this by stating that while the spirit of capitalism can produce its own monetary supplies, "the reverse is not true" (material wealth alone does not create the capitalistic spirit).
- **(B) Before it is mature, capitalism does not drive individual behaviour:** The text contrasts "present day" capitalism—which functions as an "unalterable order" that forces individuals to conform—with its origins. Because early capitalism lacked this structural power to dictate behavior, it had to emerge organically as "a way of life common to whole groups of men" before it could "come to dominate others."
- **(C) Before it is fully functional, capitalism needed the support of an ethic:** Weber argues that for this capitalist manner of life to be selected and thrive, it required the "development of the spirit of capitalism" (a shared ethos or way of life) to act as its motive force.
- **Why (D) is incorrect:** The excerpt discusses a "manner of life" and the "spirit of capitalism," but it makes no mention of "greed" being the required foundation. (In fact, Weber's broader work explicitly argues against the idea that capitalism is driven by mere greed, linking it instead to disciplined, ascetic duty).

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Q : In a questionnaire based survey, the following item was asked to a respondent:

"I found the course interesting and structured."

☐ Yes

☐ No

Which one of the given options clearly describes the item?

(A) This is a double barreled item.

(B) This is a leading item.

(C) This is negatively worded item.

(D) This item is correctly constructed.

(A) This is a double barreled item — CORRECT: A double-barreled (or double-direct) question is an informal fallacy in survey design where a single item asks about two different issues but only allows for a single answer. In this case, the item asks if the course was both "interesting" **and** "structured." A respondent who found the course interesting but disorganized—or well-structured but boring—cannot accurately answer with a simple "Yes" or "No."

- **(B) This is a leading item — INCORRECT:** A leading question suggests a particular answer or contains a strong bias (e.g., "Don't you agree that the course was excellent?"). This item does not lead the respondent.
- **(C) This is negatively worded item — INCORRECT:** The statement uses positive phrasing ("interesting and structured") rather than negative phrasing (e.g., "I did not find the course interesting").
- **(D) This item is correctly constructed — INCORRECT:** Because it forces the respondent to evaluate two distinct metrics under a single binary choice, it is a poorly constructed survey item.

Q : Which one of the following is used in causal analysis?

(A) Pearson correlation

(B) Linear regression

(C) Frequency distribution

(D) Standard deviation

(B) Linear regression — CORRECT: While it is a fundamental rule that "correlation does not imply causation," linear regression is the primary statistical technique used as the foundation for **causal analysis** (especially in economics, sociology, and experimental design). By assigning dependent and independent variables, regression allows researchers to model the directional impact of one variable on another, estimate the magnitude of that effect, and control for confounding variables to isolate causal relationships.

- **(A) Pearson correlation — INCORRECT:** Correlation simply measures the strength and direction of a linear association between two variables. It is completely symmetrical (it does not distinguish between cause and effect) and cannot be used for causal analysis on its own.
- **(C) Frequency distribution — INCORRECT:** This is a purely descriptive statistic used to summarize how often different values occur in a dataset.

(D) Standard deviation — INCORRECT: This is a measure of dispersion or variability within a single dataset, not a tool for analyzing relationships or causation between variables.

Q : Which one of the given options reflects **Karl Popper's falsification principle**?

(A) Any theory is scientific only if it allows empirical facts to disprove it

(B) Manipulation of observational data will help the researchers to give new results

(C) Scientists should not report false data

(D) Lab based scientific experiments cannot be falsified

(A) Any theory is scientific only if it allows empirical facts to disprove it — CORRECT: Philosopher of science Karl Popper introduced the concept of "falsifiability" as the primary demarcation criterion between science and non-science (or pseudoscience). He argued that no amount of positive observations can ever fully *prove* a theory true (e.g., observing a million white swans does not prove *all* swans are white), but a single contrary observation can *falsify* it (observing one black swan). Thus, a scientific

theory must make bold, testable predictions that risk being proven false by empirical data.

- **(B) Manipulation of observational data will help the researchers to give new results — INCORRECT:** This refers to data manipulation or fabrication, which is scientific misconduct, not falsifiability.
- **(C) Scientists should not report false data — INCORRECT:** While true as an ethical standard, this describes research integrity, not Popper's epistemological principle.
- **(D) Lab based scientific experiments cannot be falsified — INCORRECT:** According to Popper, *all* scientific experiments and hypotheses—whether lab-based or field-based—must be inherently falsifiable to be considered scientifically valid.

Q : Resource mobilization theory of social movements analyses social movements as _____.

(A) the rational undertakings by activists in a movement as they build a collective Project

(B) the emotional dynamics of the activists in a movement

(C) the pre-existing solidarities of movement entrepreneurs that bring people together

(D) the revolutionary potential of ordinary people

(A) the rational undertakings by activists in a movement as they build a collective project — CORRECT:

Resource Mobilization Theory (developed in the 1970s by sociologists like John D. McCarthy and Mayer Zald) represented a major shift in how social movements were studied. It rejected older theories that viewed social movements as irrational, emotional outbursts or spontaneous collective behavior.

Instead, it posits that social movements are highly organized, rational enterprises. Activists are seen as rational actors who strategically gather and deploy resources (such as money, labor, media attention, and political allies) to achieve their collective goals.

- **(B) the emotional dynamics of the activists in a movement — INCORRECT:** Earlier collective behavior theories focused on emotions, grievances, and psychological states, which Resource Mobilization Theory explicitly argued against.
- **(C) the pre-existing solidarities of movement entrepreneurs that bring people together — INCORRECT:** While networks matter in RMT, the focus on "solidarity" and identity as the primary driver is more characteristic of *New Social Movement Theory*.
- **(D) the revolutionary potential of ordinary people — INCORRECT:** RMT focuses on the practical mechanics and organization of movements (often involving professional activists and formal organizations), rather than a generalized Marxist or structural view of the "revolutionary potential" of the masses.

Q : Which one of the following methods uses a control group while validating the impact of intervention programmes?

(A) Qualitative interviews

(B) Quantitative survey

(C) Experimental designs

(D) National sample survey

(C) Experimental designs — CORRECT: In research methodology, experimental designs (such as Randomized Controlled Trials) are specifically structured to measure the causal impact of an intervention. This is achieved by dividing participants into at least two groups: a **treatment group** (which receives the intervention) and a **control group** (which does not). Comparing the outcomes of these two groups allows researchers to validate whether the intervention caused the observed changes, controlling for external variables.

- **(A) Qualitative interviews — INCORRECT:** This method is used to gather in-depth, subjective insights, experiences, and narratives. It does not use control groups or attempt to measure causal impact statistically.
- **(B) Quantitative survey — INCORRECT:** While surveys collect numerical data from populations, a standard survey is an observational tool. Unless structured within an experimental or quasi-experimental framework, surveys do not inherently use control groups to test interventions.
- **(D) National sample survey — INCORRECT:** This is a large-scale observational data collection

method used by governments to gather demographic, social, or economic statistics across a population, not to test specific intervention programs against a control group.

Q : Which is **not** a trait of a sociological theory?

(A) It is logically interconnected propositions.

(B) It has no relationship with the data.

(C) It can be speculative.

(D) It may predict facts.

(B) It has no relationship with the data — CORRECT (as the non-trait): Sociological theories are fundamentally tied to empirical data. Theories are constructed from observations of the social world, and they must be continuously tested, validated, or modified based on real-world data and evidence. A framework completely divorced from empirical data is not a valid scientific theory.

- **(A) It is logically interconnected propositions — INCORRECT:** This is a core definition of a theory. A theory is a systematic framework of logically connected statements or propositions designed to explain social phenomena.
- **(C) It can be speculative — INCORRECT:** While ultimately grounded in observation, theoretical work often involves speculative leaps, hypotheses, and abstract conceptualization before being rigorously tested against data.
- **(D) It may predict facts — INCORRECT:** A robust sociological theory often possesses predictive power, allowing researchers to anticipate social behaviors, trends, or outcomes under specific structural conditions.

Q : According to Pierre Bourdieu, the way one speaks or having an accent is _____ form of cultural capital.

(A) an objectified

(B) an embodied

(C) an institutionalized

(D) an unusual

(B) an embodied — CORRECT: According to French sociologist Pierre Bourdieu, cultural capital exists in three forms. **The embodied state** refers to the long-lasting dispositions of the mind and body.

It includes things like an individual's accent, vocabulary, posture, manners, and skills, which are acquired over time through socialization (often unconsciously) and become an integral part of the person (their *habitus*).

- **(A) an objectified — INCORRECT:** This refers to physical, material objects that signify cultural status, such as owning rare books, fine art, or expensive instruments.
- **(C) an institutionalized — INCORRECT:** This refers to cultural capital that has been formally recognized and certified by institutions, most notably through academic credentials, degrees, and professional titles.
- **(D) an unusual — INCORRECT:** This is not one of Bourdieu's categories of cultural capital.

Q : Which one of the given options is **not** a latent function of attending a university?

(A) To receive a certificate or a degree

(B) To find a suitable spouse

(C) To establish startups

(D) To improve physical fitness

- **(A) To receive a certificate or a degree — CORRECT (as the non-latent function):** In sociologist Robert K. Merton's functionalist framework, receiving an education and earning a degree is the **manifest function** of a university. Manifest functions are the intended, explicit, and officially recognized purposes of a social institution. Because it is a manifest function, it is *not* a latent function.
- **(B, C, & D) — INCORRECT:** Finding a spouse (the university acting as a "marriage market"), establishing startups through serendipitous networking, and improving physical fitness via

campus recreational facilities are all classic examples of **latent functions**. Latent functions are the unintended, secondary, or hidden consequences of an institution that occur alongside its primary purpose.

Feature	Manifest Function	Latent Function
Definition	The intended and recognized consequence of a social institution or practice.	The unintended and unrecognized consequence of a social institution or practice.
Nature	Deliberate and explicit.	Unintended and often implicit.
University Example	Acquiring knowledge, earning a degree, and preparing for a career.	Finding a spouse, developing social networks, building startup connections, or delaying entry into the workforce.
Thinker	Robert K. Merton	

Q : Who among the following highlighted the concept of 'Swaraj' in the reconstruction of traditional village life?

- (A) Jawaharlal Nehru
(B) Mahatma Gandhi
 (C) B.R. Ambedkar
 (D) Ram Mohan Roy

(B) Mahatma Gandhi — CORRECT: Gandhi was the primary champion of "Gram Swaraj" (Village Self-Rule). He believed that true independence for India lay not just in political freedom from the British, but in the social and economic reconstruction of its traditional villages. He envisioned a decentralized system where each village was a self-sufficient, self-governing republic, producing its own food and clothing (khadi) and managing its own affairs.

- **(A) Jawaharlal Nehru — INCORRECT:** Nehru's vision for a modern India heavily prioritized rapid industrialization, large-scale infrastructure projects (like dams, which he called the "temples of modern India"), and a centralized state economy. He did not idealize traditional village life as the model for India's future.
- **(C) B.R. Ambedkar — INCORRECT:** Ambedkar vehemently opposed the romanticization of the traditional Indian village. He viewed the village structure as a den of ignorance, localism, and deeply entrenched caste oppression. Rather than reconstructing it, he urged Dalits to move to cities to escape the rigid hierarchies of village life.
- **(D) Ram Mohan Roy — INCORRECT:** As a pioneering social and religious reformer in the early 19th century (founder of the Brahmo Samaj), Roy focused on eradicating social evils like Sati and advocating for Western education and women's rights. His work predated the nationalist political and economic discourse surrounding 'Swaraj'.

Q : In the 1960s, India adopted a heavy usage of high yielding varieties of seed, chemical fertilizers, pesticides, and new machines to raise the productivity of agricultural land. This process was described as

- (A) White Revolution
 (B) Land Revolution
(C) Green Revolution
 (D) Technology Revolution

C) Green Revolution — CORRECT: Initiated in India during the 1960s (with key figures like M.S. Swaminathan), the Green Revolution was a targeted initiative to prevent famine and increase agricultural productivity. It transformed traditional farming into a modern industrial system through the introduction

of high-yielding variety (HYV) seeds (especially for wheat and rice), chemical fertilizers, pesticides, controlled irrigation, and mechanized farm equipment like tractors.

- **(A) White Revolution — INCORRECT:** This term refers to "Operation Flood," launched in 1970. Spearheaded by Dr. Verghese Kurien (and heavily associated with the Amul cooperative), it was a massive dairy development program aimed at increasing milk production, which eventually made India the world's largest producer of milk.
- **(B) Land Revolution — INCORRECT:** In the context of Indian agriculture, sweeping changes regarding land usually fall under "Land Reforms." These policies dealt with the structural, legal, and economic redistribution of land ownership (such as abolishing the Zamindari system and imposing land ceilings), not the biochemical or mechanical inputs used to farm the land.
- **(D) Technology Revolution — INCORRECT:** While the Green Revolution was undoubtedly a technological leap for agriculture, the specific term "Technology Revolution" typically refers to broader industrial shifts or the Information Technology (IT) and digital booms of the late 20th and early 21st centuries.

Q : Among the Toda of South India, property is inherited patrilineally and ritualistic privileges are inherited matrilineally. This is an example of _____.

- (A) unilateral descent
- (B) matrilineal descent
- (C) pragmatic descent
- (D) bilateral descent**

(D) bilateral descent — CORRECT: Bilateral descent (often referred to more specifically in anthropology as *double descent* or *bilineal descent*) is a kinship system where ancestry, rights, and inheritance are traced through **both** the maternal and paternal lines simultaneously. Because the Toda people utilize the father's line for property and the mother's line for ritual rights, they are a classic example of tracing descent bilaterally.

- **(A) unilateral descent — INCORRECT:** This system traces ancestry and inheritance strictly through only *one* parental line (either exclusively the mother's or exclusively the father's).
- **(B) matrilineal descent — INCORRECT:** This traces descent exclusively through the mother's line. While the Toda use this for ritualistic privileges, it only describes half of their descent system.
- **(C) pragmatic descent — INCORRECT:** This is a made-up distractor and not a formally recognized anthropological classification for kinship.

Q : Which of the following scholars described India's villages as a 'den of ignorance, narrow-mindedness and communalism'?

- (A) B.R. Ambedkar**
- (B) M.K. Gandhi
- (C) Jawaharlal Nehru
- (D) S.S. Jodhka

(A) B.R. Ambedkar — CORRECT: Dr. B.R. Ambedkar famously made this statement on November 4, 1948, during the Constituent Assembly debates. While responding to criticisms that the Draft Constitution did not build itself upon the traditional village panchayats, Ambedkar heavily criticized the romanticization of the Indian village. He argued that the village was essentially a site of entrenched caste hierarchy and oppression, calling it "a sink of localism, a den of ignorance, narrow-mindedness and communalism." Consequently, he supported making the individual, rather than the village, the basic unit of the Constitution.

- **(B) M.K. Gandhi — INCORRECT:** As discussed in a previous question, Gandhi held the opposite view, idealizing the village as the foundation of Indian society and advocating for "Gram Swaraj" (village self-rule).
- **(C) Jawaharlal Nehru — INCORRECT:** While Nehru favored rapid industrialization and urbanization over traditional village life, this specific, highly critical phrasing belongs to Ambedkar.
- **(D) S.S. Jodhka — INCORRECT:** Surinder S. Jodhka is a contemporary sociologist who has

extensively studied agrarian change and rural India, but **he** did not coin this historical statement.

Q : Who among the following gave the concept of '*global village*'?

- (A) Marshall McLuhan**
- (B) Anthony Giddens
- (C) Roland Robertson
- (D) T.H. Marshall

(A) Marshall McLuhan — CORRECT: The Canadian media theorist Marshall McLuhan coined the term "**global village**" in the early 1960s (notably in his books *The Gutenberg Galaxy* and *Understanding Media*). He used it to describe how electronic mass media and telecommunications were collapsing the barriers of space and time, effectively shrinking the entire world into a single, highly interconnected village where information is shared instantaneously.

- **(B) Anthony Giddens — INCORRECT:** While Giddens is a highly influential sociologist who wrote extensively about globalization (defining it as the "**intensification of worldwide social relations**"), he is best known for his "theory of structuration," not the concept of the global village.
- **(C) Roland Robertson — INCORRECT:** Robertson is a sociologist renowned for his work on globalization, but his specific signature concept is "**glocalization**" (the adaptation of global ideas, products, or processes to fit local contexts), not the global village.
- **(D) T.H. Marshall — INCORRECT:** T.H. Marshall was a British sociologist best known for his foundational theories on **citizenship**. In his seminal 1950 essay "Citizenship and Social Class," he divided citizenship rights into three categories: civil, political, and social. His work did not focus on global media or telecommunications.

Q : Commodity chain is defined as _____.

- (A) a series of production stages, or network of labour inputs, distributed globally among production sites**
- (B) importing commodities to meet the domestic needs
- (C) outsourcing the marketing of commodities to private agencies
- (D) import substituted industrialization

In economic sociology and world-systems theory (frequently associated with scholars like Immanuel Wallerstein and Gary Gereffi), a **commodity chain** (or global commodity chain) refers to the entire network of labor, production processes, and geographical regions involved in creating a finished product. It traces a commodity from the extraction of raw materials, through various stages of manufacturing, packaging, and distribution, all the way to the final consumer. Today, these chains are highly globalized, with different stages of production scattered across multiple countries to minimize costs and maximize efficiency.

Q : Which of the following is a process wherein socialist states guide economic growth through the planned allocation of public and human resources, as an alternative to allocation through the market?

- (A) Social capitalism
- (B) Centralized planning**
- (C) Corporatism
- (D) Developmentalism

The correct answer is **(B)**. Centralized planning (often referred to as a command economy) is the core economic mechanism historically utilized by socialist and communist states, such as the former Soviet Union. In this system, the government completely replaces the free market mechanism. Instead of decentralized forces of supply and demand dictating prices and production, a central state authority creates comprehensive economic plans that dictate what goods are produced, how much is produced, and exactly how public, financial, and human resources are allocated across the society.

Analysis of the Wrong Options

- **(A) Social capitalism — INCORRECT:** This refers to a primarily capitalist, market-based economy that is supplemented by strong social welfare policies and government safety nets (often

associated with the Nordic model). While the state intervenes to ensure social equity, it still fundamentally relies on the free market for the allocation of goods and resources.

- **(C) Corporatism — INCORRECT:** Corporatism is a socio-political organization of a society by major interest groups, or "corporate" bodies (such as agricultural, labor, business, and state syndicates), which negotiate and collaborate on economic policy. It is not a socialist system of unilateral state planning designed to replace the market.
- **(D) Developmentalism — INCORRECT:** This is an economic policy framework where the state plays a highly active, interventionist role in guiding macroeconomic growth, rapid industrialization, and infrastructure development (often through tariffs and subsidies). However, developmental states (like post-war Japan or South Korea) still operate fundamentally within a capitalist framework rather than replacing the market entirely with planned allocation.

Q : An approach that reformulates development emphasizing essential human needs over and above rising incomes is referred to as _____.

- (A) integrated development approach
- (B) endogenous development approach
- (C) basic needs approach**
- (D) community development approach

The correct answer is **(C)**. Introduced by the International Labour Organization (ILO) in the 1970s, the **basic needs approach** was a major paradigm shift in development economics. Prior to this, development was primarily measured by rising incomes, economic growth, and Gross Domestic Product (GDP). The basic needs approach reformulated this by arguing that economic growth does not automatically eliminate poverty. Instead, it argued that development policy must directly focus on ensuring every person has access to the absolute minimum resources necessary for physical well-being, such as food, safe drinking water, sanitation, shelter, basic health services, and education.

Q : Which of the following scholars emphasized the subaltern perspective in social movements involving peasants?

- (A) Veena Das
- (B) Geeta Chakraborty-Spivak
- (C) Jan Breman
- (D) Ranajit Guha**

The correct answer is **(D)**. Ranajit Guha is a pioneering historian and the foundational figure of the Subaltern Studies Collective. His seminal work, particularly the book *Elementary Aspects of Peasant Insurgency in Colonial India*, fundamentally shifted the historiography of Indian social movements away from elite-centric and colonial narratives. He emphasized analyzing peasant rebellions strictly through a subaltern perspective, arguing that peasants were conscious, rational political actors with their own distinct agency, rather than mere passive followers of elite leadership.

Analysis of the Wrong Options

- **(A) Veena Das — INCORRECT:** Veena Das is a prominent anthropologist renowned for her deep ethnographic work on the sociology of violence, social suffering, and the state (particularly concerning the Partition of India and the 1984 anti-Sikh riots), rather than the subaltern historiography of peasant movements.
- **(B) Geeta Chakraborty-Spivak — INCORRECT:** This option appears to be a slight misnomer for Gayatri Chakravorty Spivak, a highly influential postcolonial and feminist theorist associated with the Subaltern Studies group (famous for her essay "Can the Subaltern Speak?"). However, her contributions are rooted in literary theory and the critique of hegemonic discourses, whereas Guha specifically focused on the historical analysis of peasant insurgencies.
- **(C) Jan Breman — INCORRECT:** Jan Breman is a distinguished sociologist and rural development scholar known for his extensive empirical research on informal labor, agrarian relations, and the plight of the working poor in India (especially Gujarat) and Indonesia. He is not, however, the architect of the subaltern perspective on historical peasant movements.

Q : Which of the following institutions provides the structural link between **caste and gender** in kinship in India?

- (A) Panchayat
- (B) Class
- (C) Household
- (D) Marriage**

The correct answer is **(D)**. Marriage is the fundamental institution that provides the structural link between caste and gender within the Indian kinship system. The caste system relies heavily on the principle of endogamy (marrying strictly within one's own caste) to maintain its rigid boundaries and social hierarchy. To enforce this, patriarchal control over women's sexuality and reproductive choices becomes essential. By controlling marriage alliances, the patriarchal kinship structure ensures that women reproduce legitimate heirs for their specific caste, thereby simultaneously reinforcing gender inequality and caste purity.

Q : A researcher is conducting a survey about internet use among the students. She was asked to follow a probability sampling technique. Which one of the given options is most suitable?

- (A) Stand in front of the library located in her college and hand over the survey questionnaires.
- (B) Collect the email ids of the students and send the questionnaire.
- (C) Collect the roster of students from the college administration and give the questionnaire to those selected through a lottery.**
- (D) Give the questionnaires to a data collection agency.

The correct answer is **(C)**. **Probability sampling** is a sampling technique where every individual in the population has an equal and known chance of being selected for the study. To achieve this, a researcher needs a complete list of the target population (called a sampling frame) and a randomized method of selection.

Option (C) perfectly describes **Simple Random Sampling**. The "roster of students from the college administration" acts as the accurate sampling frame, and the "lottery" ensures that the selection is entirely random and unbiased, giving every student an equal probability of being chosen.

Q : According to Talcott Parsons, the dichotomies of pattern variables or alternatives an actor can choose in society are: ascription vs _____; affectivity vs _____; and diffuseness vs _____.

- (A) achievement, neutrality, specificity**
- (B) attribution, emotion, distraction
- (C) achievement, hatred, specificity
- (D) attribution, neutrality, distraction

The correct answer is **(A)**. American sociologist Talcott Parsons developed the concept of **pattern variables** to describe the fundamental dilemmas or choices an actor faces in any social situation. He identified five such dichotomous variables that define the orientation of action in different social systems (like traditional vs. modern societies).

The dichotomies mentioned in the question are correctly paired as:

1. **Ascription vs. Achievement:** Judging or valuing someone based on innate qualities (like family background, race, or sex) versus valuing them based on their performance and acquired skills.
2. **Affectivity vs. Affective Neutrality:** Seeking immediate emotional gratification in a relationship (e.g., family) versus maintaining a detached, professional, and emotionally neutral stance (e.g., a doctor-patient relationship).
3. **Diffuseness vs. Specificity:** Engaging in broad, multifaceted relationships where obligations are undefined and extensive (e.g., friendships) versus interactions that are strictly limited to a specific role or contract (e.g., a clerk and a customer).

Q : According to Peter Blau, there is _____ price in social exchange but only _____ exchange ratio between two social benefits, because personal considerations and social norms influence the

process of _____.

- (A) an exact equilibrium, an approximate, social exchange
- (B) no exact equilibrium, an equal, social exchange
- (C) no exact equilibrium, an approximate, social exchange**
- (D) no exact equilibrium, an approximate, social relationships

The correct answer is **(C)**. In his seminal 1964 book *Exchange and Power in Social Life*, sociologist Peter Blau distinguished **social exchange** from strict economic exchange.

While economic transactions rely on explicit contracts and exact market prices dictated by supply and demand, social exchange entails unspecified obligations (like favors, advice, or social approval). Because these social benefits cannot be quantified with a precise monetary value, there is **no exact equilibrium** price. Instead, there is only **an approximate** exchange ratio, as the value of the exchange is heavily subjective and continually modified by personal considerations, trust, and overarching cultural norms that govern the process of **social exchange**.

Q : ANOVA means _____.

- (A) analysis of variance**
- (B) analysis of variable average
- (C) another variable average
- (D) a non-parametric variable

The correct answer is **(A)**. In statistics, **ANOVA** stands for **Analysis of Variance**. Developed by statistician Ronald Fisher, it is a statistical method used to test if there are significant differences between the means of three or more independent groups. It does this by analyzing the variance *within* individual groups and comparing it to the variance *between* the groups.

Q : A researcher got excited on seeing a celebrity tweeting about COVID19. She downloaded one million tweets using a software application. Then she analyzed the data to find out whether celebrities have a social conscience. What is this research approach called?

- (A) Abductive approach
- (B) Inductive approach**
- (C) Deductive approach
- (D) Operations approach

The correct answer is **(B)**. The **inductive approach** to research is a "bottom-up" methodology that begins with specific observations or data collection and moves toward broader generalizations and theories. In this scenario, the researcher starts with a specific observation (a celebrity tweeting), collects a massive dataset (one million tweets), and analyzes this data to discover patterns and formulate a general conclusion or theory (whether celebrities have a social conscience). She did not start with a preconceived hypothesis to test, which is the hallmark of inductive reasoning.

Analysis of the Wrong Options

- **(A) Abductive approach — INCORRECT:** Abductive reasoning typically starts with an incomplete set of observations or an unexpected puzzle and seeks the most likely explanation. It involves a continuous back-and-forth iteration between data and theory, rather than a straight path from data collection to a new general conclusion.
- **(C) Deductive approach — INCORRECT:** A deductive approach is a "top-down" method. If the researcher were using this approach, she would have started with a pre-existing theory (e.g., "Celebrities possess a social conscience"), formulated a specific testable hypothesis, and then collected the tweets specifically to confirm or reject that hypothesis.
- **(D) Operations approach — INCORRECT:** This refers to operations research or operations management, which uses mathematical modeling, statistics, and algorithms to optimize complex systems and decision-making processes. It is not an epistemological approach to sociological theory-building.

Q : According to Robert Merton, innovation is a mode of adaptation when cultural goals are _____

and institutionalized means are _____.

(A) accepted, rejected

(B) rejected, accepted

(C) accepted, accepted

(D) rejected, rejected

The correct answer is **(A)**. In American sociologist Robert Merton's Strain Theory, **innovation** describes a specific mode of adaptation where an individual deeply desires and accepts culturally defined goals (such as accumulating wealth or achieving high social status) but rejects or lacks access to the legitimate, institutionalized means of achieving them (such as formal education or traditional employment). Consequently, the individual turns to "innovative"—and frequently illegitimate, deviant, or criminal—methods to attain those culturally celebrated goals.

Merton's Five Modes of Adaptation

Merton developed this framework to explain deviance as a byproduct of structural inequality, outlining five distinct ways individuals adapt to the strain between societal expectations and actual opportunities:

- **Conformity:** Accepts both cultural goals and institutionalized means (e.g., studying hard to get a good job).
- **Innovation:** Accepts cultural goals but rejects institutionalized means (e.g., white-collar crime or drug dealing to get rich).
- **Ritualism:** Rejects cultural goals but obsessively adheres to institutionalized means (e.g., a disillusioned bureaucrat who rigidly follows rules without caring about the outcome).
- **Retreatism:** Rejects both cultural goals and institutionalized means (e.g., dropping out of society entirely).
- **Rebellion:** Rejects both existing goals and means, actively substituting them with new ones to change the social structure (e.g., a radical revolutionary).

Q : According to Erving Goffman, _____ refers to an institution where all aspects of a person's life are regulated by a single authority. Through a process of _____ ceremony, the person shall become secondary and invisible in the overbearing social environment.

(A) university, graduation

(B) total institution, degradation

(C) university, degradation

(D) total institution, graduation

The correct answer is **(B)**. In his influential book *Asylums* (1961), Canadian-American sociologist Erving Goffman defined a **total institution** as a heavily controlled and closed social system where a large number of individuals are cut off from the wider society, leading an enclosed, formally administered round of life under a single overarching authority (common examples include prisons, psychiatric hospitals, and military barracks).

Upon entering a total institution, individuals are typically subjected to a **degradation ceremony** (a concept integral to this framework, often associated with Harold Garfinkel). This institutional process systematically strips individuals of their prior social identities, personal possessions, and autonomy through standardized rituals. Consequently, the individual experiences a "mortification of self," becoming secondary, highly regulated, and structurally invisible within the overbearing social environment.

Q : Match the following:

A Village as 'vicinity'	I F.G. Bailey
B Village as waiting room for industrial labour markets	II M.N. Srinivas
C Sanskritization	III Dipankar Gupta
D Study of Bisipara village	IV Jonathan Parry

V Kathleen Gough

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

- **A - III (Village as 'vicinity' & Dipankar Gupta):** Sociologist Dipankar Gupta conceptualized the contemporary Indian village not as an isolated, self-sufficient republic, but as a "vicinity" that is heavily integrated with and dependent on the urban and global economy.
- **B - IV (Village as waiting room for industrial labour markets & Jonathan Parry):** Anthropologist Jonathan Parry, in his extensive ethnographic work on industrial workers in Bhilai (Chhattisgarh), observed that the rural village often functions as a "waiting room" for surplus labor seeking entry into the urban industrial workforce.
- **C - II (Sanskritization & M.N. Srinivas):** One of the most famous concepts in Indian sociology, "Sanskritization" was coined by M.N. Srinivas to describe the process by which lower castes seek upward social mobility by emulating the rituals, practices, and lifestyles of the dominant or upper castes.
- **D - I (Study of Bisipara village & F.G. Bailey):** British anthropologist F.G. Bailey conducted his famous fieldwork in the village of Bisipara (in highland Odisha). He documented this in his seminal 1957 book, *Caste and the Economic Frontier*, which analyzed how the monetization of the local economy impacted the traditional caste hierarchy.

Kathleen Gough, a prominent British anthropologist known for her extensive fieldwork and village studies in India. She was one of the key figures in post-colonial Indian sociology, anthropology, and agrarian studies.

- **Village Studies in Tanjore (Thanjavur):** Gough is highly regarded for her fieldwork in the Tanjore district of Tamil Nadu (specifically Kumbapettai village). She analyzed the intersections of caste, class, and the impact of colonialism, documenting the dissolution of traditional social structures and the transition toward a capitalist agrarian economy.
- **Study of Matriliney in Kerala:** She conducted foundational research in the Malabar region starting in the late 1940s, studying the kinship system, marriage rituals (such as *Thalikettukalyanam*), and the matrilineal structure of the Nayar community. Her analysis contributed heavily to the seminal 1961 book *Matrilineal Kinship*.
- **Marxist Approach to Agrarian Relations:** Unlike many of her contemporaries who focused primarily on ritual hierarchy and structural-functionalism (such as M.N. Srinivas), Gough's work increasingly adopted a Marxist political economy perspective. She analyzed rural class relations, modes of production, and the exploitation of landless agricultural laborers.
- **Major Publications:** Her key works include *Rural Society in Southeast India* (1981), *Rural Change in Southeast India* (1989), and her influential essay "The Social Structure of a Tanjore Village."

Q : According to **Walt W. Rostow**, all nations pass through _____ stages of economic development and _____ stage marks the interval when the old blocks and resistances to steady growth are finally overcome.

(A) five, the take-off

(B) four, the drive to maturity

(C) five, the preconditions for take-off

(D) four, the age of high consumption

The correct answer is (A). In his 1960 work *The Stages of Economic Growth: A Non-Communist Manifesto*, Walt W. Rostow outlined a modernization theory arguing that all nations pass through **five** linear stages of economic development:

1. **Traditional society:** Characterized by subsistence agriculture and limited technology.
2. **Preconditions for take-off:** External demand for raw materials initiates economic change and infrastructure development.
3. **The take-off:** The critical interval where old blocks and traditional resistances to steady growth are finally overcome, leading to self-sustained industrialization and urbanization.
4. **Drive to maturity:** Diversification of the industrial base and widespread investment in social infrastructure.

5. **Age of high mass consumption:** The economy shifts from heavy industry to consumer goods and services.

Q : Which of the following statements are correct?

- [i] Gustavo Esteva argues that the 1949 address of the US President Harry S. Truman marks the opening of the era of development.
 [ii] According to Escobar, 'development can best be described as an apparatus that links forms of knowledge about the Third World with the deployment of forms of power and intervention, resulting in the mapping and production of Third World societies'.
 (A) [i] only
 (B) [ii] only
(C) Both [i] and [ii]
 (D) Neither [i] nor [ii]

The correct answer is **(C)** because both statements accurately reflect the core arguments of these prominent post-development thinkers.

- **Statement [i] is correct:** In his essay "Development" (featured in *The Development Dictionary*, 1992), Mexican grassroots activist and scholar Gustavo Esteva famously argues that the modern era of "development" officially began on January 20, 1949. This is when US President Harry S. Truman delivered his inaugural address, introducing the concept of "underdeveloped areas" and structurally dividing the world into developed and underdeveloped categories.
- **Statement [ii] is correct:** In his seminal 1995 book *Encountering Development: The Making and Unmaking of the Third World*, Colombian-American anthropologist Arturo Escobar draws heavily on Michel Foucault's concepts of discourse and power/knowledge. He defines development as a historical apparatus that actively produces and manages the "Third World" through specific forms of institutional knowledge, structural practices, and systemic interventions.

Q : Which among the listed options most closely replicate(s) Jurgen Habermas' idea of the public sphere?

- (A) PayTM App
(B) Facebook
 (C) IRCTC Portal
(D) YouTube

In Jürgen Habermas' theory, the **public sphere** is a social space where private individuals come together to engage in rational-critical debate, discuss matters of general interest, and form public opinion free from state control.

When applying this concept to contemporary digital spaces:

- **(B) Facebook and (D) YouTube — CORRECT:** Both of these social media platforms most closely replicate the public sphere. They provide digital spaces where users can create content, share news, voice opinions, and engage in political and social discourse with a wider audience. (Though sociologists often critique these platforms for their corporate algorithms and echo chambers, they are structurally the closest modern equivalents to a space for public debate).

Q : In the light of given information, which pairs are correct?

M1: Anthony Giddens	M2: Robert Merton	M3: George Ritzer
X1: Macdonaldization of society	X2: Mathew Effect	X3: The Third Way

- (A) M1X3** **(B) M2X2** (C) M1X1 (D) M2X3

- **M1X3 (Anthony Giddens & The Third Way):** British sociologist Anthony Giddens authored the 1998 book *The Third Way: The Renewal of Social Democracy*, which advocated for a centrist political philosophy reconciling right-wing economic policies with left-wing social policies.
- **M2X2 (Robert Merton & Matthew Effect):** American sociologist Robert K. Merton coined the term "Matthew Effect" in 1968 to describe how eminent scientists often receive disproportionate credit

for their work compared to lesser-known researchers, summarizing it as "the rich get richer."

- **M3X1 (George Ritzer & McDonaldization of Society):** Though not listed as a correct option in the choices, George Ritzer is famous for his 1993 book *The McDonaldization of Society*, which applies Max Weber's theories of rationalization to the fast-food industry model.

Q : What concepts were studied in the famous Milgram social experiment where teachers did not hesitate to give electric shocks to learners?

(A) Conformity

(B) Obedience

(C) Deviance

(D) Consciousness

Psychologist Stanley Milgram conducted his famous 1961 experiment at Yale University specifically to study **obedience** to authority figures. The study measured the willingness of participants (acting as "teachers") to follow the instructions of an authoritative experimenter, even when ordered to administer increasingly severe—though simulated—electric shocks to a "learner" who was supposedly in pain. The experiment famously demonstrated that a high proportion of ordinary people will obey destructive orders if they are issued by a perceived legitimate authority.

Q : According to Max Weber, in addition to **power** what are the other TWO distinct components of stratification?

(A) Status

(B) Class

(C) Counter Culture

(D) Social Control

Max Weber expanded upon Karl Marx's purely economic view of inequality by introducing a multidimensional approach to social stratification. He argued that an individual's position in society is determined by three distinct but interacting components:

- **Class:** An individual's economic position, based on wealth, property, and life chances in the market.
- **Status (or Prestige):** The degree of social honor, respect, and prestige an individual or group enjoys within society, often tied to lifestyle or occupation.
- **Power (or Party):** The ability to exert one's will and achieve goals, even in the face of resistance, usually organized through political parties or affiliations.

Q : While writing on the diversity of rural settlements, Bernard Cohn has identified which of the following village patterns?

(A) Nucleated Village

(B) Hamleted Village

(C) Dispersed Village

(D) Joint Village

In his studies of Indian social structure and the diversity of rural settlements, anthropologist Bernard S. Cohn identified distinct spatial patterns that characterize how villages are physically organized. His primary classifications of settlement patterns include:

- **Nucleated Village (A):** The most common pattern, where houses are closely clustered together in a compact block, usually surrounded by agricultural fields.
- **Hamleted Village (B):** A central settlement accompanied by several smaller, spatially distinct satellite clusters (hamlets), though they are socially and administratively part of the same village community.
- **Dispersed Village (C):** A pattern where individual houses or farmsteads are scattered over a wide area rather than clustered together.

Joint Village is incorrect in this context. "Joint village" (and "severalty/ryotwari village") refers to a classification based on **land tenure and revenue administration** (famously categorized by B. H.

Baden-Powell), not the physical/spatial settlement patterns identified by Cohn.

Q : According to Andre Gunder Frank, which of the following factors are responsible for the development of underdevelopment in Latin America?

(A) The survival of archaic institutions

(B) The relationship between the satellite and the metropolis

(C) The existence of capital shortage in developed regions

(D) Participation in the process of world capitalist development

Andre Gunder Frank was a prominent dependency theorist who famously coined the phrase the "development of underdevelopment." He argued that underdevelopment in regions like Latin America is not a natural or original stage of traditional society, but rather a historical product of their integration into the global capitalist economy.

- **(B) is correct:** Frank utilized a **metropolis-satellite model** to explain this dynamic. He argued that the global capitalist system is structured so that a wealthy, powerful "metropolis" (the developed world/core) extracts economic surplus from peripheral "satellites" (the underdeveloped world), actively impoverishing them to fuel its own growth.
- **(D) is correct:** Frank explicitly stated that underdevelopment was generated by the very same historical process—**participation in world capitalist development**—that generated economic development in the West.

Options (A) and (C) **contradict Frank's** theories. He argued against the idea that archaic/feudal institutions were to blame (A), asserting instead that Latin America has been thoroughly capitalist since colonization. Furthermore, the metropolis does not suffer a capital shortage (C); rather, it accumulates capital extracted from the satellites.

Q : Which of the following statements describe the concept of sustainable development?

(A) Shrinking role of the government in favour of the market forces

(B) Meeting the needs of the present without compromising the needs of the future generations

(C) Conserving natural resources and adopting appropriate technologies

(D) Privileging of the urban classes and manufacturing sector over rural society

The concept of sustainable development focuses on balancing economic growth, environmental protection, and social equity.

- **(B) is correct:** This is the most famous and widely accepted definition of sustainable development, originating from the 1987 Brundtland Report (Our Common Future) by the World Commission on Environment and Development.
- **(C) is correct:** A core pillar of achieving sustainability is environmental conservation and the use of eco-friendly, appropriate technologies that minimize ecological degradation.

Options (A) and (D) are incorrect. Option (A) describes neoliberal economic policies (privatization and liberalization). Option (D) describes an unequal development model that contradicts the inclusive and equitable goals of sustainable development.

Q : The categories of caste and tribe have been understood as colonial constructions. Which statements instantiate the above?

(A) British anthropologists used the categories of caste and tribe to further knowledge and understanding of Indian society.

(B) The character of these categories were solidified through processes of enumeration and classification undertaken during British rule.

(C) These categories had no existence prior to British rule.

(D) Census operations and administrative practices of the colonial regime made these categories what they are today

The theoretical perspective that views 'caste' and 'tribe' as colonial constructions—argued prominently by scholars like Nicholas Dirks and Bernard Cohn focuses on how British administrative tools transformed fluid social identities into rigid, standardized classifications.

Q : Which statements express the ideas of A. M. Shah with regard to family and household in India?

(A) Households are task-oriented residence units while families are kinship groupings that need not be localized.

(B) Households imply the entire biradari (kin network) while families are neo-local units.

(C) Households are operational units that function with a family and kinship ideology.

(D) The family provides the larger ideological set-up within which the household operates.

In his seminal work, *The Household Dimension of the Family in India* (1973), sociologist A. M. Shah provided a crucial analytical distinction between the "household" and the "family" to clear up sociological confusion regarding the Indian joint family.

- **(A), (C), and (D) correctly represent his views:** Shah argued that a **household** is a physical, residential, and commensal unit (people living and eating together) that performs daily operational tasks. In contrast, the **family** is a broader kinship network and a normative ideology. While a household is localized, the family does not have to live under one roof; however, the household operates strictly within the cultural and ideological framework provided by the broader family and kinship system.
- **(B) is incorrect:** It reverses the definitions. In the Indian context, the *biradari* (lineage/kin network) aligns with the broader "family" or kinship group, not the localized household. Furthermore, families in India are not strictly neo-local units.

Q : According to Celestin Bouglé, the spirit of the caste system is determined by the mutual repulsion that exists between castes. Identify TWO different aspects in which such mutual repulsion is manifested:

(A) Upward mobility

(B) Endogamy

(C) Westernization

(D) Commensal restrictions

In his classic work *Essays on the Caste System* (1908), French sociologist Célestin Bouglé argued that the caste system is characterized by three fundamental principles: hereditary specialization, hierarchical organization, and mutual repulsion.

- **Mutual repulsion** refers to the social mechanisms and rules designed to keep castes isolated from one another to prevent mixing.
- **(B) is correct:** The strongest manifestation of this repulsion is **endogamy**, the strict rule that individuals must marry exclusively within their own caste group.
- **(D) is correct:** It is further enforced through **commensal restrictions**, which are the rigid rules dictating with whom one can share food and water, preventing social intimacy across caste lines to maintain ritual purity.

Options (A) and (C) do not fit this framework. Upward mobility goes against the rigid hereditary nature of the traditional caste system, and Westernization is a modern sociological concept (coined by M. N. Srinivas) regarding cultural change, not a mechanism of traditional caste separation.

Q : Which of the following statements explain and illustrate the term 'tragedy of commons'?

(A) Wasteland development and the ensuing privatization of commons

(B) Transference of rights and control from the community to development agencies

(C) Regeneration of ecologically appropriate tree cover

(D) Socially appropriate community control over a regenerated resource base

The "tragedy of the commons," a concept popularized by Garrett Hardin, describes a situation where shared environmental resources are depleted or destroyed. In the context of political ecology and development studies (particularly in India), this "tragedy" and the loss of common property resources (CPRs) are often illustrated by the alienation of local communities from their lands.

- **(A) and (B) are correct** because they describe the negative processes associated with the loss of the commons. The narrative of the "tragedy of the commons" has frequently been used by states to justify taking control away from local communities (transferring rights to development agencies) and enclosing/privatizing shared lands under the guise of "wasteland development."

- (C) and (D) are incorrect because they describe *solutions* to environmental degradation. Socially appropriate community control (famously advocated by Elinor Ostrom) and ecological regeneration represent successful community-based natural resource management, which directly counters the tragedy of the commons.



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GATE SOCIOLOGY • XH-C6

SOLVED PAPER

Humanities & Social Sciences • Sociology (XH-C6)

GATE 2023 • XH-C6 SOCIOLOGY

Previous Year Question Paper with Detailed Solutions

Prepared for Sociology aspirants by Sociologus

Q : _____ has given the concept of 'thick description'.

- (A) Emile Durkheim
- (B) Clifford Geertz**
- (C) Louis Dumont
- (D) Talcott Parsons

The concept of "**thick description**" was popularized by cultural anthropologist **Clifford Geertz** in his seminal 1973 book, *The Interpretation of Cultures*.

- **Thick Description:** Geertz borrowed the term from philosopher Gilbert Ryle to describe a form of ethnographic representation and analysis that does not just report the physical behavior or surface details of an action (*thin description*), but explains the complex cultural context, intentions, meanings, and social layers behind that action (e.g., distinguishing between a physical eye twitch and a deliberate wink).

Q : Objectivity in social science research as a matter of transpersonal replicability entails _____.

- (A) Merciless elimination of personal biases
- (B) Allocation of costs and benefits to parties be made on normative standards
- (C) Basic honesty in application of professional norms of research
- (D) Reproducibility of findings of research under similar conditions and methods**

In the philosophy of social science (notably discussed by methodologists and sociologists regarding objectivity), defining objectivity as "**transpersonal replicability**" means that scientific findings do not depend on the unique subjective quirks, intuitions, or personal status of a single researcher. Instead, objectivity is secured through public, inter-subjective scrutiny where other researchers using the same conditions, methods, and protocols can independently replicate and verify the findings.

Q : Which of the following is **NOT** a characteristic of **hypothesis**?

- (A) A shrewd hunch suggestive of a possible solution to a problem
- (B) A causal relationship between two/more variables
- (C) An empirical conclusion foregone
- (D) A theoretically derived statement that denies refutability**

A hypothesis is a tentative statement or proposed explanation for a phenomenon that guides scientific research. Let's look at why option (D) is **not** a characteristic:

- **Falsifiability / Refutability:** In scientific methodology (drawing heavily from Karl Popper's theory of falsification), a valid scientific hypothesis **must be refutable** or falsifiable. This means there must be a possible observation or test that could prove the hypothesis wrong. A statement that "denies refutability" (i.e., is immune to being proven false) is dogmatic or unscientific, not a valid research hypothesis.

The key characteristics of a well-formulated hypothesis include:

- **Clarity and Precision:** A hypothesis must be clear, unambiguous, and stated in simple terms so that its meaning is universally understood. Vague terminology makes reliable testing impossible.
- **Testability and Falsifiability:** It must be capable of being tested and empirically verified or disproven (falsified) through observation and data collection. If a statement cannot be tested or proven wrong under any condition, it lacks scientific validity.
- **Specificity and Scope:** It should be limited in scope and focused on a specific issue rather than being overly broad or general. Narrower hypotheses are easier to test rigorously.
- **Variable Specification:** For relational or causal hypotheses, it must clearly identify and specify the relationship between the **independent** and **dependent** variables.
- **Consistency with Existing Knowledge:** A sound hypothesis must align logically with established scientific facts, existing theories, and a substantial body of prior research.
- **Explanatory Power:** It must effectively explain the facts or observations that gave rise to the research problem in the first place.
- **Amenable to a Timeframe:** It should be testable within a reasonable and practical span of time

using available research techniques.

Q : _____ theory most appropriately describes a hierarchy of wealthy 'core' nations, poor 'periphery' nations, and a middle group of 'semiperiphery' nations.

- (A) Globalization
- (B) Stages of growth
- (C) World systems**
- (D) Limits to growth

Immanuel Wallerstein's **World-Systems Theory** divides the global economy into a tripartite structure consisting of wealthy **core** nations, poor **periphery** nations, and a middle group of **semi-periphery** nations to explain global inequality and the dynamics of capitalist development.

World-Systems Theory

Developed by **Immanuel Wallerstein**, World-Systems Theory is a macro-sociological approach that views the global economy as a single vast capitalist system rather than looking at individual countries in isolation.

Key features include:

- **Three-Tier Structure:** The global system is divided into a hierarchy of nations based on economic power and technological dominance:
 - **Core Nations:** Wealthy, highly industrialized, and technologically advanced countries that dominate global trade and exploit others (e.g., the US, Western European nations).
 - **Periphery Nations:** Economically dependent, low-income nations that primarily supply raw materials, cheap labor, and agricultural goods to the core.
 - **Semi-Periphery Nations:** Industrializing nations that share characteristics of both core and periphery, acting as a buffer zone and preventing a simple two-class polarization.
- **Global Inequality:** It explains global underdevelopment not as a result of internal cultural or traditional failures of poor nations, but as a structural outcome of exploitative economic relations built into the capitalist world-economy from the beginning.

Q : In Hindu society, marriage of a widow to the husband's brother is referred to as _____.

- (A) Polygyny
- (B) Endogamy
- (C) Levirate**
- (D) Polyandry

- **Levirate:** A customary practice or form of marriage in which a widow marries her deceased husband's brother. This practice historically helped maintain family alliances, property within the lineage, and provided social and economic support for the widow.
- **Sororate:** (Related term) Where a widower marries his deceased wife's sister.
- **Polygyny:** A form of marriage where one man has multiple wives.
- **Polyandry:** A form of marriage where one woman has multiple husbands.
- **Endogamy:** The custom of marrying within one's own tribe, caste, or social group.

Q : Because of Covid-19 lockdown, a large number of working-class people lost their jobs. Rising price of commodities has also worsened their economic conditions. _____ concept of Karl Marx most appropriately describes this 'increasing impoverishment' of the poor in contemporary times.

- (A) Alienation
- (B) Commodity fetishism
- (C) Pauperization**
- (D) Embourgeoisement

Karl Marx used the concept of **pauperization** (often tied to his theory of the increasing relative or absolute impoverishment of the working class under capitalism) to describe how the working class is driven into deeper poverty, destitution, and economic vulnerability as capital accumulates in the hands

of the bourgeoisie.

- **Alienation:** Refers to the psychological and social estrangement of workers from their work, the product of their labor, other workers, and their human nature.
- **Commodity Fetishism:** Refers to the perception of social relationships involved in production not as relationships among people, but as economic relationships among money and commodities traded in the market.
- **Embourgeoisement:** A sociological hypothesis (contrary to pauperization) suggesting that workers might adopt middle-class values and lifestyles as their economic conditions improve over time.

Q : _____ coined the term, 'ethnocentrism'.

- (A) A.R. Radcliffe-Brown
(B) Bronislaw Malinowski
(C) W.G. Sumner
(D) Harold Garfinkel

The American sociologist **William Graham Sumner** coined the term **ethnocentrism** in his 1906 book *Folkways*. It refers to the tendency to use one's own culture, group, or society as a standard or yardstick by which to judge and evaluate all other cultures, often viewing one's own group as superior to others.

Q : Supremacy of science over non-sciences is attributed to _____.

- (A) Postcolonialism
(B) Neo-Kantianism
(C) Positivism
(D) Verstehen

Positivism is a philosophical and sociological approach (championed by thinkers like Auguste Comte) that asserts that true, objective knowledge can only be derived from empirical observation, scientific testing, and the methods of the natural sciences. It elevates science as the supreme standard of truth, treating non-scientific, metaphysical, or intuitive ways of knowing as inferior or pre-scientific.

- **(A) Postcolonialism:** Critiques and decenters Western/Eurocentric epistemologies, including the absolute supremacy of Western science over indigenous knowledge systems.
- **(B) Neo-Kantianism:** Emphasized the distinction between the natural sciences (nomothetic) and the cultural/human sciences (idiographic), arguing against the total dominance of natural science methods in studying human society.
- **(D) Verstehen:** Max Weber's interpretive sociological method focused on understanding and empathetically interpreting human action and meaning, which stands in contrast to pure positivist/scientific approaches.

Q : Communism, universalism, disinterestedness and _____ constitute Mertonian ethos of science.

- (A) Organized skepticism**
(B) Organized dogmatism
(C) Objectivity
(D) Neutrality

Robert K. Merton identified four core norms that comprise the ethos of modern science (often remembered by the acronym **CUDOS**):

- **C**ommunism (scientific findings are common property of the scientific community)
- **U**niversalism (claims to truth are evaluated independently of the personal or social status of their protagonists)
- **D**isinterestedness (scientists are motivated by the desire for knowledge rather than personal gain)
- **O**rganized **S**kepticism (all ideas, claims, and established beliefs must be critically scrutinized and tested before being accepted)

Q : _____ theory postulates that developing economies would eventually catch up with the developed economies if they follow the social and economic models of Western capitalism.

- (A) Postmodern
- (B) Subaltern
- (C) Marxist

(D) Modernization

Modernization theory (associated with sociologists like W.W. Rostow, Talcott Parsons, and Daniel Lerner) posits that economic development and social progress follow a unilinear evolutionary path. It argues that traditional societies can develop and catch up with Western industrialized nations by adopting Western capitalist economic practices, modern technologies, values, institutions, and cultural frameworks.

- **(A) Postmodern:** Critiques grand narratives, universal progress, and the linear trajectory of modern development.
- **(B) Subaltern:** Focuses on the history, voice, and perspective of marginalized, oppressed, and subordinate groups rather than elite modernization models.
- **(C) Marxist:** Views global economic relations through the lens of exploitation, imperialism, and class struggle rather than a harmonious process of catching up through capitalism.

Q : _____ approach was **NOT** propounded by B.S. Cohn as one of the approaches to study Indian civilization.

- (A) Administrative
- (B) Missionary
- (C) Orientalist

(D) Historiographical

In his essay "*Notes on the History of the Study of Indian Society and Culture*," anthropologist and historian Bernard S. Cohn identified and examined **three primary approaches** used by Western observers during the colonial period to study Indian civilization:

1. **The Orientalist approach:** Focused on textual traditions, classical languages, and ancient legal/religious texts mediated through pundits and shastris.
2. **The Missionary approach:** Focused on critiquing local customs, religious practices, and social institutions (such as caste, sati, and idolatry) through a reformist/evangelical lens.
3. **The Administrative approach:** Focused on gathering practical information for governance, land revenue, legal codification, and classifying groups (such as through censuses and surveys).

Therefore, **Historiographical** was *not* one of the approaches propounded by B.S. Cohn in this framework.

Q : Under _____ land tenurial system during the British rule in India, the individual cultivator/peasant had some ownership right over land holding.

- (A) Zamindari
- (B) Ryotwari**
- (C) Mahalwari
- (D) Talukdari

Under the **Ryotwari system** introduced by the British in India (primarily in Madras, Bombay, and parts of Assam), the land revenue settlement was made directly with the individual cultivator (*ryot*). Unlike the Zamindari system where landlords acted as intermediaries, the Ryotwari system recognized the peasant or cultivator as the direct proprietor, granting them ownership and occupancy rights over their land holdings, provided they paid the state-imposed land revenue.

Feature	Zamindari System	Ryotwari System	Mahalwari System
Introduced By / Year	Lord Cornwallis in 1793 (Permanent Settlement Act)	Sir Thomas Munro & Captain Alexander Read in 1820	Holt Mackenzie (1822) & modified under Lord William Bentinck (1833)
Main Regions	Bengal, Bihar, Odisha, and Varanasi	Madras, Bombay, parts of Assam, and Coorg	North-West Provinces, Central Provinces, Punjab, and Gangetic Valley
Ownership Rights	Zamindars (Landlords) were recognized as the permanent owners of the land. Cultivators became tenants.	Individual cultivators (Ryots) were recognized as the owners of the land with occupancy rights.	Peasants / Village communities held ownership rights over the land.
Revenue Collection Method	Collected through intermediaries (Zamindars), who paid a fixed share to the British and kept the rest.	Collected directly from individual farmers (<i>ryots</i>) by the government without middlemen.	Collected from the entire village or estate (Mahal) as a single unit, usually via a village headman or committee.
Revision of Tax	Fixed permanently (did not change with increased agricultural output).	Periodically revised (typically every 20–30 years based on soil and produce).	Periodically revised based on estimated productivity and economic surveys of the village.

Q : _____ introduced the concept of 'reconstructive science'.

(A) J. Habermas

- (B) A. Giddens
(C) P. Bourdieu
(D) M. Foucault

Jürgen Habermas introduced the concept of **reconstructive science** (along with related methods like rational reconstruction) within his critical theory and philosophy of social science.

According to Habermas, reconstructive sciences (such as universal pragmatics or developmental psychology) aim to make explicit the pre-theoretical, intuitive, and implicit rule-competences (such as the rules of meaningful speech and communicative action) that competent social actors implicitly possess and use.

Q : _____ theory lies between minor working hypotheses and master conceptual schemes.

(A) Middle-range

- (B) Social action
(C) Conflict
(D) Symbolic interactionist

Middle-range theory, a concept famously introduced by sociologist **Robert K. Merton**, lies between minor, necessary working hypotheses (that evolve in day-to-day research) and all-inclusive, grand theoretical schemes (such as those of Talcott Parsons) that attempt to explain all of social life.

Middle-range theories deal with limited aspects of social phenomena, are empirically testable, and bridge the gap between pure raw data and sweeping grand narratives.

Q : _____ is **NOT** a characteristic feature of M.N. Srinivas's concept of 'dominant caste'.

- (A) Numerical strength
- (B) Economic power through possession of land
- (C) Political power
- (D) Membership in militant organizations**

M. N. Srinivas defined the concept of the "**dominant caste**" in his study of rural Indian society (particularly in Coorg). According to Srinivas, a caste is dominant when it wields economic and political power and occupies a high place in the social hierarchy. He explicitly outlined several key criteria that constitute a dominant caste:

1. **Numerical strength**
2. **Economic power** through the possession of arable land
3. **Political power**
4. **High ritual status** in the caste hierarchy (often balancing or complementing the other factors)

Therefore, membership in militant organizations is **not** a characteristic feature of the dominant caste concept.

Q : Max Weber's instrumental rationality refers to _____.

- (A) Traditional action
- (B) Emotive action
- (C) Goal-rational action**
- (D) Value-rational action

Max Weber categorized social action into four distinct types in his sociological framework:

1. **Instrumental rationality / Goal-rational action (*Zweckrationalität*)**: Action determined by expectations as to the behavior of objects in the environment and of other human beings; these expectations are used as conditions or means for the attainment of the actor's own rationally pursued and calculated ends.
2. **Value-rational action (*Wertrationalität*)**: Action determined by a conscious belief in the inherent value—for its own sake—of some ethical, aesthetic, religious, or other form of behavior, independently of its prospects of success.
3. **Affective/Emotive action**: Action determined by the actor's specific states of feeling and emotional orientation.
4. **Traditional action**: Action determined by ingrained habituation and long-standing custom.

Q : The stable pattern of 'modern men' formulated by Alex Inkeles does **not** include _____.

- (A) Openness to new experiences
- (B) Freedom from traditional authority
- (C) Rejection of activities in civil politics**
- (D) Belief in science and technology

Alex Inkeles, in his famous cross-national study of modernization and individual psychology (often associated with his work *Becoming Modern*), identified a specific syndrome or stable pattern of psychological and behavioral traits characteristic of the "**modern man**."

Key traits of Inkeles's modern man include:

- **Openness to new experiences** (A) and readiness for social change.
- **Freedom from traditional authority** (B), religion, and rigid custom.
- **Belief in science and technology** (D) and rational planning.
- **Active participation in civic and political life** (meaning they are engaged in community, public affairs, and politics, rather than rejecting them).

Therefore, the **rejection of activities in civil politics** runs counter to his definition, as modern individuals are characterized as politically and civically active.

Q : _____ refers to the careful consideration of the ways in which researchers' past experiences, points of view, and roles impact these same researchers' interactions with, and interpretations of, the research scene.

(A) Self-reflexivity

(B) Social interactionism

(C) Objectivity

(D) Participant action research

- **Self-reflexivity** (or simply reflexivity) refers to the critical, ongoing self-awareness and careful consideration by researchers of how their own social background, past experiences, theoretical orientations, points of view, and emotional or structural roles shape and impact the research process—including how they interact with participants and interpret data from the field.
- **Social interactionism (B)** is a sociological perspective focusing on the everyday interactions and meanings constructed between individuals.
- **Objectivity (C)** traditionally implies an unengaged, value-free stance detached from the researcher's personal biases or perspective.
- **Participant action research (D)** is an applied, collaborative research approach focused on solving practical problems alongside a community.

Q : _____ introduced the concept of _____ to refer to situations in which people accept, consent to, internalize, and are complicit in reproducing values and norms that are not in their own best interests.

(A) K. Marx, alienation

(B) M. Foucault, governmentality

(C) A. Gramsci, hegemony

(D) R. Putnam, social capital

Antonio Gramsci introduced the concept of **hegemony** to explain how a ruling class maintains power and control not merely through direct force or political coercion, but predominantly through ideological means—securing the "spontaneous consent" of the masses.

Under cultural and political hegemony, subordinate groups willingly internalize, accept, and comply with the worldview, values, and norms of the ruling class, often acting against their own objective material interests.

Q : _____ is the process by which researchers begin by identifying several participants who fit the study's criteria and then ask these people to suggest a colleague, a friend, or a family member who also fits the study's criteria.

(A) Random sampling

(B) Stratified random sampling

(C) Purposive sampling

(D) Snowball sampling

Snowball sampling (or chain-referral sampling) is a non-probability sampling technique where existing study subjects recruit future subjects from among their acquaintances. This method is particularly useful for locating populations that are difficult to access or hard to reach (such as hidden or marginalized communities).

Random, stratified random, and purposive sampling (A, B, and C) do not rely on participant referrals to expand the sample size in this chained, network-based manner.

Q : Match the following sociologists as given in Column P with their views on religion as given in Column Q

Column P	Column Q
A Karl Marx	I Opiate of the people
B Max Weber	II Sources of social solidarity
C Clifford Geertz	III A source of capitalist outlook
D Emile Durkheim	IV A cultural system
	V A source of modernity

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

Karl Marx (A - I): Famously described religion as the "opiate of the masses" (or people), viewing it as an illusion that provides temporary comfort while masking material exploitation.

Max Weber (B - III): Argued in *The Protestant Ethic and the Spirit of Capitalism* that ascetic Protestantism served as a crucial cultural source and catalyst for the development of the modern capitalist outlook.

Clifford Geertz (C - IV): Defined religion anthropologically as "a cultural system" in his influential essay *Religion as a Cultural System*.

Emile Durkheim (D - II): Analyzed religion as a social phenomenon that reinforces collective conscience, functioning primarily as a source of social solidarity and social cohesion.

Q : There are four forms of triangulation, namely data triangulation, _____, theory triangulation and _____.

(A) Field triangulation, methodological triangulation

(B) Investigator triangulation, methodological triangulation

(C) Investigator triangulation, interviewee triangulation

(D) Investigator triangulation, epistemological triangulation

In social research methodology (originally conceptualized by Norman K. Denzin), the four classic forms of triangulation used to ensure validation and reduce bias are:

1. **Data triangulation** (using multiple data sources/times/people)
2. **Investigator triangulation** (using multiple different researchers/investigators)
3. **Theory triangulation** (using multiple perspectives or theoretical frameworks)
4. **Methodological triangulation** (using multiple methods of data collection)

Q : _____ is the process by which groups seek to preserve some advantage by monopolizing resources and restricting access to the group.

(A) Social action

(B) Social construction

(C) Social closure

(D) Social conflict

- **Social closure** is a sociological concept originally rooted in the work of Max Weber and later expanded by **Frank Parkin**. It refers to the process by which groups seek to maximize rewards and preserve privileges or scarce resources by restricting access to a limited circle of eligibles (e.g., through credentials, professional licensing, race, class, or ethnicity).
- **Social action (A)** refers to actions oriented toward the behavior of others.
- **Social construction (B)** relates to how reality and meaning are generated through social interactions.
- **Social conflict (D)** is a broader struggle over power, resources, or values in society.

Q : Match the following concepts as given in Column P with the Sociologists as given in Column Q:

Column P	Column Q
A Systematic falsification	I Thomas Kuhn
B Systematic verification	II Emile Durkheim
C Consensus	III Karl Popper
D Social fact	IV Positivism

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

Systematic falsification (A - III): Karl Popper introduced the principle of falsifiability (or refutability) as the defining criterion of scientific theory, arguing that science progresses through the systematic falsification of hypotheses.

- **Systematic verification (B - IV):** Associated with logical positivism (and early scientific philosophies emphasized by strict empiricists/positivists), which held that statements are meaningful only if they can be verified empirically.
- **Consensus (C - I):** Thomas Kuhn used the concept of scientific consensus within a disciplinary matrix to describe normal science and paradigm shifts (paradigms being shared sets of assumptions and consensus among a scientific community).
- **Social fact (D - II):** Emile Durkheim famously defined "social facts" in *The Rules of Sociological Method* as the subject matter of sociology—ways of acting, thinking, and feeling that are external to the individual and endowed with a coercive power.

Q : Match the following approaches and village study as given in Column P with Sociologists as given in Column Q:

Column P	Column Q
A Rampura village	I Sharmila Rege
B Indology	II M.N. Srinivas
C Marxist approach	III A.R. Desai
D Feminist perspective	IV Irawati Karve

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

Rampura village (A - II): M.N. Srinivas famously conducted extensive anthropological fieldwork in Rampura village (Mysore), which became the basis for his seminal village studies in Indian sociology.

Indology (B - IV): Irawati Karve integrated Indological texts, epics (like the Mahabharata), and Sanskrit literature with empirical sociology and kinship studies in India.

Marxist approach (C - III): A.R. Desai was a prominent Marxist sociologist who applied historical materialism and political economy to analyze Indian society and nationalism.

Feminist perspective (D - I): Sharmila Rege was a leading feminist sociologist who significantly contributed to Dalit feminism and gender studies in India (such as *Writing Caste, Writing Gender*).

Q : According to the World Commission on Environment and Development, 'sustainable development' refers to _____.

- (A) Development that meets the needs of the present
(B) Development that meets the needs of the future

(C) Development that meets the needs of the present without compromising the ability of future generations to meet their own needs

(D) Development that meets the needs of the past

This definition originates from the landmark 1987 report by the United Nations World Commission on Environment and Development (commonly known as the **Brundtland Commission**), titled *Our Common Future*. It remains the most widely accepted and foundational definition of sustainable development globally, emphasizing an intergenerational balance between human needs and environmental preservation.

Q : Q.55 According to David Pocock, the Indian Jajmani system reflects _____.

- (A) Hierarchical collectivity
- (B) Regulated individuality**
- (C) Egalitarian collectivity**
- (D) Anarchic individuality

David Pocock on Jajmani System

According to **David Pocock**, the Jajmani system reflects two key aspects:

- **Regulated Individuality** - Individual roles are governed by traditional relationships and reciprocal obligations.
- **Egalitarian Collectivity** - Different caste groups are interdependent and share mutual responsibilities.

Answer: B and C — Regulated Individuality and Egalitarian Collectivity.

Q : Which of the following is/are **NOT** characteristic(s) of class system?

- (A) Class systems are fluid and the boundaries between classes are never clear-cut.
- (B) Class is a form of stratification in which one's social position is given for a lifetime.**
- (C) Class is economically based.
- (D) Class divisions are organized around the purity and pollution.**

- **(B) Class is a form of stratification in which one's social position is given for a lifetime — NOT A CHARACTERISTIC:** This describes a **caste system** (ascribed status), whereas a class system allows for social mobility, meaning an individual's social position is achieved and can change over time.
- **(D) Class divisions are organized around the purity and pollution — NOT A CHARACTERISTIC:** This is the defining ideological and structural basis of the **caste system** (most notably in Hindu society), whereas class systems are primarily based on economic factors rather than ritual purity and pollution.
- **(A) and (C) ARE characteristics** of a class system: class boundaries are fluid (permitting social mobility unlike rigid castes), and classes are fundamentally tied to economic differences (wealth, occupation, and property ownership).

Q : Which of the following concept(s) is/are **NOT** propounded by Emile Durkheim?

- (A) Collective bargaining**
- (B) Collective effervescence
- (C) Cult of the individual
- (D) Charismatic authority**

- **(A) Collective bargaining — NOT by Durkheim:** This is a labor economics and industrial relations concept referring to the negotiation of wages and other conditions of employment by an organized body of employees. While Durkheim wrote about occupational associations and the division of labor, "**collective bargaining**" as a formal concept originates in labor politics and institutional economics.
- **(D) Charismatic authority — NOT by Durkheim:** This is a foundational concept propounded by **Max Weber** (along with traditional and legal-rational authority) to categorize types of legitimate domination based on the perceived extraordinary personal qualities of a leader.
- **(B) Collective effervescence (Durkheim):** Propounded by Durkheim in *The Elementary Forms of Religious Life* to describe a shared feeling of identity and energy that groups experience during communal rituals.

- **(C) Cult of the individual (Durkheim):** Propounded by Durkheim as a secular moral religion of modern, complex societies, where the individual human being becomes the sacred object of moral respect.

Q : The example(s) of relations of production is/are _____.

(A) Labour

(B) Division of labour

(C) Property relations

(D) Capitalism

Relations of production refer to the social, technical, and economic relationships that people enter into with one another to carry out the production of goods—specifically defined by who owns/controls the means of production and how work is socially organized.

Property relations (C): Determine the ownership and control of the means of production (such as land, tools, and factories), which form the structural core of production relations.

Division of labour (B): Refers to how tasks, roles, and technical specialization are socially structured and allocated among workers during the production process.

Why the other options are incorrect:

- **Labour (A)** is considered a *force* of production (human productive capacity/input) rather than the social relation itself.
- **Capitalism (D)** represents an entire *mode of production* (a broad economic system encompassing both forces and relations), rather than a specific relation of production within it.

Q : While _____ emerges around a charismatic figure, idea or vision, _____ emerges as a breakaway group from a preexisting body of belief, rituals, or believers.

(A) Cult, Sect

(B) Sect, Cult

(C) Totem, Cult

(D) Religion, Sect

Cult: Typically emerges organically around a charismatic leader, a novel vision, or a unique spiritual idea outside traditional religious frameworks.

Sect: Usually forms as a breakaway or schismatic group from a preexisting, established body of belief, religious institution, or denomination due to doctrinal disputes or a desire for spiritual/moral purity.

Q : Which of the following statement(s) is/are true for the Forest Rights Act (2006) of India?

(A) Forest dwellers' right of conserving and protecting community forest resources

(B) Forest dwellers' right to rehabilitation

(C) Forest dwellers' right to settlement from forest villages into revenue villages

(D) Forest dwellers' absolute right over all the natural resources within the given forest area

- **(A) Forest dwellers' right of conserving and protecting community forest resources — CORRECT:** The Act explicitly recognizes and vests community forest rights in forest-dwelling communities, granting them the right to protect, regenerate, conserve, or manage any community forest resource that they have traditionally been protecting and conserving for sustainable use.
- **(B) Forest dwellers' right to rehabilitation — CORRECT:** The Act includes relief and development rights, specifically providing for the right to rehabilitation in cases of illegal eviction or forced displacement.
- **(C) Forest dwellers' right to settlement from forest villages into revenue villages — CORRECT:** Section 3(1)(h) of the Act explicitly recognizes the right of settlement and conversion of all forest villages, old habitations, unsurveyed villages, and other villages in forests into revenue villages.
- **(D) Forest dwellers' absolute right over all the natural resources within the given forest area**

— **INCORRECT:** While the Act grants extensive rights (such as ownership over minor forest produce, land titles up to 4 hectares, and community management rights), it does not confer an *absolute* or unregulated right over all natural resources. Certain restrictions apply regarding wildlife conservation, diversion of forest land for other purposes, and ecological preservation governed through the Gram Sabha and statutory guidelines.

Q : The Ethnographic Survey of India as part of the Census 1901 was conducted to _____.

- (A) **Mitigate the racial and cultural issues faced by the British**
 (B) Make suitable legislations for Indian subjects
 (C) Protect the primitive beliefs and usages of Indians
 (D) Take executive action (welfare and development)

The Ethnographic Survey of India (1901) was officially initiated under the direction of **Herbert Hope Risley** as part of the 1901 Census.

Its primary colonial objective was to systematically map, document, and classify the castes and tribes of India. This helped the British administration understand local social structures, hierarchies, and cultural variations, enabling them to better govern and **mitigate potential racial and administrative/cultural frictions or challenges** to colonial rule.

Options (B), (C), and (D) do not reflect the administrative and governance-driven intentions of the colonial state, which used the census and survey as tools of surveillance and control rather than for indigenous welfare, legislative protection, or social development.

Q : _____ and _____ propounded conflict theory.

- (A) Talcott Parsons
 (B) **Ralf Dahrendorf**
 (C) Lewis A. Coser
 (D) Jeffrey C. Alexander

Ralf Dahrendorf and **Lewis A. Coser** are prominent modern sociologists widely recognized for advancing and reformulating **conflict theory** in the 20th century.

Dahrendorf focused on authority structures and power differentials within imperatively coordinated associations, while Coser integrated structural functionalism with conflict analysis to explore the positive, integrative functions of social conflict.

On the other hand, Talcott Parsons was the principal architect of structural functionalism (consensus theory), and Jeffrey C. Alexander is known for neo-functionalism.

Q : Which of the following is/are **NOT** aspect(s) of secularization process?

- (A) Privatization of religion
 (B) **Rising level of membership of religious organizations**
 (C) Loss of social and political influence of religious organizations
 (D) **Belief in magic and supernatural forces**

Secularization refers to the historical process in which religion loses its social, cultural, and political significance, and where societies move away from religious values toward non-religious, rational, or secular values.

- **(B) Rising level of membership of religious organizations — NOT an aspect:** The secularization process is typically characterized by a *decline* in religious participation, attendance, and formal membership in religious institutions, not a rise.
- **(D) Belief in magic and supernatural forces — NOT an aspect:** Secularization involves the "disenchantment of the world" (as Max Weber termed it), where scientific, rational, and empirical thinking replaces beliefs in magic, mysticism, and supernatural forces.
- **Why (A) and (C) are incorrect choices for this question:** Both *Privatization of religion* (A) and the *Loss of social and political influence of religious organizations* (C) are fundamental, defining characteristics of the secularization process. Religion becomes a matter of private, personal belief rather than a dominant public or state institution.

Q : Which of the following pair(s) is/are correct?

M1: Michel Foucault	M2: Pierre Bourdieu	M3: John Urry
X1: Archaeology of Knowledge	X2: Sociological Imagination	X3: Practice Theory

(A) M1 – X1

(B) M2 – X2

(C) M3 – X2

(D) M2 – X3

(A) M1 – X1 (Correct): Michel Foucault is the author of the foundational 1969 text *The Archaeology of Knowledge*.

(D) M2 – X3 (Correct): Pierre Bourdieu is a primary architect of *Practice Theory* (famously detailed in his book *Outline of a Theory of Practice*), which explores the relationship between structure (field) and agency (habitus).

Why the others are incorrect:

- **X2 (Sociological Imagination)** was famously coined and written about by American sociologist **C. Wright Mills**, not Pierre Bourdieu or John Urry. (John Urry is best known for his work on the sociology of tourism, specifically "the tourist gaze," and the mobilities paradigm).

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

(A) Hypergamy is a form of marriage where bride's family is of superior status to the groom's family

(B) Hypogamy is a form of marriage where groom's family is of superior status to the bride's family

(C) Exogamy refers to marriage outside the caste or sub-caste group

(D) Polygyny refers to marriage of several men to several women at the same time

Marriage Forms

- **A. Hypergamy** – Incorrect. It means marrying **into a higher-status group**, usually the groom having higher status than the bride.
- **B. Hypogamy** – Incorrect. It means marrying **into a lower-status group**, usually the groom having lower status than the bride.
- **C. Exogamy** – Correct. Marriage outside one's caste, clan, lineage, or social group.
- **D. Polygyny** – Correct. Marriage involving **multiple men and multiple women**.

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Q : Fill in the blank with the correct option.

According to Thomas Kuhn, activities of normal science are like puzzle solving, since they seek to reach _____ that include solving instrumental, conceptual and methodological problems within the confines of certain rules.

(A) new conclusions in existing ways

(B) existing conclusions in new ways

(C) new publishers

(D) new junior researchers

Thomas Kuhn, in his seminal work *The Structure of Scientific Revolutions*, characterized **normal science** as puzzle-solving.

- Under an established scientific paradigm, scientists do not typically try to create entirely new theories or challenge the foundational framework itself.
- Instead, they work within the strict boundaries of accepted rules and pre-existing methods (*existing ways*) to resolve puzzles, address anomalies, and uncover novel findings (*new conclusions*).

Q : 'We are constantly doing gender without realizing it.'

Select one of the given options that best explains the above statement.

(A) We socially construct our behaviours to perform our gender roles.

(B) Biological sex determines our gender identities.

(C) Gender is not a performance; it is an identity.

(D) Gender performance is about individual determinism.

This statement echoes the influential sociological and feminist theories of **gender as a performance** (most famously articulated by philosopher Judith Butler in concepts like "doing gender").

- According to this perspective, gender is not an innate biological trait or a fixed inner essence (**Options B and C** are incorrect).
- Instead, it is something we actively, continuously enact and reproduce through everyday social interactions, behaviors, speech patterns, and gestures that align with cultural expectations of masculinity and femininity. Because these practices are so deeply ingrained through socialization, we often perform them unthinkingly or "without realizing it."

Q : Normal distribution is widely used in quantitative analysis in social sciences. Which of the given statements is **NOT** correct about the normal distribution?

(A) Most of the observed data is clustered near the mean.

(B) 70.2% of the cases fall under +/- of one standard deviation.

(C) Values of mean, media and mode shall be same.

(D) Distribution is symmetrical in nature

- **The Empirical Rule (68-95-99.7 rule)** for a normal distribution specifies that approximately **68.27%** (commonly cited as 68%) of the data falls within ± 1 standard deviation of the mean, not 70.2%.
- **Options (A), (C), and (D)** are all core defining characteristics of a normal distribution: the data clusters densely near the center (**A**), the mean, median, and mode coincide at the exact center (**C**), and the curve is perfectly symmetrical around the mean (**D**).

Q : Which one of the given statements is NOT correct?

(A) Factor analysis is used to group the attributes of the respondents.

(B) Logistic regression is used to predict values of dependent variable using independent variables.

(C) Sociologists do undertake quantitative analysis.

(D) Cluster analysis is used to group the respondents using the attributes.

The correct answer is **(A)** because it is **not** an accurate description of factor analysis.

- **Why (A) is incorrect:** Factor analysis is a data reduction technique used to group or cluster **variables** (not respondents or attributes of respondents) based on their correlations, identifying underlying latent constructs or factors. When researchers want to group **respondents** based on their attributes, they use cluster analysis instead. Therefore, statement (A) misrepresents the technique.
- **(B) Logistic regression is used to predict values of dependent variables using independent variables. — CORRECT STATEMENT:** Logistic regression is a standard statistical model used when the dependent variable is categorical (such as binary: yes/no, success/failure). It uses independent predictor variables to estimate the probability of a certain outcome occurring.
- **(C) Sociologists do undertake quantitative analysis. — CORRECT STATEMENT:** While sociology is well-known for qualitative research (ethnography, interviews), it heavily relies on quantitative methods as well. Sociologists routinely use surveys, statistical modeling, demographic analysis, and software (like SPSS or R) to analyze large-scale social patterns and data.
- **(D) Cluster analysis is used to group the respondents using the attributes. — CORRECT STATEMENT:** Cluster analysis is an unsupervised machine learning and statistical technique designed precisely to partition a dataset of individuals or objects (respondents) into groups (clusters) such that items in the same group are more similar to each other than to those in other groups based on their measured attributes.

Q : Fill in the blank with the correct option.

According to **Ray Oldenberg**, _____ are social surroundings different from home and workplaces which are important for civil society, democracy and civic engagement.

(A) Instagram and YouTube

(B) Villages

(C) Third places

(D) Districts

The correct answer is **(C)**. Urban sociologist Ray Oldenburg coined the term **"third places"** to describe social environments separate from the two usual social environments of home ("first place") and the workplace ("second place"). Examples include coffee shops, libraries, bookstores, bars, and parks, which he argued are vital for fostering civil society, community vitality, and democratic engagement.

Q : Fill in the blank with the correct option.

Paul Lazarsfeld and Robert Merton coined the term _____ to explain the phenomenon wherein media provides massive amount of coverage that the audience becomes numb and fails to act on the information, regardless of how compelling the issue.

(A) dysfunctional media

(B) narcotizing dysfunction

(C) manufacturing consent

(D) echo chamber

The correct answer is **(B)**. Paul Lazarsfeld and Robert Merton introduced the term **"narcotizing dysfunction"** (sometimes called narcotizing dysfunction of the media) in their influential 1948 essay "Mass Communication, Popular Taste, and Organized Social Action." They argued that as mass media floods individuals with vast amounts of information, it can paradoxically convert active political participation into passive knowledge. The audience becomes so saturated with data, news, and compelling issues that they mistake knowing about a problem for actually doing something about it, leading to social apathy and numbness.

Manufacturing consent — INCORRECT: This is a famous propaganda model developed by **Edward Herman and Noam Chomsky** (detailed in their 1988 book *Manufacturing Consent: The Political Economy of the Mass Media*). It describes how mass media institutions function to systematically filter, shape, and control public opinion to support the economic and political interests of dominant elite

groups, rather than causing audience numbness through information overload.

Q : Fill in the blank with the correct option.

According to **Max Weber**, social stratification is a function of _____.

- (A) economic factors only
- (B) economic and social factors**
- (C) honour and status only
- (D) political power and status only

The correct answer is **(B)**. Max Weber argued that social stratification cannot be reduced to a single dimension. Instead, he formulated a **three-component theory of stratification** (often called the multi-dimensional view of stratification), which asserts that social stratification is driven by the interplay of three distinct dimensions:

1. **Class (Economic factor)**: Based on economic position, property ownership, and market power.
2. **Status (Social factor)**: Based on social honor, prestige, lifestyle, and social evaluation by others.
3. **Party (Political factor)**: Based on power, organizational affiliation, and the ability to influence communal actions and decisions.

Because his model incorporates economic, social (status), and political factors simultaneously, **(B)** is the most accurate option among the choices provided (encompassing both the economic and social dimensions).

Q : Fill in the blank with the correct option.

According to Durkheim, collective consciousness and division of labour in a given society would be _____ to each other.

- (A) directly related
- (B) inversely related**
- (C) not related
- (D) dialectically related

The correct answer is **(B)**. In Émile Durkheim's foundational sociological work, *The Division of Labour in Society* (1893), he argued that as societies modernize, the **collective consciousness** (the shared beliefs, ideas, and moral attitudes of a society) and the **division of labour** (the specialization of cooperative labor) vary in an **inverse relationship**.

- In traditional, pre-industrial societies characterized by *mechanical solidarity*, the division of labour is low, but the collective consciousness is exceptionally strong and pervasive, binding everyone together through shared sameness.
- As societies evolve toward *organic solidarity* due to population growth and material density, the division of labour increases significantly. Consequently, individual autonomy expands, and the collective consciousness weakens, becoming more generalized and abstract to accommodate a diverse, specialized population. Thus, as one goes up, the other goes down—making them inversely related.

Q : Fill in the blank with the correct option.

_____ argued for a shift in social movements post-1968 towards questions of self-management and technologies of rule as central driving concerns, analyzing these movements as struggles over the self-production of society.

- (A) Eric Hobsbawm
- (B) Alain Touraine**
- (C) Henri Lefebvre
- (D) Michel Foucault

The correct answer is **(B)**. French sociologist **Alain Touraine** is a central figure in the study of new social movements. He argued that **post-1968 social movements** shifted away from traditional class-based labor struggles toward **cultural, identity, and political struggles** concerning self-management, personal autonomy, and resistance against technocratic "technologies of rule." Touraine conceptualized

these as "new social movements" focused on the self-production of society and the control of cultural and historical action.

- **(A) Eric Hobsbawm — INCORRECT:** Eric Hobsbawm was a prominent Marxist historian renowned for his work on the "**long nineteenth century**" and "**short twentieth century**," focusing heavily on economic history, nationalism, and traditional labor and peasant movements rather than post-1968 theories of self-production and the self.
- **(C) Henri Lefebvre — INCORRECT:** While Henri Lefebvre was a prominent French Marxist philosopher and sociologist famous for his theories on urban space (such as the *production of space* and the *right to the city*), his primary analytical focus was on spatial politics, everyday life, and urban alienation rather than the post-1968 theory of social movements centered specifically on the self-production of society and self-management.
- **(D) Michel Foucault — INCORRECT:** Although Michel Foucault extensively analyzed "**technologies of rule**," discipline, governmentality, and the power dynamics of the self, he was famously skeptical of grand sociological theories of "social movements" and historical totalization, explicitly rejecting the idea that movements were engaged in the "self-production of society."

Q : The recognition that social identities are multi-layered, often overlapping, and nondiscrete, comes from which of the following conceptual frameworks?

- (A) Multiple sovereignties
- (B) Sanskritization
- (C) Intersectionality**
- (D) Social Diffusion

The correct answer is **(C). Intersectionality** is a conceptual framework originally developed by legal scholar **Kimberlé Crenshaw** in 1989. It posits that various social identities—such as race, gender, class, sexuality, ethnicity, and disability do not exist as separate, isolated categories. Instead, they are multi-layered, overlapping, and mutually constitutive, compounding to shape unique experiences of privilege, discrimination, and systemic oppression.

- **(A) Multiple sovereignties — INCORRECT:** This is a political science and historical concept referring to situations where a state faces effective competition or rival claims to supreme political authority from alternative groups or governing bodies (often associated with **Charles Tilly's** work on revolutions).
- **(B) Sanskritization — INCORRECT:** As discussed earlier, Sanskritization is **M.N. Srinivas's** concept describing how lower or intermediate castes elevate their social and ritual status by adopting the cultural practices of upper castes. It focuses on caste mobility rather than the multi-layered overlap of cross-cutting social identities.
- **(D) Social diffusion — INCORRECT:** Social diffusion is an anthropological and sociological concept that describes the spread of cultural traits, beliefs, technologies, or practices from one society or social group to another.

Q : Fill in the blank with the correct option.

The movement against _____ dam in India has contributed significantly to the formation of the **World Commission on Dams**.

- (A) Koel Karo
- (B) Tehri
- (C) Sardar Sarovar**
- (D) Subansiri

The massive social resistance and grassroots activism against the **Sardar Sarovar Dam** project on the Narmada River in India—prominently spearheaded by the **Narmada Bachao Andolan (NBA)**, drew intense international scrutiny regarding the severe social and environmental costs of large dams.

This high-profile struggle directly pressured international funding institutions like the World Bank, playing a vital catalyst role in the eventual establishment of the **World Commission on Dams (WCD)** to evaluate the global impact and effectiveness of large-scale dam projects.

Q : Which thinker is associated with the concept of participatory development?

- (A) André Beteille
(B) Robert Chambers
 (C) Andre Gunder Frank
 (D) Robert Putnam

British geographer and development scholar **Robert Chambers** is widely recognized as a pioneer and leading figure associated with the concept of **participatory development**. He challenged traditional top-down, expert-driven models of development and championed approaches like *Participatory Rural Appraisal (PRA)*, which prioritize local knowledge, community empowerment, and "putting the last first".

- **Andre Beteille (A):** Prominent Indian sociologist known for his studies on social stratification, caste, inequality, and agrarian social structure.
- **Andre Gunder Frank (C):** A key dependency theorist famous for his "development of underdevelopment" thesis.
- **Robert Putnam (D):** A political scientist best known for his work on social capital, civic engagement, and community networks (e.g., *Bowling Alone*).

Q : Select the option that best describes 'petty commodity producers' in the context of the agrarian economy in India.

- (A) They are family-based operations that occasionally hire in /hire out some labour.**
 (B) They do not own land and work as reverse tenants.
 (C) They produce only for fulfilling their subsistence needs.
 (D) Their presence is restricted to adivasi-dominated areas.

The correct answer is **(A)**. In agrarian sociology and political economy (particularly within the debates on the agrarian question in India), **petty commodity producers** (often conceptualized as small and marginal peasant households) rely primarily on family labor to cultivate the land they own or control. However, because they are integrated into wider market exchanges, they may occasionally hire in external wage labor during peak agricultural seasons or hire out their own family members' labor for supplementary wage income to make ends meet.

- **(B) They do not own land and work as reverse tenants — INCORRECT:** Petty commodity producers typically own small plots of land (or have secure tenancy rights). "Reverse tenancy" usually involves rich or middle farmers leasing in additional land from smaller landowners to scale up commercial production, which does not define petty commodity production.
- **(C) They produce only for fulfilling their subsistence needs — INCORRECT:** Unlike pure subsistence farmers, petty commodity producers sell a portion of their produce in the market to acquire cash for other necessities and inputs, meaning production is tied to market exchange (even if production is often oriented toward simple reproduction rather than large-scale capitalist accumulation).
- **(D) Their presence is restricted to adivasi-dominated areas — INCORRECT:** Petty commodity producers are widely distributed across diverse agrarian regions in India, cutting across caste, regional, and tribal (adivasi) boundaries.

Q : Despite the constitutional provision of equality of all citizens before the law, in practice, Dalits are often excluded from access to common property resources and public spaces (e.g., pastures, water resources etc.)

Which theorist's conceptualization of power best explains this scenario?

- (A) Emile Durkheim
 (B) Talcott Parsons
(C) Ralph Dahrendorf
 (D) Edmund Leach

Ralph Dahrendorf's conflict theory and conceptualization of power focus heavily on how authority is structured within institutional roles and "**imperatively coordinated associations**". He argued that social stratification and divisions stem from the differential distribution of authority and power, where

dominant groups write and enforce rules to maintain control over subordinate groups, leading to systemic exclusion and structural conflict.

This framework helps explain why formal constitutional or legal provisions of equality often fail to translate into practical access to resources, as entrenched power dynamics and institutional authority hierarchies continue to enforce structural domination on the ground.

Q : Governmentality, as defined by Michel Foucault, refers to which one of the following conceptual ideas?

- (A) Strategic essentialism
- (B) Substantial equivalence
- (C) Technologies of the self**
- (D) Individualization of risk

Governmentality, as conceptualized by Michel Foucault, refers to the way in which the state or governing powers exercise control over populations not merely through direct force or sovereign coercion, but through an ensemble of institutions, procedures, analyses, and tactics. It involves the "conduct of conduct"—shaping and guiding how individuals act, think, and regulate themselves.

- **Technologies of the self** are the specific methods, practices, and techniques that permit individuals to effect by their own means a certain number of operations on their own bodies, souls, thoughts, and conduct, so as to transform themselves. Foucault links governmentality closely to these technologies, showing how external political governance relies on individuals internalizing norms and governing themselves.

Q : Fill in the blank with the correct option.

'Theoretical Brahmins and empirical Shudras' is a phrase used by _____ to castigate the Indian social sciences.

- (A) Sharmila Rege
- (B) Gail Omvedt
- (C) Gopal Guru**
- (D) Kancha Ilaiah

The phrase **"Theoretical Brahmins and empirical Shudras"** was famously coined by political scientist and social scholar **Gopal Guru** in his 2002 essay published in the *Economic and Political Weekly*. He used this powerful metaphor to critique the systemic elitism within Indian social sciences. According to Guru, the division of labor in knowledge production often relegates upper-caste/elite scholars (the "theoretical Brahmins") to the privileged realm of abstract theorization, concept-building, and high-level academia, while treating Dalit-Bahujan scholars and communities primarily as data providers, informants, or subjects of empirical fieldwork (the "empirical Shudras") without granting them equal authority in shaping theoretical frameworks.

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

- (A) 'Book view' refers to an understanding of rural India through a study of texts.**
- (B) 'Field view' refers to a perspective of rural India obtained through Indologists and historians.
- (C) Indologists have described the village as 'sink of localism'.
- (D) The term 'village republic' was used to describe the thriving, interconnected traditional rural economy with strong linkages with the city.

(A) 'Book view' refers to an understanding of rural India through a study of texts. — CORRECT

- The "book view" (or text-view / Indological perspective) relies on classical scriptures, religious texts, legal codes, and historical documents (such as the Vedas and Manusmriti) to study and understand Indian society and rural structures.

(B) 'Field view' refers to a perspective of rural India obtained through Indologists and historians. — INCORRECT

- The *field view* is obtained through empirical, first-hand sociological and anthropological

field-work (using participant observation), contrasting sharply with the textual "book view" associated with Indologists.

(C) Indologists have described the village as 'sink of localism'. — INCORRECT

- The phrase "sink of localism" (alongside "den of ignorance and narrow-mindedness") was famously used by **B.R. Ambedkar**, not by Indologists, to critique the oppressive caste and exclusionary realities of traditional Indian villages.

(D) The term 'village republic' was used to describe the thriving, interconnected traditional rural economy with strong linkages with the city. — INCORRECT

- While colonial administrators and thinkers like Charles Metcalfe used the term "little republics" (or "village republics"), they characterized them as *isolated, self-sufficient, and unchanging* subsistence units rather than emphasizing strong, dynamic market linkages with cities.

Q : Select the option(s) that best describe(s) the term '**gentrification**'.

(A) The transformation of an urban neighbourhood when affluent people move to poor and working-class areas of the city.

(B) The process of ghettoization of working-class neighbourhoods.

(C) The process of feminization of the neighbourhood.

(D) The process of urban gentry migrating to rural areas.

Gentrification is an urban socio-economic process whereby middle-class or affluent individuals and real estate developers move into historically working-class, low-income, or neglected inner-city neighborhoods. While this often leads to physical renovation, upgraded infrastructure, and increased municipal investment, it simultaneously drives up property values, rents, and the cost of living, frequently resulting in the displacement of long-term lower-income residents and local businesses.

- **(B) Ghettoization** refers to the concentration of a particular group (often minority, marginalized, or low-income populations) within a specific urban area due to social, legal, or economic pressures, which is the opposite of gentrification.
- **(C) Feminization of the neighbourhood** is not a defining characteristic of gentrification.
- **(D) Urban gentry migrating to rural areas** describes phenomena like counterurbanization or rural gentrification (amenity migration), but the standard sociological and urban studies definition of "gentrification" strictly applies to urban neighborhoods.

Q : Fill in the blanks with the correct option.

Hochschild's book, 'The Managed Heart' on _____ is based on a study of _____ and _____.

(A) emotional labour; flight attendants; receptionists

(B) emotional labour; receptionists; bill collectors

(C) emotional labour; flight attendants; bill collectors

(D) emotions; actors; lyricists

Hochschild's book, *The Managed Heart*, on **emotional labor** is based on a study of **flight attendants** and **bill collectors**.

In her seminal 1983 work *The Managed Heart: Commercialization of Human Feeling*, Arlie Russell Hochschild explores how modern capitalist service economies commodify human emotions. She coined the term **emotional labor**—the requirement for workers to manage and display specific emotions (such as warmth, cheerfulness, or strict authority) as part of their employment.

To develop this theory empirically, her research heavily focused on two primary groups of public-contact workers:

1. **Flight attendants**, who are trained to project perpetual cheerfulness, warmth, and care to manage passengers' anxieties.
2. **Bill collectors**, who are trained to adopt opposing emotional stances (such as suspicion, sternness, and withholding empathy) to pressure debtors into paying.

Q : Fill in the blanks with the correct option.

According to Granovetter, strong ties are important for _____, and weak ties are valuable for _____.

gaining access to _____.

(A) **emotional support; new information and opportunities**

(B) monetary support; new information and opportunities

(C) social support; economic support

(D) monetary support; marital alliances

In his seminal sociological theory of social networks ("The Strength of Weak Ties," 1973), Mark Granovetter argued that different types of social relationships serve distinct functions in individuals' lives:

- **Strong ties** (such as close friends, family members, and intimate partners) are characterized by high emotional intensity, intimacy, and frequent interaction. They are crucial for providing **emotional support**, solidarity, and deep personal trust. However, because strong ties tend to form closed, densely knit clusters (where everyone mostly knows the same people), they often circulate redundant information.
- **Weak ties** (such as acquaintances, distant colleagues, or casual contacts) bridge different social circles. Because they connect people across diverse networks, they act as vital conduits for **new information, novel ideas, and job opportunities** that would otherwise not circulate within closed, tight-knit groups.

Q : Select the option that has the correct pairing of person and contribution.

Person	Contribution
M : Laud Humphreys	X : Italian American Community
N : William Foote-Whyte	Y : Tearoom Trade
O : Elton Mayo	Z : Worker Productivity

(A) MY; NZ; OX

(B) MZ; NX; OY

(C) MX; NY; OZ

(D) **MY; NX; OZ**

- **M: Laud Humphreys** is famous for his controversial 1970 observational study on anonymous sexual encounters in public restrooms, known as **Tearoom Trade**
- **N: William Foote Whyte** conducted a classic participant observation study of street-level social structures in an immigrant neighborhood, published as **Street Corner Society: The Social Structure of an Italian American Slum**
- **O: Elton Mayo** led the famous Hawthorne Studies at the Western Electric Company, which focused on **Worker Productivity** and the social/psychological factors in the workplace

Q : Select the option that has the correct pairing of author and concept.

Author	Concept
L : Bronislaw Malinowski	Q ; Sociological imagination
M : Erving Goffman	R : Imponderabilia of everyday life
N : Claude Levi-Strauss	S : Matrimonial strategies
O : Pierre Bourdieu	T : Generalized exchange
	U : Social performance

- (A) LT; MU; NS; OR
(B) LR; MU; NT; OS
 (C) LU; MQ; NT; OS
 (D) LR; MU; NS; OT

- **L: Bronislaw Malinowski** famously coined the term "**imponderabilia of everyday life**" to describe the subtle, routine, and mundane aspects of daily behavior that an ethnographer must capture through participant observation (matching **R**).
- **M: Erving Goffman** developed the dramaturgical approach, viewing social life as a theatrical performance where individuals manage impressions through "**social performance**" (matching **U**).
- **N: Claude Lévi-Strauss** analyzed kinship systems and elementary structures, notably defining "**generalized exchange**" (asymmetric exchange cycles across three or more groups) (matching **T**).
- **O: Pierre Bourdieu** analyzed cultural and social reproduction, introducing concepts like "**matrimonial strategies**" alongside habitus and capital to explain how families reproduce social standing across generations (matching **S**).

Q : Fill in the blank with the correct option.
 According to Victor Turner, 'rites of passage' are defined as rituals of _____.
 (A) revelation
(B) transition
 (C) subversion
 (D) communication

Building upon Arnold van Gennep's foundational tripartite structure of rites of passage (separation, liminality, and reintegration), cultural anthropologist Victor Turner extensively analyzed the central phase of these rituals. He defined rites of passage as rituals of **transition**, during which initiates or participants enter a liminal state—a threshold "betwixt and between" established social statuses and structural positions in society.

- **Liminality:** This transitional phase strips away previous social roles, identities, and statuses, creating an egalitarian bond or *communitas* among participants before they are elevated to their new status.

Q : When Hurricane Katrina hit the United States in 2005, affluent and poor people alike became its victims. However, those who did not own automobiles were less able than others to evacuate in advance of the storm.

Which conclusion can be inferred from the above paragraph?

- (A) Class position affects people's vulnerability to natural disasters.**
 (B) Automobile ownership is a hindrance to evacuation.
 (C) Affluent people were more affected by Hurricane Katrina because they had to return to their homes filled with debris.
 (D) Evacuation processes did not take into account the gendered dimensions of class.

The paragraph highlights how socioeconomic status (reflected here by automobile ownership, which is tied to class) directly shaped an individual's ability to evacuate and escape the path of Hurricane Katrina. Consequently, **(A)** is the only logical conclusion supported by the text, as disparities in wealth and resource ownership create unequal vulnerabilities during natural disasters.

Q : Select the option that has the correct pairing of book title and key contribution

Book Title	Key Contribution
L : Elementary Aspects of Peasant Insurgency in	Q : Distinction between social and political

Colonial India	movements
M : The Non-Party Political Process	R : Critique of nationalist and Marxist historiography
N : Reinventing Revolution: New Social Movements and the Socialist Tradition in India	S : New arenas of counter-action in the wake of diminishing legitimacy of the state in the project of social transformation
O : Nine Theses on Social Movements	T : Emergence of movements based in identities other than social class

(A) LT; MQ; NR; OS

(B) LR; MS; NT; OQ

(C) LT; MS; NQ; OR

(D) LR; MQ; NT; OS

- **L: *Elementary Aspects of Peasant Insurgency in Colonial India*** (by Ranajit Guha) is a foundational text of Subaltern Studies that provides a critical **critique of nationalist and Marxist historiography** by recovering the autonomous consciousness and agency of peasant insurgents (matching R).
- **M: *The Non-Party Political Process*** (by Harsh Sethi) explores grassroots initiatives and new arenas of counter-action, highlighting **new arenas of counter-action in the wake of diminishing legitimacy of the state in the project of social transformation** (matching S).
- **N: *Reinventing Revolution: New Social Movements and the Socialist Tradition in India*** (by Gail Omvedt) examines the rise of new social movements (like dalit, feminist, and environmental movements), marking the **emergence of movements based in identities other than social class** (matching T).
- **O: *Nine Theses on Social Movements*** (by André Gunder Frank and Marta Fuentes) focuses on the theoretical framing and makes a clear **distinction between social and political movements** (matching Q).

Q : According to Homans, the more often in the recent past a person has received a particular reward, the less valuable any further unit of that reward becomes for that person.

Select the option(s) that do(es) NOT reflect the above.

(A) Deprivation / satiation proposition

(B) Stimulus proposition**(C) Rationality proposition****(D) Value proposition**

George Homans formulated several fundamental propositions in his exchange theory. The statement provided in the prompt describes the **deprivation-satiation proposition**, which states that the more frequently a person has received a recent reward, the less valuable any further unit of that reward becomes to them (satiation).

Here is what the other propositions actually mean:

- **Stimulus proposition:** States that if a particular stimulus (or set of stimuli) has historically been the occasion on which a person's action was rewarded, then the higher the similarity between present stimuli and past ones, the more likely the person is to emit similar actions.
- **Rationality proposition:** States that in choosing between alternative actions, a person will choose that one for which the value, multiplied by the perceived probability of its occurrence, is the greatest.
- **Value proposition:** States that the more valuable to a person is the result of their action, the more likely they are to perform that action.

Q : Which of the following is / are associated with scientific management?

(A) Non separation of mental and manual labour

(B) Subdivision of tasks

(C) Close managerial control of work effort

(D) Deskilling

RECHECK THIS ANSWER

Based on the evaluation of scientific management (Taylorism) principles, the correct options are:

- **(B) Subdivision of tasks** — A core tenet of Taylorism, breaking complex work down into simple, specialized operations.
- **(C) Close managerial control of work effort** — Essential for monitoring workers, using time-and-motion studies, and enforcing compliance.
- **(D) Deskilling** — The reduction of craft autonomy and skill requirements as tasks become highly fragmented and routinized.

Option **(A)** ("Non separation of mental and manual labour") is incorrect because scientific management fundamentally relies on the **strict separation** of conception (mental labor done by management/planners) from execution (manual labor done by workers).

Q : As a sociological concept, 'pizza effect' is **NOT** related to which of the following option(s)?

(A) conformity

(B) fast thinking process

(C) ethnocentrism

(D) re-acculturation

The **"pizza effect"** (a term coined by anthropologist Aghananda Bharati) describes a phenomenon where an element of a culture/society is adopted, transformed, or popularized by an external culture, and then subsequently re-imported or re-introduced back into its culture of origin in this modified form (much like how Italian immigrants in America popularized a transformed version of pizza, which was later embraced back in Italy).

- **Why options (A), (B), and (C) are NOT related:**
 - **Conformity (A)** pertains to matching attitudes and behaviors to group norms.
 - **Fast thinking process (B)** is a cognitive psychology concept concerning rapid mental heuristics/decision-making.
 - **Ethnocentrism (C)** involves judging other cultures by the standards of one's own. None of these three define or drive the systemic transnational feedback loop of cultural adoption and re-importation that characterizes the pizza effect.
- **Why option (D) is related: Re-acculturation** is inherently linked because the pizza effect involves elements of a culture returning and being readapted by the original culture.

Q : Which of the following author(s) highlighted the connection between kinship terminology and kinship structure in India?

(A) Irawati Karve

(B) Lewis Henry Morgan

(C) T.N Madan

(D) Leela Dube

(A) Irawati Karve — CORRECT: In her monumental study *Kinship Organisation in India* (1953), Irawati Karve explicitly mapped and analyzed the intimate connection between linguistic kinship terminologies, regional cultures, and underlying kinship structures across various zones of India.

(B) Lewis Henry Morgan — CORRECT: Lewis Henry Morgan is widely recognized as the foundational pioneer of comparative kinship studies globally. In works like *Systems of Consanguinity and Affinity of the Human Family* (1871), he established the vital theoretical link demonstrating that kinship terminologies directly reflect and map onto underlying social and structural organization systems.

Q : What is/are the strategy/strategies proposed by B. R Ambedkar for Dalits to overcome caste oppression?

(A) Endogamy

(B) Electoral mobilization

(C) Reform of Hinduism

(D) Civil disobedience

Dr. B. R. Ambedkar's strategy for Dalit liberation and the dismantling of caste oppression encompassed multiple fronts:

- **Electoral mobilization (B) — CORRECT:** Ambedkar firmly believed that political power was a master key to social emancipation. He founded political parties (such as the Independent Labour Party and the Scheduled Castes Federation) and mobilized Dalits to participate in the electoral and legislative processes to secure civic, legal, and political rights.

Q : Which of the following is /are **NOT** author(s) of the essay, '*Can the Subaltern Speak?*'

(A) Dipesh Chakrabarty

(B) Partha Chatterjee

(C) Ranajit Guha

(D) Gayatri Chakravorty Spivak

- **Gayatri Chakravorty Spivak (D) — Author:** "Can the Subaltern Speak?" is a foundational essay written by the postcolonial theorist Gayatri Chakravorty Spivak in 1988.
- **Dipesh Chakrabarty, Partha Chatterjee, and Ranajit Guha (A, B, and C) — NOT Authors:** While all three are prominent scholars and founding figures of the **Subaltern Studies Group** (alongside Spivak), they did not author this specific essay. Ranajit Guha edited and spearheaded the Subaltern Studies volumes, while Chakrabarty and Chatterjee contributed widely to subaltern and postcolonial historiography, but the essay itself is solely authored by Spivak.

Q : In his critique of modernization theory, Raúl Prebisch posits which of the following option(s) as central to his liberal theory of dependency?

(A) A breakdown of the chain of dependency between core and periphery.

(B) Decoupling from the world systems theory.

(C) Strengthening of domestic markets of production and consumption.

(D) A heterogeneous movement from tradition to modernity.

Raúl Prebisch's structuralist framework and liberal-reformist approach to dependency theory emphasize two key transformations to overcome the unequal global capitalist structure:

- **(A) A breakdown of the chain of dependency between core and periphery — CORRECT:** Prebisch argued that development in the core actively causes underdevelopment in the periphery through unequal terms of trade (where peripheral nations export cheap raw materials and import expensive manufactured goods). A fundamental restructuring or breaking of this exploitative dependency chain is central to overcoming global economic inequality.
- **(C) Strengthening of domestic markets of production and consumption — CORRECT:** To counteract the disadvantages of participating in the global market dictated by core nations, Prebisch famously advocated for inward-looking economic strategies, such as Import Substitution Industrialization (ISI). This involves boosting domestic production, fostering local industries, and building self-sustaining internal consumption markets within developing countries.

Q : The **Mathura Rape Case** that took place in 1972 is considered to be a watershed moment for women's rights. From the following options, select which legal change(s) was/were introduced in the aftermath of the mobilizations following this case?

(A) Declaration of the 2-finger test as unconstitutional.

(B) Change in the reading of consent under the law dealing with rape.

(C) Declaration of custodial rape as a criminal offence.

(D) Placing the burden of proof on the accused rather than the victim.

The public outrage and women's movement mobilizations following the Supreme Court's acquittal of the accused policemen in the 1972 Mathura Rape Case led to the landmark **Criminal Law (Amendment) Act, 1983**. This legislation introduced critical structural changes to Indian criminal law regarding sexual assault:

- **Change in the reading of consent (B) — CORRECT:** The amendments addressed the regressive judicial interpretations regarding "passive submission" vs. "active consent," redefining how consent was understood under rape laws (such as clarifying that lack of physical resistance or past sexual history does not imply consent).
- **Declaration of custodial rape as a criminal offence (C) — CORRECT:** A distinct, aggravated category of custodial rape was formally recognized under the law, carrying heavier punishments, specifically targeting offenses committed by police officers, public servants, or persons in authority within places like police stations or custody.
- **Placing the burden of proof on the accused rather than the victim (D) — CORRECT:** The amendment introduced provisions (such as Section 114A of the Indian Evidence Act) shifting the onus/burden of proof onto the accused in cases of custodial rape to prove that consent was given, resolving the severe procedural disadvantage victims faced.
- **Why Option (A) is incorrect:** The declaration of the two-finger test as unconstitutional happened much later through subsequent judicial rulings (notably by the Supreme Court in *Lillu v. State of Haryana* in 2013), rather than directly through the 1983 legislative amendments following the Mathura case.

Q : Which of the following is / are associated with liberalization of the world economy?

(A) Withdrawal of the state from provision of welfare measures

(B) Planned economy

(C) Capital's search for the cheapest resource

(D) The presence of tariff barriers

The liberalization of the world economy involves reducing state intervention, promoting open markets, and facilitating the cross-border flow of capital and trade:

- **(A) Withdrawal of the state from provision of welfare measures — ASSOCIATED:** Economic liberalization and neoliberal policies emphasize reducing the state's economic footprint, privatization, and cutting back on public spending and welfare provisions in favor of market-driven mechanisms.
- **(C) Capital's search for the cheapest resource — ASSOCIATED:** Global liberalization allows capital to move freely across national borders to maximize profitability, resulting in transnational corporations searching globally for the cheapest labor, raw materials, and production sites.
- **Why the other options are NOT associated:**
 - **(B) Planned economy:** A planned or command economy relies on heavy state control and central planning, which is the direct opposite of a market-driven liberalized economy.
 - **(D) The presence of tariff barriers:** Tariff barriers are protectionist trade controls used to restrict imports and protect domestic industries. Liberalization actively seeks the *removal* or reduction of tariff and non-tariff barriers to promote free trade.

Q : Reena and Sheena are Hindi-speaking neighbours who grew up together. Reena refers to Sheena's mother as mausi (mother's sister). This is an example of which of the following kinship type(s)?

(A) Telescoping

(B) Fictive kinship

(C) Surrogate kinship

(D) Matrilineal kinship

Fictive kinship (B) — CORRECT: Fictive kinship (or social kinship) refers to relationships of dominance, obligation, and affection that are not based on blood (consanguinity) or marriage (affinity), but are socially recognized and framed in kinship terms. Using terms like *mausi* (mother's sister) for a neighbor

or family friend who is not biologically related is a classic ethnographic example of fictive kinship.

Why the other options are incorrect:

- **(A) Telescoping:** Refers to a generational collapse or compression in kinship terminologies where intervening generations are skipped or merged (e.g., calling a grandfather by a term usually used for an uncle, or collapsing genealogical steps).
- **(C) Surrogate kinship:** Generally refers to substitute roles or surrogate parenting arrangements rather than the generalized naming of non-relatives.
- **(D) Matrilineal kinship:** Refers to descent traced exclusively through the female line, which has nothing to do with whether a neighbor is addressed as an aunt.

Q : A.R Radcliffe-Brown is associated with fieldwork in which of the following region(s)?

- (A) Papua New Guinea
(B) The Trobriand Islands
(C) The Andaman Islands
(D) Highland Burma'

The Andaman Islands (C) — CORRECT: A.R. Radcliffe-Brown conducted his pioneering anthropological fieldwork among the indigenous peoples of the Andaman Islands between 1906 and 1908. This research formed the basis of his seminal 1922 monograph, *The Andaman Islanders*, which became a foundational text for the development of **structural-functionalism** in anthropology.

Why the other options are associated with other anthropologists:

- **(B) The Trobriand Islands:** Famous for the intensive fieldwork conducted there by **Bronislaw Malinowski** (the pioneer of participant observation and functionalism).
- **(A) Papua New Guinea / (D) Highland Burma:** Highland Burma is particularly famous for the structural-functional/processual analyses conducted by **Edmund Leach** (e.g., *Political Systems of Highland Burma*).

Q ; Which of the following option(s) is/are feature(s) of the protests against the farm laws of 2020?

- (A) They called for guaranteed procurement in all 23 crops for which the government had declared a Minimum Support Price.**
(B) They challenged the growing entry of corporate capital in agriculture.
(C) They brought media attention to India's increasing carbon emissions.
(D) They championed the cause of pesticide victims of Kasargod.

The nationwide farmers' protests against the three controversial farm ordinances/acts enacted in 2020 featured core demands centering on livelihood security, market protections, and opposition to corporate domination in the agricultural sector:

- **(A) Guaranteed procurement in 23 crops (Correct):** A central rallying point and demand of the protesting unions (such as the Samyukta Kisan Morcha) was a legal guarantee for the Minimum Support Price (MSP) covering all 23 crops for which the government declares prices, ensuring protection against market volatility.
- **(B) Challenged corporate entry in agriculture (Correct):** The protests strongly opposed the legislative changes which they argued would deregulate agricultural markets, dismantle the traditional *mandi* system, and leave small and marginal farmers vulnerable to exploitation by large agribusinesses and corporate capital.

Q : Which of the following option(s) is / are a feature of the Marxist method?

- (A) Ideological determinism
(B) Historical materialism
(C) Dialectical materialism
(D) Materialist pessimism

The Marxist method of analyzing society, history, and capitalism rests fundamentally on two core pillars:

- **Historical Materialism (B) — CORRECT:** This is the application of Marxist principles to history and society. It asserts that the material conditions of human life and economic production (the

base) form the foundation upon which social, political, and legal institutions and ideologies (the superstructure) are built.

- **Dialectical Materialism (C) — CORRECT:** This is the philosophical framework of Marxism, derived by adapting Hegel's dialectics (thesis, antithesis, synthesis) into a materialist framework. It posits that change occurs through internal contradictions, conflicts, and the struggle of opposing forces within material reality.
- **Why the other options are incorrect:**
 - **(A) Ideological determinism:** Incorrect because Marxism is *economic* (or material) determinism rather than ideological determinism; it holds that material and economic realities shape ideas, not the other way around.
 - **(D) Materialist pessimism:** This is not a standard term or feature of the Marxist method; Marxism is fundamentally oriented around historical change, revolutionary praxis, and political optimism regarding the overthrow of capitalism.



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2025

GATE SOCIOLOGY • XH-C6

SOLVED PAPER

Humanities & Social Sciences • Sociology (XH-C6)

GATE 2025 • XH-C6 SOCIOLOGY

Previous Year Question Paper with Detailed Solutions

Prepared for Sociology aspirants by Sociologus

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
------------------------	--------------------

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 matrilocal/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 "universalization" 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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2026

GATE SOCIOLOGY • XH-C6

SOLVED PAPER

Humanities & Social Sciences • Sociology (XH-C6)

GATE 2026 • XH-C6 SOCIOLOGY

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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 Lévi-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).



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