

CUET · SOCIOLOGY · CLASS XII · CODE 326

Patterns of Social Inequality and Exclusion

CUET unit: Indian Society — Patterns of Social Inequality and Exclusion

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Snapshot

- Establishes that social inequality and exclusion are about groups (not individuals), are social (not purely economic), and are systematic/structured — supported by ideology and persisting across generations through ascription and endogamy.
- Introduces Bourdieu's three forms of capital (economic, cultural, social) and the concepts of prejudice, stereotype, discrimination, and social exclusion.
- Tracks four marginalised groups in detail — Dalits (ex-untouchables), Adivasis (Scheduled Tribes), Women, and the Differently Abled — with state initiatives (reservations, Article 17, SC/ST Prevention of Atrocities Act 1989, 93rd Amendment 2005) and social movements.
- Uses comparative material (apartheid box, OBC/Mandal history, matrilineal Khasi/Nair examples, *Sultana's Dream*, *Stree Purush Tulana*) to denaturalise inequality.
- CUET routinely tests definitions (prejudice vs stereotype vs discrimination), legislation dates, key personalities (Rammohun Roy, Ranade, Phule, Sir Syed, Ambedkar, Tarabai Shinde, Begum Rokeya), and the social-model view of disability.

Detailed Notes

2.1 Core concepts

- The family, caste, tribe and the market — the social institutions considered in earlier chapters from the viewpoint of forming communities and sustaining society — are now considered in their **role in creating and sustaining patterns of inequality and exclusion** (NCERT §intro, p. 69).
- Social inequality and exclusion are facts of life: beggars in streets and on railway platforms; young children labouring as domestic workers, construction helpers, cleaners and helpers in **dhabas**; we are not surprised at small children working in middle-class urban homes; we read news of caste discrimination in schools, violence against women, prejudice against minority groups and the differently abled (NCERT §intro, p. 70).
- This **"everydayness"** makes inequality appear inevitable, almost natural; when we do recognise it as unjust, we often think of it as "deserved" — blaming the poor for

their plight. A closer examination shows few work harder than those at the lower ranks. The South American proverb: "If hard labour were really such a good thing, the rich would keep it all for themselves!" (NCERT §intro, p. 70).

- **What is "social" about social inequality and exclusion (§5.1)?** Three broad answers: (i) they are about **groups, not individuals**; (ii) they are **social, not purely economic**, though linked to economics; (iii) they are **systematic and structured** — there is a definite pattern (NCERT §5.1, p. 71).
- **Bourdieu's three forms of capital** (1986): in every society some have a greater share of valued resources — money, property, education, health, power. These are **social resources** divided into (a) **Economic capital** — material assets and income; (b) **Cultural capital** — educational qualifications and status; (c) **Social capital** — networks of contacts and social associations. These forms **overlap and can be converted** into each other — a person from a well-off family (economic capital) can afford expensive higher education (cultural capital); someone with influential relatives (social capital) may get a well-paid job through recommendations (NCERT §5.1, p. 71).
- **Social inequality** = patterns of unequal access to social resources. Some inequality reflects innate differences (intelligence, talent, effort), but by and large inequality is **not the outcome of innate/'natural' differences** but is produced by the society in which people live (NCERT p. 72).
- **Social stratification** = system by which categories of people in a society are ranked in a hierarchy that shapes identity, experience, relations and access to resources. **Three key principles** (NCERT pp. 71–72): 1. **Stratification is a characteristic of society, not simply a function of individual differences.** Society-wide system that unequally distributes social resources among categories of people; in technologically primitive (hunting-gathering) societies, little was produced so only rudimentary stratification could exist; technologically advanced societies producing surplus distribute resources unequally regardless of innate ability. 2. **Stratification persists over generations** — closely linked to the family and inheritance of social resources; a person's social position is **ascribed** (children assume parents' positions). Within caste, birth dictates occupational opportunities. Ascription is reinforced by **endogamy** — marriage restricted to members of the same caste, ruling out the blurring of caste lines through inter-caste marriage. 3. **Stratification is supported by patterns of belief or ideology.** No system persists over generations unless widely viewed as fair or inevitable. The caste system is justified through the **opposition of purity and pollution** — Brahmins designated most superior, Dalits most inferior, by virtue of birth and occupation. People with the greatest social privileges express the strongest support for systems of stratification like caste and race; those at the bottom are most likely to challenge it.
- **Prejudices** are pre-conceived opinions or attitudes held by members of one group towards another — literally 'pre-judgement', formed in advance of familiarity with the

subject, based on hearsay, resistant to change even in the face of new information. Prejudice can be **positive or negative** (a person may be prejudiced in favour of his/her own caste without evidence) (NCERT §5.1, p. 73).

- **Stereotypes** = fixed and inflexible characterisations of a group; often applied to ethnic/racial groups and women. In India many stereotypes are partly **colonial creations** — some communities characterised as 'martial races', others as effeminate or cowardly, yet others as untrustworthy. Stereotypes refuse to recognise variation across individuals and across contexts or time — they treat an entire community as a single person with a single trait (NCERT p. 73).
- **Discrimination** refers to actual **behaviour** (not just attitude) — practices that disqualify members of one group from opportunities open to others, as when a person is refused a job because of gender or religion. Discrimination is **very hard to prove** because it may not be open or explicitly stated, and is often presented as motivated by more justifiable reasons (e.g., "less qualified", "selection done purely on merit") (NCERT pp. 73–74).
- **Social exclusion** refers to ways in which individuals may become **cut off from full involvement** in wider society — preventing them from having opportunities open to the majority. A full active life requires not only food, clothing and shelter, but also access to education, health, transportation, insurance, social security, banking, the police and judiciary. **Social exclusion is not accidental but systematic** — the result of structural features of society. Legislation alone cannot break it; constant social campaigns to change awareness are required (NCERT p. 74).
- **Four groups** suffer serious inequality and exclusion: **Dalits (ex-untouchable castes), Adivasis ('tribal' communities), Women, and the Differently Abled; transgender and third-gender groups** are added in Box 5.1 a (NCERT p. 74).
- **Box 5.1 a — Transgender and Third Gender** (p. 75): self-identification as third gender is based on self-understanding; gender was earlier thought to be unchanging identity, but the third-gender community has gained legal recognition in India and the right to contest elections.
- **§ 5.2 Caste and Tribe — systems justifying and perpetuating inequality.** The caste system legitimises discrimination against people born into particular castes through humiliating, exclusionary and exploitative practices. Historically classified by occupation and status; people were 'born into' caste — no choice. **Brahmins** (highest ritual caste) were not supposed to amass wealth and were subordinated to the secular power of Kshatriya kings; despite secular power, the king was subordinated to the Brahmin in the ritual-religious sphere (compare apartheid in Box 5.1b) (NCERT pp. 75–76).
- **Box 5.1b — Race and Caste / Apartheid:** Just as caste in India, race in South Africa stratifies society into a hierarchy. **Apartheid** became law in 1948 — every individual was classified by race and mixed marriages prohibited. After a long struggle led by the African National Congress and **Nelson Mandela**, apartheid was abolished. Mandela's **Rivonia Trial speech (20 April 1964)** — "I have cherished the

ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die" (NCERT Box 5.1b, pp. 76–77).

- In actual historical practice the **caste-class correlation is still remarkably stable at the macro level** — the privileged sections are overwhelmingly 'upper' caste, the disadvantaged dominated by so-called 'lower' castes; the proportion of population in poverty or affluence differs greatly across caste groups (Tables 1 & 2, pp. 77–78) (NCERT §5.2, p. 76).
- **Table 1 — % below poverty line, 2011–12** (rural / urban): Scheduled Tribes 45.3 / 24.1; Scheduled Castes 31.5 / 21.7; FC (Forward Castes) 15.5 / 8.1; OBCs 22.7 / 15.4; Muslims 26.9 / 22.7; Hindus 25.6 / 12.1; Christians 22.2 / 5.5; **Sikhs 6.2 / 5.0** (lowest); ALL groups 25.4 / 13.7 (NCERT p. 77).
- **Table 2 — % affluent, 1999–2000** (rural / urban): Scheduled Tribes 1.4 / 1.8; Scheduled Castes 1.7 / 0.8; OBCs 3.3 / 2.0; Muslim 2.0 / 1.6; Hindu 8.6 / 8.2; Christian 18.9 / 17.0; **Sikh 31.7 / 15.1** (highest rural); Others 17.9 / 14.4; ALL groups 4.3 / 4.5 (NCERT p. 78).
- **Untouchability** is an extreme and particularly vicious aspect of caste — 'untouchables' considered so impure that their mere touch pollutes others; **'distance pollution'** existed in many regions (especially the south) such that even mere presence or shadow of an untouchable was considered polluting. **Three main dimensions of untouchability** — equally important in defining the phenomenon: **(i) exclusion** (e.g., from drinking water sources, collective religious worship, social ceremonies); **(ii) humiliation-subordination**; **(iii) exploitation** (forced/unpaid/under-paid labour, confiscation of property). Untouchability is a **pan-Indian phenomenon** though its forms and intensity vary (NCERT §5.2, p. 79).
- **Mahatma Gandhi popularised 'Harijan'** (literally "children of God") in the **1930s** to counter the pejorative charge of caste names. **Ex-untouchable communities and their leaders coined another term, 'Dalit'** — literally "downtrodden", conveying the sense of an oppressed people. Though it was **neither coined by Dr. Ambedkar nor frequently used by him**, the term certainly resonates with his philosophy. **It received wide currency during the caste riots in Mumbai in the early 1970s** when the **Dalit Panthers**, a radical group in western India, used it (NCERT pp. 79–80).
- **State and non-state initiatives:** the Indian state has had special programmes for SCs and STs since before Independence. The 'Schedules' listing castes and tribes recognised as deserving special treatment were drawn up in **1935 by the British Indian government**. After Independence, the same policies continued; **special programmes were extended to OBCs since the early 1990s** (NCERT §5.2, p. 80).
- **Reservations** — the most important state initiative to compensate for caste discrimination — set aside seats for SCs/STs in State and Central legislatures

(assemblies, Lok Sabha, Rajya Sabha), government jobs across departments and PSUs, and educational institutions. The proportion of reserved seats equals the SC/ST share of total population; for OBCs the proportion is decided differently (NCERT p. 80).

• **Key legislation:**

- **Caste Disabilities Removal Act, 1850** — disallowed curtailment of rights due solely to change of religion or caste (used to allow Dalit entry into government schools).
- **Constitution of India, 1950** — abolished untouchability via **Article 17** and introduced reservation provisions.
- **Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989** — revised and strengthened legal provisions punishing acts of violence or humiliation against Dalits and adivasis.
- **Constitution (93rd Amendment) Act, 2005** — became law on **23 January 2006** — introduced reservation for OBCs in institutions of higher education. Coincidentally both the 1850 law and the 2006 amendment related to education (NCERT pp. 80–81).
- **Dalit assertion:** from pre-Independence struggles led by **Jyotiba Phule, Iyatheedas, Periyar, Ambedkar** to contemporary political organisations like the **Bahujan Samaj Party (UP) and Dalit Sangharsh Samiti (Karnataka)**. Dalits have made significant contributions to literature in Marathi, Kannada, Tamil, Telugu and Hindi (see Box 5.2 — **Daya Pawar's poem "The City"**) (NCERT p. 82).
- **Other Backward Classes (OBCs)** — large group of service and artisanal castes occupying the lower rungs of caste hierarchy; the Constitution describes them as "socially and educationally backward classes". Like the category of 'tribe', OBCs are **defined negatively** — by what they are not — neither forward castes nor Dalits. Since caste has entered all major Indian religions, there are also Muslim/Christian/Sikh OBCs. **First Backward Classes Commission = Kaka Kalelkar**, submitted report in **1953** (sidelined). **Second Backward Classes Commission = B.P. Mandal**, appointed late 1970s after the Emergency by the Janata government; the Mandal report was implemented only in **1990** when the OBC issue became a major national political issue. Recent surveys show **OBCs are about 41% of the national population**. Large disparities between upper OBCs (landed, rurally dominant) and lower OBCs (very poor, often not different from Dalits in socio-economic terms); urban OBCs are much closer to SC/ST conditions than to upper castes (NCERT §5.2, pp. 82–83).
- **Adivasi Struggles:** like SCs, Scheduled Tribes are constitutionally recognised. The *jana* or tribes were 'people of the forest' whose distinctive habitat shaped them. Ecological isolation was never absolute — tribal groups had long association with Hindu society, making 'tribe'/'caste' boundaries porous. Today, barring the North-

Eastern states, there are no areas inhabited exclusively by tribal people — only **areas of tribal concentration** (NCERT §5.2, p. 83).

- The impoverishment of adivasis can be traced to colonial accelerated resource extraction continued by independent India — from the late 19th century the colonial government reserved most forest tracts for its own use, severing adivasis' rights to use the forest for gathering produce and shifting cultivation. After 1947 the government's monopoly continued; **capital-intensive industrialisation** required mineral and power-generation resources concentrated in Adivasi areas. **Adivasi lands were rapidly acquired for new mining and dam projects (Sardar Sarovar, Polavaram)**; millions of adivasis were displaced without appropriate compensation. Liberalisation since the 1990s deepened this trend. The achievement of statehood for **Jharkhand and Chhattisgarh** (carved out of Bihar and Madhya Pradesh) is a major adivasi achievement (NCERT §5.2, pp. 84–85).
- **§ 5.3 Struggles of Women:** gender inequality is **social, not natural**. The evidence: **Khasis of Meghalaya** (still matrilineal), **Nairs of Kerala** (used to be matrilineal — descent and inheritance through women), and many African societies where women have been successful farmers and traders — these defeat the natural-inequality view (NCERT §5.3, p. 85).
- **19th-century women's reformers:**
 - **Raja Rammohun Roy** — anti-sati campaign; founded **Brahmo Samaj (1828)**.
 - **M.G. Ranade** — widow remarriage movement in Bombay Presidency; cited Bishop Joseph Butler's writings and Hindu shastras.
 - **Jyotiba Phule** — founded **Satyashodak Samaj**; simultaneous attack on caste and gender oppression.
 - **Sir Syed Ahmed Khan** — reform of Muslim society and education.
 - **Dayanand Saraswati** — founded **Arya Samaj** (NCERT pp. 86–87).
 - **Women's own writing: Tarabai Shinde's Stree Purush Tulana (1882)** — Maharashtrian housewife's protest against male double standards (Box 5.3). **Begum Rokeya Sakhawat Hossain's Sultana's Dream (1905)** — likely the **earliest Indian science fiction**, gender roles reversed: women run a world of science and technology while men stay confined (Box 5.4) (NCERT pp. 87–88).
 - **Karachi Session of INC, 1931** — issued the **Fundamental Rights of Citizenship** declaration committing to women's equality including **universal adult suffrage** and right to hold public office (NCERT p. 88).
 - **Phases of the women's movement: 19th century** — sati, child marriage, widows' plight; **1970s** — media representation, gendered development; **1980s** — legal reform; **21st century** — declining child sex ratio (NCERT p. 89).
- **§ 5.4 The Struggles of the Differently Aabled:** the **social model** holds that people are disabled not by impairment alone but because **society is built without accommodating them** (Brisenden 1986). Five common (and challenged)

assumptions about disability — that disability is biological, that the disabled are victims, that disabled status is central to self-perception, that the disabled are alike, that disability requires help. Activist **Anita Ghai** likens invisibility of the disabled to Ralph Ellison's **Invisible Man** (NCERT pp. 89–90).

- **Disability-poverty link:** malnutrition, frequent childbirths, poor immunisation, overcrowded homes raise disability incidence among the poor; disability in turn deepens poverty (NCERT pp. 90–92).
- **Box 5.5 — Census 2011 approach to disability:** collected information on **eight types of disabilities** (versus five in Census 2001), used a filter question, and brought the disability question forward in the schedule. **Box 5.6 — Hindu report** (2 August 2006) on "Disabled-unfriendly courts" (NCERT pp. 91–93).

2.2 Definitions to memorise

Term	Definition	Page
Social stratification	System by which categories of people in a society are ranked in a hierarchy.	71–72
Economic capital	Material assets and income (Bourdieu).	71
Cultural capital	Educational qualifications and status (Bourdieu).	71
Social capital	Networks of contacts and social associations (Bourdieu).	71
Ascription	Children assume the social positions of their parents — basis of stratification's persistence.	72
Endogamy	Marriage restricted to members of the same caste, reinforcing ascription.	72
Ideology	Pattern of belief justifying a system of stratification (e.g., purity-pollution in caste).	72
Prejudice	Pre-conceived opinion held in advance of evidence; resistant to change; can be positive or negative.	73
Stereotype	Fixed and inflexible characterisation of a group, refusing to recognise variation.	73
Discrimination	Actual behaviour that disqualifies a group from opportunities open to others.	73
Social exclusion	Systematic, structural exclusion from full involvement in wider society and access to essential goods/services.	74
Untouchability	Extreme aspect of caste — exclusion, humiliation-subordination, exploitation of castes at the bottom of the purity-pollution scale.	79
Distance pollution	South-Indian extension of untouchability where mere presence/shadow of an untouchable polluted.	79
Harijan	"Children of God" — term popularised by Gandhi in the 1930s for ex-untouchables.	79

Term	Definition	Page
Dalit	"Downtrodden" — term popularised by the Dalit Panthers in early 1970s Mumbai.	79–80
Dalit Panthers	Radical group in western India in the early 1970s that popularised "Dalit".	80
OBCs	"Socially and educationally backward classes" — defined negatively, ~41% of population.	81–82
Adivasi	"Original inhabitants" — term coined in 1930s; struggle against colonial and outsider intrusion.	85
Dikus	Outsiders against whom many tribal struggles are waged.	85
Apartheid	South African policy of racial separation, became law in 1948.	76
Matrilineal society	Society where descent and inheritance pass through women (Nairs, Khasis).	85
Transgender	Conversion of gender status of body into opposite gender by choice or compulsion.	75
Third gender	Persons who are neither male nor female; have legal recognition in India.	75
Social model of disability	People are disabled not by impairment alone but by a society built without accommodating them.	89
Reservations	Setting aside seats in legislatures, government jobs and educational institutions for SCs/STs/OBCs.	80
Article 17	Constitutional abolition of untouchability (1950).	80

2.3 Diagrams / processes to remember

- **Box 5.1a — Transgender and Third Gender:** legal recognition in India, right to contest elections (p. 75).
- **Box 5.1b — Race and Caste / Apartheid:** 1948 legalisation; Mandela's Rivonia Trial speech (1964); abolition (p. 76–77).
- **Table 1 — % below poverty line, 2011–12:** ST highest in rural (45.3%); Sikh lowest (6.2 / 5.0) (p. 77).
- **Table 2 — % affluent, 1999–2000:** Sikh 31.7% rural; ALL 4.3 / 4.5 (p. 78).
- **Box 5.2 — Daya Pawar's poem "The City"** (Marathi Dalit literature) (p. 82).
- **Box 5.3 — Stree Purush Tulana excerpt** (Tarabai Shinde 1882) (p. 87).
- **Box 5.4 — Sultana's Dream excerpt** (Begum Rokeya 1905) (p. 88).
- **Box 5.5 — Census 2011 disability approach** (8 types vs 5 in 2001) (p. 91–92).
- **Box 5.6 — Disabled-unfriendly courts** (Hindu, 2 August 2006) (p. 93).
- **1931 Karachi Session declaration on women's equality:** universal adult suffrage + right to public office (p. 88–89).

- **Three principles of stratification triad** (p. 72): society-wide / generational + ascription + endogamy / supported by ideology.
- **Three dimensions of untouchability triad** (p. 79): exclusion / humiliation-subordination / exploitation.

2.4 Common confusions / NTA trap points

- **Harijan vs Dalit**: Gandhi popularised "Harijan" in the 1930s; "Dalit" was popularised by the **Dalit Panthers** in early 1970s Mumbai — NCERT explicitly says it was **not coined by Ambedkar**.
- **Prejudice vs Stereotype vs Discrimination**: prejudice = attitude/opinion; stereotype = fixed image of a group (basis of prejudice); discrimination = actual behaviour. Easy to mix up.
- **Kalelkar (1953) vs Mandal Commission**: First Backward Classes Commission = **Kaka Kalelkar** (1953, sidelined); Second = **B.P. Mandal** (late 1970s, implemented 1990).
- **93rd Amendment date**: passed 2005, became law on **23 January 2006** — for OBC reservation in **higher education**.
- **Article 17 vs Article 14**: Article 17 abolishes untouchability — distinct from general equality clauses.
- **Matrilineal example: Nairs of Kerala — "used to be" matrilineal; Khasis of Meghalaya — "still are"**. NTA may flip these.
- **Adivasi statehood**: Jharkhand was carved from **Bihar**; Chhattisgarh from **Madhya Pradesh** — not the other way.
- **Disability model**: NCERT follows the **social** model — people are disabled by society, not just by impairment. Students often pick the biological/medical model as the textbook answer.
- **Caste Disabilities Removal Act 1850 vs SC/ST Prevention of Atrocities Act 1989** — different roles; 1850 = entry to schools; 1989 = anti-atrocity punishment.
- **Bourdieu's three capitals**: economic, cultural, social — **NOT** "political" (common distractor).
- **OBCs 41%**: defined "negatively"; cut across religions including Muslim/Christian/Sikh OBCs.
- **Census 2011 = 8** types of disabilities; Census 2001 = **5** — NTA may swap.
- **Brahmo Samaj founding year: 1828** (Roy); **Arya Samaj** is Dayanand Saraswati.

2.5 Thinkers & theories

Name	Concept	Key Idea	NCERT page
	Three forms of capital		71

Name	Concept	Key Idea	NCERT page
Pierre Bourdieu (1986)		Economic + cultural + social capital; convertible into each other.	
Karl Marx (background)	Inequality and class	Stratified societies divided by economic structure.	implicit
Raja Rammohun Roy	Anti-sati / Brahmo Samaj (1828)	First major reformer of Hindu women's rights.	86
M.G. Ranade	Widow remarriage movement (Bombay Presidency)	Used Bishop Joseph Butler + Hindu shastras to argue for widow remarriage.	86
Jyotiba Phule	Satyashodak Samaj	Simultaneous attack on caste and gender oppression.	87
Sir Syed Ahmed Khan	Muslim social reform	Reform of Muslim society and education.	87
Dayanand Saraswati	Arya Samaj	Hindu revivalist reform.	87
Tarabai Shinde	Stree Purush Tulana (1882)	Maharashtrian housewife's polemic against male double standards.	87
Begum Rokeya Sakhawat Hossain	Sultana's Dream (1905)	Likely earliest Indian science fiction; gender roles reversed.	88
Dr. B.R. Ambedkar	Dalit emancipation	Pre-Independence struggle for SC rights; Constitution's drafting; resonant with "Dalit" though not its coiner.	80, 82
Dalit Panthers (early 1970s Mumbai)	Popularising "Dalit"	Radical group asserting identity in struggle for rights and dignity.	80
Kaka Kalelkar (1953)	First Backward Classes Commission	OBC welfare report — sidelined.	82
B.P. Mandal (late 1970s)	Second Backward Classes Commission	Report implemented in 1990 — OBC reservation.	82
Nelson Mandela	Anti-apartheid / Rivonia Trial 1964	"An ideal for which I am prepared to die"; led to abolition of apartheid in South Africa.	76–77
Anita Ghai	Disability invisibility	Likens invisibility of the disabled to Ralph Ellison's Invisible Man .	90
Brisenden (1986)	Social model of disability	People are disabled by society, not just impairment.	89
Daya Pawar	Marathi Dalit poetry		82

Name	Concept	Key Idea	NCERT page
		"The City" — represents Dalit literary contribution.	

Practice MCQs

PYQ Alignment

This chapter is among the highest-yielding in the Class XII Sociology (Indian Society) book and CUET 2023–25 papers have consistently drawn 8–12 MCQs from it. Examiners favour (i) definitional pairs (prejudice/stereotype/discrimination/social exclusion), (ii) reformer–reform and commission–year matching, (iii) statement-based questions on the three principles of stratification and the three dimensions of untouchability, (iv) factual recall on legislation (1850 Act, Article 17, 1989 SC/ST Act, 93rd Amendment 2005/2006) and on Dalit, Harijan, Adivasi terminology, and (v) table-based reads (Tables 1 and 2 on poverty and affluence).

CUET 2025 — Actual PYQs from this chapter

Q.18 (CUET 2025) What are the characteristics of social stratification? (A) It is based on natural differences. (B) It is a function of individual differences. (C) It persists over generations. (D) It is supported by patterns of belief or ideology.

- A) (A) and (D) only B) (C) and (D) only C) (A) and (B) only D) (B) and (C) only **Tests:** Three principles of social stratification — social (not natural), generational, ideologically supported. **Answer:** Not in extracted key

Q.37 (CUET 2025) Which of the following denotes racial discrimination followed in South Africa?

- A) Apartheid B) Assimilation C) Reservation D) Prejudice **Tests:** Apartheid as institutionalised racial discrimination. **Answer:** Not in extracted key

Q.46 (CUET 2025) Patriarchal society refers to:

- A) Dominant role of men B) Dominant role of women C) Rule of residence D) Rule of lineage **Tests:** Patriarchy — male-dominated social order. **Answer:** Not in extracted key

Q.47 (CUET 2025) What is the basis for a gender-just society?

- A) Gender identities based on commonsense B) Multiple gender roles and conflicts C) Presence of dominant gender identities as role models D) Presence of educated women with multiple roles and improved sex ratio **Tests:** Conditions for gender-just society. **Answer:** Not in extracted key

Q.48 (CUET 2025) What do men in patriarchal society usually feel?

- A) Strong and successful B) Equal to women C) Underprivileged D) Assume secondary role **Tests:** Internalised gender roles under patriarchy. **Answer:** Not in extracted key

Q.50 (CUET 2025) What is the situation of women in patriarchal society?

- A) Have dominant role in household B) Can do all kinds of work C) Have equal access to resources D) Face discrimination in various spheres **Tests:** Gendered inequalities in patriarchal society. **Answer:** Not in extracted key

CUET 2024 — Actual PYQs from this chapter

Q.9 (CUET 2024) Social resources can be divided into different forms of capital. Identify them. (A) Economic capital (B) Cultural capital (C) Social capital (D) Educational capital

- A) A, B and D only B) A, B, C and D C) A, C and D only D) B, C and D only **Tests:** Bourdieu's three forms of capital — economic, cultural, social. **Answer:** Not in extracted key

Q.16 (CUET 2024) People often face discrimination based on which identity markers?

(A) Gender (B) Ethnicity (C) Disability (D) Caste

- A) A, C and D only B) A, B and D only C) A, B, C and D D) B, C and D only **Tests:** Bases of social discrimination and exclusion. **Answer:** Not in extracted key

Q.38 (CUET 2024) What is meant by social inequality?

- A) Equal distribution of resources B) Unequal distribution of opportunities and resources C) Equal rights for all citizens D) Equal economic growth **Tests:** Definition of social inequality. **Answer:** Not in extracted key

Q.39 (CUET 2024) Which of the following factors contribute to social stratification? (A) Wealth (B) Power (C) Prestige (D) Education

- A) A and B only B) A, B and C only C) A, B, C and D D) B, C and D only **Tests:** Weber's class–status–power dimensions of stratification. **Answer:** Not in extracted key

CUET 2023 — Actual PYQs from this chapter

Q.10 (CUET 2023) A person from a wealthy family who studies MBA abroad and gets a job through an influential relative possesses: A. Physical capital B. Social capital C. Administrative capital D. Cultural capital E. Economic capital.

- A) B, D and E only B) B, A and E only C) B, D and A only D) A, B and D only **Tests:** Bourdieu's forms of capital applied to an example. **Answer:** Not in extracted key

Q.12 (CUET 2023) Social Stratification is:

- A) Hierarchical B) Non-hierarchical C) Non-generational D) Not supported by patterns of belief **Tests:** Characteristics of social stratification — hierarchical and persistent. **Answer:** Not in extracted key