



DU MA Sociology

| Sr.No | Question Id | Question Description | Question Body | Options |
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| 1 | 13391 | DU_J19_MA_SOCIO_Q01 | What is common sociologically to the following set of items: turbans and burqas | 23561:Bot head cover 23562:Bot banned in schools . 23563:Bot symbols , 23564:All |
| 2 | 13392 | DU_J19_MA_SOCIO_Q02 | What is different sociologically in the following set of items: football and wrestling | 23565: TH fan clubs , 23566:The international 23567:The the sport: individual , 23568:All |
| 3 | 13393 | DU_J19_MA_SOCIO_Q03 | There are a large number of women in sociology and few in engineering. This reflects | 23569:Dif capabilities women . 23570:Ind 23571:Ger occupation 23572:Soc high dema |
| 4 | 13394 | DU_J19_MA_SOCIO_Q04 | Deduction as a method refers to: | 23573:The adding up instances t general co |



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| | | | | <p>23574: The particular is reference to or principle</p> <p>23575: Inference the conclusion greater general premises</p> <p>23576: The particular is reference to or principle which the no greater the premises</p> |
| 5 | 13395 | DU_J19_MA_SOCI_O_Q05 | Which of the following is not true | <p>23577: If the change of not involve international not referred migration.</p> <p>23578: International migration is only by the the origin also by the the destination</p> |



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| | | | | 23579: Migration are made isolated in by larger u families an |
| | | | | 23580: Net easier for find jobs in countries |
| 6 | 13396 | DU_J19_ MA_SOCI O_Q06 | Cricket fans may be forgiven for not noticing the caste differences in Indian cricket, but as the country takes a leading role in the sport worldwide, questions are being asked. Why is the national team made up mostly of high caste players? In the Indian Test team's nearly 86-year history only four low-caste dalits, formerly the "untouchables", players have made the national team out of 289.... A recent article in Mumbai's Political and Economic Weekly raised the question of affirmative action calling on selectors to take a leaf from South Africa, which two years ago decreed the national team must include six players of colour. (Source: https://www.smh.com.au/world/asia/why-no-dalit-cricketers-in-india-20180531-p4zim6.html) Now read the following statements 1. International sports is concerned about the ethnic composition of teams 2. Indian cricket has been dominated by upper castes 3. One solution to inequality in access to cricket could be reservation for dalits in the Indian cricket team 4. There must be ten percent reservation for economically depressed classes because cricket is an expensive game Which of the following is true based on the passage | 23581:1 & 23582:1, 2 23583:1, 2 23584:2,3 |
| 7 | 13397 | DU_J19_ MA_SOCI O_Q07 | Some American Executives visiting Japan have expressed surprise that so many Japanese directors are unable to explain the details of their own enterprise. They rely cheerfully on their beloved and trusted subordinates to run the business. One would have to search widely in Japan to find the company, so common in the west, run by only one or two men at the top while the employees act as simple tools. It follows from this that: 1. Japanese and American enterprises have very different leadership structures 2. Japanese directors do not work much 3. Relations between employers and employees are very strong in the Japanese business enterprise. 4. Business enterprises are culturally | 23585:1 & 23586: 2 23587:1 & |



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| | | | neutral Choose the appropriate option: | 23588:3 & |
| 8 | 13398 | DU_J19_MA_SOCI_O_Q08 | Seventeen of the hottest years in history were all within the last 18 years ... Changing climate will "affect human health with primarily negative consequences" (IPCC). These facts and figures can feel dense and impersonal, but we must remember there are people already suffering the consequences of that data, people like my patients in rural India. (Source: Anup Agarwal and Jennifer Bass, Climate Change has made healthcare a bigger concern for vulnerable communities. The Wire, 16 February 2019.) 1. Climate Change affects all individuals equally 2. Climate change cannot be seen through its individual impacts but only mass data 3. Climate Change impacts vulnerable communities more 4. Climate change has impacts on human health Based on the passage and the statements which follow which of the following is correct | 23589:1 & 23590:1 & 23591:2 & 23592:3 & |
| 9 | 13399 | DU_J19_MA_SOCI_O_Q09 | The influence of the city continues to be dominant in our civilization. But the urban and rural communities cannot be viewed as always standing apart, in relative isolation and frequently in antagonism. For there is a tendency for these two types of social organization and human environment to coalesce, a trend according to one Sociologist "in which the specifically urban and rural traits are merged together, preserving the plusses of both and decreasing the shortcomings of each of these agglomerations. This new trend is emerging in only a few regions and countries, but it is bound to develop more and more, creating a new form of socio-cultural world." (Source: MacIver and Page. 2007. Society: An Introductory Analysis. New Delhi: MacMillan, pg. 341). Choose the option which best communicates the central meaning of the passage. | 23593:The differences and rural c 23594:The conflict wh rural comm together. . 23595:Soc either rura communiti together . 23596:The social worl urban com |

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| 10 | 13400 | DU_J19_MA_SOCI O_Q10 | A review of the growth of sociology in India from the perspective of dominant theoretical innovations, changes in methodology and technique, its interactions with other social sciences, its own infrastructure as a profession, and the contribution that all these tendencies have made to the 'universalization' of this discipline during the period of a quarter of a century (1952-77) cannot be undertaken meaningfully without a framework of analysis that would be of a sociology of knowledge within the context of history. Colonialism, and its impact on the intellectual and cultural traditions in India, of which sociology and other social sciences are at a certain level manifestations, provides an important historical backdrop for its theoretic, ideological and professional evaluation. (Source: Singh, Y. 2004. Ideology and Theory in Indian Sociology. New Delhi: Rawat Publications,pg95). Choose the option which best communicates the central meaning of the passage. | 23597:The India is sh interaction colonial his different cr 23598:Ind primarily a British colo 23599:Ind primarily a Indian cult intellectual 23600:The India can b primarily a methodolo theoretical |
| 11 | 13401 | DU_J19_MA_SOCI O_Q11 | Zidane and Mbappé bookend a couple of decades where the ethnic make-up of the national team has come under fierce scrutiny, often taking worryingly racist forms...Questions about the French team's ethnic credentials were present even before their 1998 victory against Brazil. The far-right leader of the Front National (FN), Jean-Marie Le Pen argued that some in the team were "foreigners" who didn't know how to sing the national anthem. When Le Pen made it to the second round of the presidential election in 2002, some of the world cup-winning footballers, including the captain, Marcel Desailly, campaigned hard against him. (Source: http://theconversation.com/success-of-french-football-team-masks-underlying-tensions-over-race-and-class-99781) This passage | 23601:Spe Identity , 23602:The team is co foreigners patriotism 23603:The anti-footba 23604:Rac sports , |
| 12 | 13402 | DU_J19_MA_SOCI O_Q12 | The active connections with memories through visual and material cultures constitute processes of identification for (British Asians). The prismatic qualities of material cultures ensure that these cultures become nodes of connection in a network of people, places, and narration of past stories, history and traditions. Solid materials are charged with memories that activate common connections to pre- | 23605:1 & |

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| | | | <p>charged with memories that activate common connections to pre-migratory landscapes and environments. These memories signify geographical nodes of connection which shape and shift contemporary social geographies in Britain, post migration. This form of memory-history geographically locates the post-colonial within landscapes, mobilized in the process of migration. These landscapes are neither bounded nationalistic landscapes or lived tangible everyday spaces; ...these remembered locations situate the post-colonial migrant. (Source: Divya Tolia-Kelly, Locating Processes of Identification, Transactions of the Institute of British Geographers, New Series, Vol. 29, No. 3 (Sep., 2004), pp. 314-329) 1. For migrants, objects evoke a connection to the place of immigration. 2. For migrants, objects evoke connections with the place of emigration. 3. For migrants, objects evoke their cosmopolitan global identity. 4. For migrants, objects form a virtual</p> | <p>23606:2 &</p> <p>23607:3 &</p> <p>23608:1 &</p> |
| 13 | 13403 | DU_J19_MA_SOCI_O_Q13 | <p>Such a parent, in this view, shares body with the child twice over. First is the body of genetic inheritance, a given, a matter regarded colloquially as being of common blood or common substance. Second is the body that is a sign of the parent's devotion – or neglect – and in this middle class milieu it is above all through the application of knowledge that the parent's efforts make this body. ... what the child ate or played with reflected back on to the mother's local reputation. ... Parents are a special case because of all a child's caretakers and teachers only parents share both bodies with the child. [Source: Strathern, M. 2005. Kinship, Law and the Unexpected: Relatives are always a Surprise. Cambridge: Cambridge University Press, pg. 5] In the context described, a parent is special because of</p> | <p>23609: the</p> <p>and substa</p> <p>the child .</p> <p>23610:effo</p> <p>the child e</p> <p>rightlv .</p> <p>23611:sha</p> <p>knowledge</p> <p>child's bod</p> <p>23612:rec</p> <p>neighbour</p> <p>special .</p> |
| 14 | 13404 | DU_J19_MA_SOCI_O_Q14 | <p>Scientific facts are shown not simply as 'pure truths', placidly awaiting discovery in a natural world, but as actively constructed by scientists whose work practices, gendered identities, and career paths situated them in particular historical and cultural milieus. The view that scientific facts are as much made as they are discovered has radical implications because it runs directly counter to Western assumptions about the 'natural world'. [Carsten J. (ed.). 2000. Cultures of Relatedness: New Approaches to the Study of Kinship. Cambridge: Cambridge University Press. pp. 10-11] The author suggests that scientific facts</p> | <p>23613:are</p> <p>about the</p> <p>that are di</p> <p>23614:are</p> <p>constructe</p> <p>working in</p> <p>.</p> <p>23615:are</p> <p>about the</p> <p>that are di</p> <p>actively co</p> <p>scientists v</p> <p>specific co</p> |

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| 15 | 13405 | DU_J19_MA_SOCI O_Q15 | Techniques welcomed to solve the problems of potential nuclear families may be regarded as suspicious if their end result is more single parent families. Although the desire to have a baby may be taken positively as thoroughly natural, the desire to have a child of a particular kind or for a particular purpose can be taken negatively as an example of parental selfishness. [Strathern, M. 2005. Kinship, Law and the Unexpected: Relatives are always a Surprise. Cambridge: Cambridge University Press, pg. 18] In the reasoning described in this passage, new techniques | 23616:Nor 23617:are enabling th couple to h 23618:are they enabl have a bab characteris 23619:are increase th single pare 23620:are enabling th couple to h are accept enable par baby with characteris |
| 16 | 13406 | DU_J19_MA_SOCI O_Q16 | To raise the question of narrative is to invite reflection on the nature of culture and possibly on the nature of humanity itself.... Narrative might well be a solution to a general human concern, namely, the problem of how to translate knowing into telling, the problem of fashioning human experience into a form assimilable into structures of meaning that are generally human rather than culture-specific. We may not be able fully to comprehend specific thought patterns of another culture but we have relatively less difficulty in understanding a story coming from another culture, however exotic that culture may appear to us. As Barthes says, narrative is translatable without fundamental damage in a way that a lyric poem or a philosophical discourse is not... This suggests that far from being one code among many that a culture may utilize for endowing experience with meaning, narrative is a meta-code, a human universal on the basis of which transcultural messages about the nature of a shared reality can be transmitted. (Source: Hayden White 1990The Content of the Form. Baltimore: Johns Hopkins University Press, pg. 11) Narrative is a meta-code because | 23621:It is ' 23622:It is translatabl human ele across cult 23623:It is poems and discourses 23624:Sto translatabl |

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| 17 | 13407 | DU_J19_MA_SOCI O_Q17 | <p>[I]n the study of Sanskritization it is important to know the kind of caste which dominates in a particular region. If they are Brahmans, or a caste like the Lingayats, then Sanskritization will probably be quicker and Brahmanical values will spread, whereas if the dominating caste is a local Kshatriya or Vaishya caste, Sanskritization will be slower, and the values will not be Brahmanical. The non-Brahmanical castes are generally less Sanskritized than the Brahmans, and where they dominate, non-Sanskritic customs may get circulated among the people. It is not inconceivable that occasionally they may even mean the de-Sanskritization of the imitating castes. (Srinivas, M.N. 1956. 'A Note on Sanskritization and Westernization'. The Far Eastern Quarterly, 15(4): 481-496. pg.496) From the passage above we understand that the process of Sanskritization 1. always involves imitating the customs and habits of Brahmans. 2. could result in castes getting de-sanskritized. 3. does not refer to imitation of the Kshatriyas or Vaishyas 4. cannot be understood without an understanding of the particular power dynamics in a region.</p> | <p>23625:1, 2</p> <p>23626:2 &</p> <p>23627:1 &</p> <p>23628:2, 3</p> |
| 18 | 13408 | DU_J19_MA_SOCI O_Q18 | <p>For over forty years the nature-culture dichotomy has been a central dogma in anthropology...Materialists considered nature as a basic determinant of social action and would import from the natural sciences models of causal explanation which, they hoped, would give sounder foundations and a wider scope to the social sciences. For cultural ecology, sociobiology, and some brands of Marxist anthropology, human behaviour, social institutions and specific cultural features were seen as adaptive responses to, or mere expressions of, basic environmental or genetic constraints. Internal or external nature—defined in the ethnocentric terms of modern scientific language—was the great driving force behind social life. As a result, little attention was paid to how non-western cultures conceptualized their environment and their relation to it, except to evaluate possible convergences or discrepancies between bizarre emic ideas and the etic orthodoxy embodied in the laws of nature. (Source: Philippe Descola 2013 The Ecology of Others, Chicago: University of Chicago Press, pg. 2) The nature-culture dichotomy has</p> | <p>23629:Nat</p> <p>considered</p> <p>for social la</p> <p>23630:In s</p> <p>culture is t</p> <p>adaptation</p> <p>environme</p> <p>constraints</p> <p>23631:Oth</p> <p>disputed th</p> <p>nature .</p> <p>23632:All</p> |

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| 19 | 13409 | DU_J19_MA_SOCI O_Q19 | <p>But politics and representation are controversial terms. On the one hand, representation serves as the operative term within a political process that seeks to extend visibility and legitimacy to women as political subjects; on the other hand, representation is the normative function of a language which is said either to reveal or to distort what is assumed to be true about the category of women. For feminist theory, the development of a language that fully or adequately represents women has seemed necessary to foster the political visibility of women (Judith Butler. 1999. Gender Trouble: Feminism and the subversion of identity. New York: Routledge, pg.3) According to Butler, representation is controversial for the following reason</p> | <p>23633:It h meaning o as well as presenting</p> <p>23634:The representa political vis</p> <p>23635:It h meaning o as well as presenting of represen the political women</p> <p>23636:Nor</p> |
| 20 | 13410 | DU_J19_MA_SOCI O_Q20 | <p>The Acrobat Reader's hand shaped cursor works as a foil for both the disciplined writing hand and the mechanized typing one. Called the 'hand tool' for 'navigation' by Adobe... the cursor represents the reader's hand not an author's or editor's hand... it is a part of a long tradition in which reading has been considered hand oriented....They have also long been figured graphically on the page... the small pointing hand or 'manicule' is a visually striking version of the most common marginal notation – nota or nota bene. Thousand of manicules were drawn on the pages of early modern books where they point, they index, literally with an index finger, and they select, all in the expanded sense of 'showing and teaching'. The Acrobat hand cursor, by contrast does not point. It shows only as it positions selected regions of the page image for view...Limited in its movements across the plane of the window it abets the 'dictatorial perpendicular' of modern reading...Computer screens offer reading surfaces that are more vertical than horizontal and at odds with the kind of penetrative or absorptive reading that a book might inspire...as it lies open on a table...(Source:Lisa Gitelman 2014 Paper Knowledge, NC: Duke University Press, pp. 129-130) How is the Acrobat hand cursor different from the manicule?</p> | <p>23637:The does not p passages t teach. . 23638:It o rather than reading su</p> <p>23639:It s positions s of the page viewer. . 23640:All</p> |



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| 21 | 13411 | DU_J19_MA_SOCI_O_Q21 | An extreme idealist might claim that the world can be changed by thinking about it. If people decide, for instance, that it is a good idea to start behaving cooperatively, non-aggressively and benignly towards nature, then they can do so. If you want to change society in these directions, then you need to change attitudes and values, particularly those in the minds of people who run the institutions where we learn our values and ideologies—media and education, for instance. (Source: Pepper, David 2002. Eco-Socialism: From Deep Ecology to Social Justice. New York: Routledge) According to this passage, which of the following represents an idealist strategy? | 23641:Con environme for all scho 23642:FM asking peo pledge not fire cracke 23643:Land indicating the city , 23644:All |
| 22 | 13412 | DU_J19_MA_SOCI_O_Q22 | Religion does not simply cushion the effects of oppression; it is also an instrument of that oppression. It acts as a mechanism of social control, maintaining the existing system of exploitation and reinforcing class relationships. Put simply, it keeps people in their place. By making unsatisfactory life bearable, religion tends to discourage people from attempting to change their situation. By justifying the existing social structure, it dissuades ideas to alter it. By offering an illusion of hope in a hopeless situation, it prevents thoughts of overthrowing the system. (Source: Haralambos M. Sociology: Themes and Perspectives. 1980. Oxford University Press,pg 461) Which of the following perspectives does this passage represent | 23645:A d perspective religion he reconcile t 23646:A s perspective religion co oppression 23647:A p perspective religions a their own r 23648:A s perspective religion sy |
| 23 | 13413 | DU_J19_MA_SOCI_O_Q23 | Rather than taking the content of 'kinship' for granted, they build from first principles a picture of the implications and the lived experience of | 23649: re through bl |



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| | | O_Q23 | relatedness in local contexts. It is a truism that people are always conscious of connections to other people. It is equally a truism that some of these connections carry particular weight - socially, materially, affectively. And, often but not always, these connections can be described in genealogical terms, but they can also be described in other ways. (Source: Carsten J. (ed.). 2000. Cultures of Relatedness: New Approaches to the Study of Kinship. Cambridge: Cambridge University Press, pg 1) Kinship relations are connections | 23650: build conceptual are universal for specific 23651: con based on a 23652: Nor |
| 24 | 13414 | DU_J19_ MA_SOCI O_Q24 | It is a fundamental postulate of sociology that a human institution cannot rest upon error and falsehood. If it did it could not endure. If it had not been grounded in the nature of things, in those very things it would have met resistance that it could not have overcome. The most bizarre or barbarous rites and the strangest myths translate some human need and some aspect of life, whether social or individual. The reasons the faithful settle for in justifying those rites and myths may be mistaken, and more often are; but the true reasons exist nonetheless, and it is the business of science to discover. (Source: Durkheim. E. 1995 The Elementary Forms of Religious Life. The Free Press pg. 2) What does Durkheim mean to say in this passage? | 23653: My rituals fulfil 23654: Myt rituals are conscious 23655: Scie discover w beliefs are are false . 23656: The for the exis is the only |
| 25 | 13415 | DU_J19_ MA_SOCI O_Q25 | Human capital theorists argue that women have less human capital than men because of their position in the family. Women's work as carers of children (and also of husbands and elderly parents) precludes their acquisition of as many qualifications and as much labour force experience as men. (Source: Walby, S. 1990 Theorising Patriarchy. Oxford: Basil Blackwell). The following can be inferred from the passage | 23657: Hur the income the capital human car 23658: Men more huma women . 23659: It is women ha capital tha assigned a family care |



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| | | | | 23660:It is women ha of the fami acquire les |
| 26 | 13416 | DU_J19_ MA_SOCI O_Q26 | <p>Much of the creativity of anthropology derives from the tension between two sets of demands: that we explain human universals, and that we explain cultural particulars. By this canon, woman provides us with one of the more challenging problems to be dealt with. The secondary status of woman in society is one of the true universals, a pan-cultural fact. Yet within that universal fact, the specific cultural conceptions and symbolizations of woman are extraordinarily diverse and even mutually contradictory. Further, the actual treatment of women and their relative power and contribution vary enormously from culture to culture, and over different periods in the history of particular cultural traditions. (Source: Ortner, Sherry B. 1974. Is female to male as nature is to culture? In M. Z. Rosaldo and L. Lamphere (eds), Woman, culture, and society. Stanford, CA: Stanford University Press, pp. 68-87.)We can infer from the above passage that:</p> | <p>23661:The women cor may not b across soc</p> <p>23662:Cul and human often contr other ,</p> <p>23663:The treatment across cult constant w</p> <p>23664:The treatment across cult secondary universal a</p> |
| 27 | 13417 | DU_J19_ MA_SOCI O_Q27 | <p>In sum, the dominant media firms are quite large businesses; they are controlled by very wealthy people or by managers who are subject to sharp constraints by owners and other market-profit-oriented forces; and they are closely interlocked, and have important common interests, with other major corporations, banks, and government. This is the first powerful filter that will affect news choices. (Source: Herman, S Edward and Chomsky, Noam. Manufacturing Consent: The Political Economy of the Mass Media. New York: Pantheon Books, pg. 14) According to this passage,</p> | <p>23665:New objective r whatever h world .</p> <p>23666:New for the pro media mar</p> |



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| | | | | 23667:The interests a of media o the news . 23668:Jou prime sele |
| 28 | 13418 | DU_J19_ MA_SOCI O_Q28 | <p>The practice of hypergamy that developed among Lewa Patels was founded at least partly on the premise that daughters married into wealthier households would neither have to sell their labor power nor work in the fields; in short, their work in public would be minimized. There was no guarantee, however, that their household work would diminish as well, but this really was not a decisive element for distinction. Ironically, then, the de-objectification of women's work (her dual withdrawal from commoditized work and public work) went hand-in-hand with women's objectification as status goods within the Lewa Patel community. (Source: Gidwani, V. 2008. Capital, Interrupted. Agrarian Development and the Politics of Work in India. University of Minnesota Press, Minneapolis, London, pg. 173) The main argument of the passage above is that there is a direct relationship between:</p> | <p>23669:des daughters households that they c work too n</p> <p>23670:Wit women fro the practic</p> <p>23671:Wo objectificat good and t domestic v 23672:Dim household diminishing</p> |
| 29 | 13419 | DU_J19_ MA_SOCI O_Q29 | <p>Ethnographic research obliges the ethnographer to confront the gap between the chaotic "common sense" of lived realities and the schemes he or she must apply in seeking to make sense of them. It disrupts the ethnographer's prior categories and assumptions, exposing uncharted territory where familiar categories don't hold. As it disrupts, it opens up the possibility of generating new knowledge and connections. This kind of intellectual work is intrinsically political in the definition proposed by the Italian scholar Antonio Gramsci. (Source: Li, T.M. 2014. Lands End. Capitalist Relations on an Indigenous Frontier.NC: Duke University Press.) We can conclude from the above passage that:</p> | <p>23673:Cor chaotic and always ord</p> <p>23674:Eth disrupts so intrinsically sense prop</p> |

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| | | | | 23676:Eth on categor familiar to ethnograph those being |
| 30 | 13420 | DU_J19_ MA_SOCI O_Q30 | I begin with this encounter between Borges and Buñuel because it illustrates some of the ambiguities of the cosmopolitan. In Borges's case, cosmopolitanism was, first, a modernist argument against the tyranny of "tradition" as narrow parochialisms and ethnocentrism: this was the critical aspect of his cultural universalism ("our patrimony is the universe")—in much the same way that the universalism of "structure" was to Claude Lévi-Strauss a critical safeguard against ethnocentric bias. The problem begins when this universalism is identified with Western culture ("I believe our tradition is all of Western culture . . .").(Source: Ackbar Abbas, 2000. Cosmopolitan Descriptions: Shanghai and Hongkong. Public Culture 12(3): 769-786. pp 770-771.) Q. In the light of the above passage, which of the following statements is correct? | 23677:The comparison Borges and Borges sta 'tyranny' o Buñuel sta universalis Culture. , 23678:The comparison Buñuel and Strauss an on western 23679:The discussion cosmopolit author refe Lévi-Straus Buñuel 23680:All 23681:The Hongkong' developme |
| 31 | 13421 | DU_J19_ MA_SOCI O_Q31 | The story is often told that it was an act of emigration, the flight of twenty-one Shanghai industrialist families to Hong Kong with their capital and business expertise, that formed the basis of Hong Kong's industrial development from the 1950s onwards. In chronological terms | |

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| | | | <p>industrial development from the 1950s onwards. In chronological terms, the rise of Hong Kong indeed succeeded the fall of Shanghai. The injection of capital and human resources to the colony that followed was certainly one factor in its growth as an international city, but it was not the only or even necessarily the most important factor. (Source: Ackbar Abbas, 2000. <i>Cosmopolitan Descriptions: Shanghai and Hongkong</i>. <i>Public Culture</i> 12(3): 769-786, pg. 776.) Q. What was an important factor in the growth of Hongkong as an international city?</p> | <p>23682: The capital and resources in the 1950's onwards</p> <p>23683: The 21 industries of Hongkong</p> <p>23684: The 21 industries from Shanghai to Hongkong</p> |
| 32 | 13422 | DU_J19_MA_SOCIO_Q32 | <p>Boris Hessen's "The Social and Economic Roots of Newton's 'Principia'" (1931) and Henryk Grossmann's "The Social Foundation of Mechanistic Philosophy and Manufacture" (1935) are the classic programmatic examples of Marxist historiography of science. The two works were produced completely independent of one another, but both scholars were working within the same intellectual tradition with the same conceptual tools on the same topic. . . . They have enough in common that the enlarged thesis that emerges from their work may be called the "Hessen-Grossmann-Thesis." While many Marxists have contributed to the historiography of science, Hessen's and Grossmann's work displays a specifically Marxist approach: they conceptualize science as one kind of labor within the system of social production. (Source: G. Freudenthal and P. McLaughlin, 2009. <i>The Social and Economic Roots of the Scientific Revolution</i>. Springer Publications, pg. 1) According to the passage, what is the "Hessen-Grossmann-Thesis"?</p> | <p>23685: A view of Marxist history of Science .</p> <p>23686: An approach to manufacture</p> <p>23687: A historical intellectual tradition</p> <p>23688: Mechanistic Manufacture</p> |
| 33 | 13423 | DU_J19_MA_SOCIO_Q33 | <p>Every single farmer family is almost self-sufficient; itself produces directly the greater part of what it consumes; and it earns its livelihood more by means of an interchange with nature than by intercourse with society. We have the allotted patch of land, the farmer and his family; alongside of that another allotted patch of land, another farmer and another family. A bunch of these makes up a village; a bunch of villages makes up a Department. Thus the large mass of the French nation is constituted by the simple addition of equal magnitudes—much as a bag with potatoes constitutes a potato-bag. In so far as millions of families</p> | <p>23689: An individual and conscious class .</p> <p>23690: The French nation which is composed of farmers</p> |

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| | | | live under economic conditions that separate their mode of life, their interests and their culture from those of the other classes, and that place them in an attitude hostile toward the latter, they constitute a class; in so far as there exists only a local connection among these farmers, a connection which the individuality and exclusiveness of their interests prevent from generating among them any unity of interest, national connections, and political organization, they do not constitute a class. (Source: K. Marx, 1852. The Eighteenth Brumaire of Louis Bonaparte, https://www.marxists.org/archive/marx/works/download/pdf/18th-Brumaire.pdf) In this passage, the 'potato har' is a metaphor for: | 23691:Coll Potato Farm cultivating patches . 23692:All |
| 34 | 13424 | DU_J19_MA_SOCI_O_Q34 | In India we are suffering from this conflict between the spirit of the West and the Nation of the West. The benefit of the Western civilization is doled out to us in a miserly measure by the Nation, which tries to regulate the degree of nutrition as near the zero-point of vitality as possible. The portion of education allotted to us is so raggedly insufficient that it ought to outrage the sense of decency of a Western humanity. We have seen in these countries how the people are encouraged and trained and given every facility to fit themselves for the great movements of commerce and industry spreading over the world, while in India the only assistance we get is merely to be jeered at by the Nation for lagging behind. While depriving us of our opportunities and reducing our education to the minimum required for conducting a foreign government, this Nation pacifies its conscience by calling us names, by sedulously giving currency to the arrogant cynicism that the East is east and the West is west and never the twain shall meet. [Source: Rabindranath Tagore. 1918 Nationalism. Macmillan.] The essence of this passage is that: | 23693:In V countries, helps citizen and education do not do for their colon 23694:In o Government failure to p opportunity to the esse of the East 23695:The East and W meet . 23696:In V countries, helps citizen and education do not do for their colon failure by n essential d East , |



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|----|-------|----------------------|--|--|
| 35 | 13425 | DU_J19_MA_SOCI_O_Q35 | <p>In the United States both scholars and the general public have been conditioned to viewing human races as natural and separate divisions within the human species based on visible physical differences. With the vast expansion of scientific knowledge in this century, however, it has become clear that human populations are not unambiguous, clearly demarcated, biologically distinct groups. Evidence from the analysis of genetics (e.g. DNA) indicates that most physical variation, about 94%, lies within so-called racial groups. Conventional geographic "racial" groupings differ from one another only in about 6% of their genes. This means that there is greater variation within "racial" groups than between them. In neighboring populations there is much overlapping of genes and their phenotypic (physical) expressions. Throughout history whenever different groups have come into contact, they have interbred. The continued sharing of genetic materials has maintained all of humankind as a single species.[Source: American Anthropological Association Statement on Race 1998] According to this passage:</p> | <p>23697:Human races are defined by difference</p> <p>23698:The concept of racial groups is problematic</p> <p>23699: Genes identified within each racial group</p> <p>23700:None of the above</p> |
| 36 | 13426 | DU_J19_MA_SOCI_O_Q36 | <p>Ethical considerations are of particular importance to sociologists because sociologists study people. Thus, sociologists must adhere to a rigorous code of ethics. In the context of sociological research, a code of ethics refers to formal guidelines for conducting research, consisting of principles and ethical standards concerning the treatment of human individuals. The most important ethical consideration in sociological research is that participants in a sociological investigation are not harmed in any way. Exactly what this entails can vary from study to study, but there are several universally recognized considerations. For instance, research on children and youth always requires parental consent. All sociological research requires informed consent, and participants are never coerced into participation. Informed consent in general involves ensuring that prior to agreeing to participate, research subjects are aware of details of the study including the risks and benefits of participation and in what ways the data collected will be used and kept secure. Participants are also told that they may stop their participation in the study at any time. (Source: https://courses.lumenlearning.com/boundless-sociology/chapter/ethics-in-sociological-research/) Based on the above passage, we can say that</p> | <p>23701: Sociologists share their findings with participants concluding</p> <p>23702: Sociologists share the details of the study before inviting participants</p> <p>23703: Ethical considerations depend on the research project</p> <p>23704: Research is peculiar to sociologists</p> |



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|----|-------|-------------------------|---|--|
| 37 | 13427 | DU_J19_MA_SOCI O_Q37 | In opportunity hoarding, the clique excludes people on the opposite boundary from use of the value-producing resource, captures the returns, and devotes some of the returns to reproducing the boundary. For instance, people in the diamond trade organize ethnically recruited circuits for acquisition, cutting, polishing, distribution, and sale of different types of gems, excluding others from their sections of the trade. Some of the monopoly's return goes into reinforcing ethnic ties, thus making new recruits to the trade available. (Tilly, Charles. 2003. Changing Forms of Inequality. Sociological Theory, 21 (1): 31-36. P. 34) <i>Please mark the incorrect answer</i> According to the passage above, opportunity hoarding refers to a system by which: | 23705:a g are exclud of value pr resources. 23706:The use the res capture the to strength between g 23707:A cl efficiently t 23708:a g are exclud of value pr resources resources strengthen exclusiona between a 23709:Col Clouds , 23710:Rad Isotopes , 23711:Noi Agitating C 23712:Che |
| 38 | 13428 | DU_J19_MA_SOCI O_Q38 | We can discern growing concern in the social sciences and humanities with questions of atmosphere. Much of it has been an accounting of atmospheric violences, fast and slow. Increasingly explicative attunements to the air track its defilement from gas warfare and gas chambers through a roster of toxic airborne events wherein atmospheres are forced into explicitness in a thanatopolitics of compromised life: Cold War mushroom clouds, windblown radioactive isotopes, chemical leaks, nuclear accidents, tear gas assaults on an agitating crowd; these and others compose a repertoire of atmospheric trespasses, mapping a proliferation of airspaces filled with danger. (Timothy Choy and Jerry Zee, 2015. "Condition. Suspension". Cultural Anthropology Vol.30(2): 210-223. P211) According to the above passage, in the growing concern with questions of atmosphere, which of the following cannot be included? | 23713:Self common a socioloaist |
| 39 | 13429 | DU_J19_MA_SOCI O_Q39 | If it is true that only some sociologists are women and some women are self-reflexive, we can conclude that: | |



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| | | | | 23714: Soc reflexive d 23715: Sor are not sel |
| 40 | 13430 | DU_J19_ MA_SOCI O_Q40 | Some animals are insects. Some insects are butterflies. All butterflies are colourful things. Based only on the three preceding statements, we can conclusively show that 1. Some colourful things are insects 2. Some insects are animals 3. Some colourful things are animals | 23716: Nor 23717: All concluded 23718: On 23719: Onl 23720: Nor can be con |
| 41 | 13431 | DU_J19_ MA_SOCI O_Q41 | Some Western countries still use the death penalty to reduce violent crime. What conclusion can be made based only on the preceding statement | 23721: Dea reduces vio 23722: Dev countries s on the dea reduce vio 23723: Dea should be 23724: Nor |
| 42 | 13432 | DU_J19_ MA_SOCI O_Q42 | If all biologists are scientists and all botanists are biologists, which of the following conclusions follow: 1. All botanists are scientists. 2. Some biologists are botanists. | 23725: Onl 23726: Bot 23727: Nei follow , 23728: Eith |
| 43 | 13433 | DU_J19_ MA_SOCI O_Q43 | Some artists are eccentric. All painters are artists. Some artists are women. Which of the following conclusions can be drawn based on these statements? 1. Women artists are eccentric 2. Some women are eccentric 3. Some painters are eccentric | 23729: 2 & 23730: Onl 23731: All 23732: Nor |
| 44 | 13434 | DU_J19_ MA_SOCI O_Q44 | Books by authors Margaret Mead, Simone de Beauvoir, Irawati Karve, Pierre Bourdieu, Talcott Parsons and George Simmel are stacked one on | 23733: Sim |



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|----|-------|-------------------------|---|---|
| | | O_Q44 | top of each other on a table. There are three books between books by Talcott Parsons and George Simmel, and two books between books of Margaret Mead and Irawati Karve. George Simmel's book is placed below Talcott Parsons, and Margaret Mead is placed above. There is at least one book below Simone de Beauvoir's book. Which is the second book from the top in this stack? | 23734:Talcott Parsons , 23735:Irawati Karve , 23736:Pier Paolo Pasolini , 23737:Uttarakhand , train , 23738:MP , 23739:JK and 23740:AP . |
| 45 | 13435 | DU_J19_MA_SOCI O_Q45 | Four friends Ramirez, Ananya, Tashi and Mutul come to Delhi from four places AP, Uttarakhand, J&K and MP using different modes of transport, train, bus, airplane, and car. Tashi never travels by road as she gets car sick, Ananya took a flight from AP, Ramirez travelled from MP, and there is no convenient train connection from JK. Where did Tashi come from and by which mode of transport? | 23741:Kishan , 23742:Guddu , 23743:Munni , 23744:Barman . |
| 46 | 13436 | DU_J19_MA_SOCI O_Q46 | Four friends Kishan, Guddu, Munni and Bantu are sharing a pizza with 5 slices and decide the extra slice will go to the youngest person. Bantu is two months older than Kishan, who is four months younger than Munni. Guddu is one month older than Bantu. Who gets the extra slice? | 23745:Cooking , 23746:Washing , 23747:Mopping , 23748:None . |
| 47 | 13437 | DU_J19_MA_SOCI O_Q47 | The following household chores are shared between the members of a household: Cooking, sweeping, mopping, washing and dusting. Father, mother, son, daughter and uncle do one household chore on one day of the week between Monday and Friday. Father does the sweeping on Friday, and Mother does housework only on Thursday. Daughter does the Washing and Cooking is done on Tuesday, and the Son does housework on Wednesday. What household task does Uncle do? | 23749:Laila's dog , 23750:Alia's dog , 23751:Laila's dog , 23752:Elena's dog , 23753:Raj's dog . |
| 48 | 13438 | DU_J19_MA_SOCI O_Q48 | Rumi's dog is bigger than Laila's dog but smaller than Elena's dog. Alia's dog is the same size as Raj's dog, which is bigger than Laila's dog, but smaller than Rumi's dog. If bigger dogs are friendlier and smaller dogs are more obedient, which of the following pairs lists the most friendly and most obedient dog in that order? | |

| 49 | 13439 | DU_J19_MA_SOCIO_Q49 | <p>Read the following table and answer the question below:</p> <table><tr><th colspan="3">Table A: Percentage Share of Various Social Groups in Total Enrolment in Higher Education, 2010-11 to 2017-18</th></tr><tr><th rowspan="2">Social Groups</th><th colspan="2">Percentage Share in Total Student Enrolment in Higher Education</th><th rowspan="2">Percentage Share in Total Population Census 2011</th></tr><tr><th>2010-11</th><th>2017-18</th></tr><tr><td>Women</td><td>44.0</td><td>47.6</td><td>49.5</td></tr><tr><td>Persons with Disability</td><td>0.2</td><td>0.2</td><td>2.2</td></tr><tr><td>Scheduled Tribes</td><td>4.4</td><td>5.2</td><td>8.6</td></tr><tr><td>Scheduled Castes</td><td>11.1</td><td>14.4</td><td>16.6</td></tr><tr><td>Other Backward Classes</td><td>27.6</td><td>35.0</td><td>42.0</td></tr><tr><td>Muslims</td><td>3.6</td><td>5.0</td><td>14.2</td></tr><tr><td>Other Minorities</td><td>1.6</td><td>2.2</td><td>4.5</td></tr><tr><td>"Upper Caste" Hindus</td><td>51.3</td><td>38.2</td><td>20.0</td></tr></table> <p>Note: Women & PWD include all castes/religions. "Upper Caste" Hindus estimated as residual. Source: <i>All India Survey of Higher Education, MHRD, Govt of India, Reports for 2010-11 & 2017-18</i>. Population share figure for OBC from NSSO, rest from Census.</p> <p>According to Table A, only one social group – "Upper Caste" Hindus – is over-represented in higher education (i.e., its share in higher education enrolment is greater than its estimated share in the population) and all other groups are under-represented. Which is the group whose level or extent of under-representation is the lowest?</p> | Table A: Percentage Share of Various Social Groups in Total Enrolment in Higher Education, 2010-11 to 2017-18 | | | Social Groups | Percentage Share in Total Student Enrolment in Higher Education | | Percentage Share in Total Population Census 2011 | 2010-11 | 2017-18 | Women | 44.0 | 47.6 | 49.5 | Persons with Disability | 0.2 | 0.2 | 2.2 | Scheduled Tribes | 4.4 | 5.2 | 8.6 | Scheduled Castes | 11.1 | 14.4 | 16.6 | Other Backward Classes | 27.6 | 35.0 | 42.0 | Muslims | 3.6 | 5.0 | 14.2 | Other Minorities | 1.6 | 2.2 | 4.5 | "Upper Caste" Hindus | 51.3 | 38.2 | 20.0 | 23753:Wo |
|---|---|---------------------|---|---|---------|--|---------------|---|--|--|---------|---------|---------|---------|---------|------------------|-------------------------|-----|-----|-----|------------------|----------------|-----|-----|------------------|------|------|---|------------------------|------|------|------|---------|---|-----|------|------------------|-----|-----|-----|----------------------|------|------|------|----------|
| Table A: Percentage Share of Various Social Groups in Total Enrolment in Higher Education, 2010-11 to 2017-18 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Social Groups | Percentage Share in Total Student Enrolment in Higher Education | | Percentage Share in Total Population Census 2011 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | 2010-11 | 2017-18 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Women | 44.0 | 47.6 | 49.5 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Persons with Disability | 0.2 | 0.2 | 2.2 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Scheduled Tribes | 4.4 | 5.2 | 8.6 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Scheduled Castes | 11.1 | 14.4 | 16.6 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Other Backward Classes | 27.6 | 35.0 | 42.0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Muslims | 3.6 | 5.0 | 14.2 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Other Minorities | 1.6 | 2.2 | 4.5 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| "Upper Caste" Hindus | 51.3 | 38.2 | 20.0 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 50 | 13440 | DU_J19_MA_SOCIO_Q50 | <p>Read the following table and answer the question below:</p> <table><tr><th colspan="6">Table B: Female Students per 100 Male Students in Medicine and Allied Fields, 2013-2018</th></tr><tr><th>Programme</th><th>2013-14</th><th>2014-15</th><th>2015-16</th><th>2016-17</th><th>2017-18</th></tr><tr><td>B.Sc. (Pharmacy)</td><td>82</td><td>83</td><td>83</td><td>83</td><td>82</td></tr><tr><td>B.Sc.(Nursing)</td><td>528</td><td>462</td><td>445</td><td>384</td><td>379</td></tr><tr><td>M.B.B.S. (Bachelor of Medicine & Surgery)</td><td>93</td><td>95</td><td>97</td><td>99</td><td>101</td></tr></table> <p>Source: Adapted from <i>All India Survey of Higher Education 2018</i> (AISHE), Box 29, p.41.</p> <p>Consider the following statements based on Table B, which shows the sex ratio (females per 100 males) in three health related disciplines:</p> <ol style="list-style-type: none">In 2013-14, the number of women enrolled in the B.Sc. Nursing course is approximately six-and-a-half times and five-and-a-half times more than the number of women enrolled in the B.Sc. Pharmacy and the M.B.B.S. courses respectively, but these margins come down to roughly four-and-a-half and three-and-three-quarters by 2017-18.Proportionate to its level in 2016-17, the biggest change in the sex ratio in 2017-18 happens in the M.B.B.S. course. <p>Which of the above statements is/are TRUE?</p> | Table B: Female Students per 100 Male Students in Medicine and Allied Fields, 2013-2018 | | | | | | Programme | 2013-14 | 2014-15 | 2015-16 | 2016-17 | 2017-18 | B.Sc. (Pharmacy) | 82 | 83 | 83 | 83 | 82 | B.Sc.(Nursing) | 528 | 462 | 445 | 384 | 379 | M.B.B.S. (Bachelor of Medicine & Surgery) | 93 | 95 | 97 | 99 | 101 | 23754:Per Disability , 23755:Sch 23756:Oth 23757:Onl 23758:Onl 23759: Bo 23760:Nei | | | | | | | | | | | |
| Table B: Female Students per 100 Male Students in Medicine and Allied Fields, 2013-2018 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Programme | 2013-14 | 2014-15 | 2015-16 | 2016-17 | 2017-18 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| B.Sc. (Pharmacy) | 82 | 83 | 83 | 83 | 82 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| B.Sc.(Nursing) | 528 | 462 | 445 | 384 | 379 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| M.B.B.S. (Bachelor of Medicine & Surgery) | 93 | 95 | 97 | 99 | 101 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |