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Topic:- SOCIO MA S2 P1

1) The legitimacy of the legal systems of modern democracies depends heavily on the degree to which the systems operate in a manner consistent with their own stated procedural standards of justice…Because the outcomes of sentencing decisions are among the most visible of legal processing, the legal system's claim to legitimacy is especially dependent on the public's perception of the pattern of such outcomes. (Source: Kleck, G. 1981 Racial Discrimination in Criminal Sentencing: A Critical Evaluation of the Evidence with Additional Evidence on the Death Penalty. *American Sociological Review*, 46(6), 783-805)

Which of the following statements is supported by the above passage?

[Question ID = 7982]

1. Standards of justice are decided by public perception in modern democracies

   [Option ID = 31922]
2. Legal systems will lose their legitimacy if the public perceives any of their sentencing decisions as unjust

   [Option ID = 31923]
3. Legal processes are heavily dependent on public perception of the pattern of legal outcomes

   [Option ID = 31924]
4. To be legitimate, patterns of sentencing decision outcomes need to be consistent with stated procedural standards of justice

   [Option ID = 31925]

Correct Answer :-

- To be legitimate, patterns of sentencing decision outcomes need to be consistent with stated procedural standards of justice

  [Option ID = 31925]

2) The term 'shame' is often used inconsistently in philosophical, sociological and psychological literature. Many thinkers take for granted a folk (or everyday and unexamined) understanding of shame and use the term to denote a wide and varied range of experiences. Due to shame's inherent complexity and ambiguity, it is frequently conflated with other (some argue distinct) self-conscious emotions such as humiliation, embarrassment and guilt. (Source: Luna Dolezal 2015 *The Body and Shame: Phenomenology, Feminism, and the Socially Shaped Body*, p. 3) From the above passage, it follows that:-

A. Shame—unlike embarrassment and humiliation—has a somewhat narrow reference

B. Scholarship on shame often uses popular notions of this emotion

C. Many thinkers differentiate between shame and guilt

D. Emotions like humiliation and embarrassment are not complex or ambiguous.

Choose the *correct* answer from the options given below:

[Question ID = 7983]

1. A and C only

   [Option ID = 31926]
2. B and D only

   [Option ID = 31927]
3. B only

   [Option ID = 31928]
4. C only

   [Option ID = 31929]

Correct Answer :-

- B only

  [Option ID = 31928]

3) The military metaphor in medicine first came into wide use in the 1880s, with the identification of bacteria as agents of disease. Bacteria were said to 'invade' or 'infiltrate.' But talk of siege and war to describe disease now has, with cancer, a striking literalness and authority. Not only is the clinical discourse of the disease and its medical treatment thus described, but the disease itself is conceived as the enemy on which society wages war. (Source: Susan Sontag 1991 *Illness as Metaphor and AIDS and its Metaphors*, p. 67)

In the passage above, the author is arguing that:-

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[Question ID = 7984]

1. In the 1880s, invasive bacteria were thought to cause cancer

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[Option ID = 31930]

2. ...cine was originally militarised in the 1880s through the war on disease-causing bacteria

[Option ID = 31931]

3. The military metaphor fits cancer particularly well

[Option ID = 31932]

4. The military metaphor does not suit diseases other than cancer

[Option ID = 31933]

Correct Answer :-

- The military metaphor fits cancer particularly well

[Option ID = 31932]

---

4) Intersectionality is an approach to research that focuses upon mutually constitutive forms of social oppression rather than on single axes of difference. Intersectionality is not only about multiple identities but is about relationality, social context, power relations, complexity, social justice and inequalities. (Source: Hopkins, P. (2019). Social geography I: Intersectionality. *Progress in Human Geography*, 43(5), 937-947)

From the above passage we can infer that intersectionality:

A. Is a social practice which facilitates different forms of oppressions

B. Helps us understand how different forms of oppressions relate with each other

C. Is another term for relationality

D. Rejects mono-causal explanations of oppression.

Choose the correct answer from the options given below:

[Question ID = 7985]

1. A and B only

[Option ID = 31934]

2. B and D only

[Option ID = 31935]

3. A, B and D only

[Option ID = 31936]

4. B, C and D only

[Option ID = 31937]

Correct Answer :-

- B and D only

[Option ID = 31935]

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5) There have been three profound shifts in the Western conceptualization of the categories of conception, reproduction, and parenthood. The first occurred in response to the separation of intercourse from reproduction through birth control methods … A second shift occurred in response to the emergence of assisted reproductive technologies … it became possible for pregnancy to occur without necessarily having been "preceded by sexual intercourse" … The third shift occurred in response to further advances in reproductive medicine that called into question the "organic unity of fetus and mother" (Source: Helena Ragoné. 1996. 'Chasing the Blood Tie: Surrogate Mothers, Adoptive Mothers and Fathers', *American Ethnologist* 23(2): 353)

According to the passage, the shifts in the conceptualisation of conception, reproduction, and motherhood:

A. Weakened the connection between conception, reproduction and parenthood

B. Were as much a result of social changes as of developments in reproductive technologies

C. Made motherhood contingent on use of assisted reproductive technologies

D. Changed the discourse on motherhood

Choose the correct answer from the options given below:

[Question ID = 7986]

1. A only

[Option ID = 31938]

2. A and B only

[Option ID = 31939]

3. B and C only

[Option ID = 31940]

4. D only

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[Option ID = 31941]

Answer :-

- A only

[Option ID = 31938]

6) The most obvious change in the felt flow of moral experiences among Xiajia villagers is the transformation of the domestic power structure, namely, the decline of parental power, authority, and prestige, which was accompanied by a rise of youth autonomy and independence. (Source: Yan, Yunxiang. 2003. *Private Life under Socialism: Love Intimacy, and Family Change in a Chinese Village 1949-1999*. Stanford, California: Stanford University Press: 218)

According to the passage, the major familial change in rural China can be summed up as:-

[Question ID = 7987]

1. A transformation of conjugal relations

   [Option ID = 31942]
2. Rise of individualism

   [Option ID = 31943]
3. A change in inter-generational domestic relations

   [Option ID = 31944]
4. Reversal in the relation between parents and children

   [Option ID = 31945]

Correct Answer :-

- A change in inter-generational domestic relations

[Option ID = 31944]

7) The minority of gay people who had been disowned were not the only ones who participated in the elaboration of gay kinship. Many who classified relations with their biological or adoptive relatives as cordial to excellent employed the opposition between gay and straight family. Among those whose relations with their straight families had gradually improved over the years, ties to chosen kin generally had not diminished in importance. (Source: Kath Weston 1991. *Families We Choose: Lesbians, Gays, Kinship*. New York: Columbia University Press. 116)

The above passage suggests that:

A. Gay people who are disowned by their biological kin tend to form gay families

B. As ties with their straight families improve, chosen kin ties lose their relevance

C. The chosen gay family is a substitute for loss of connections with the family of origin

D. Gay kinship was significant for gay people regardless of their relations with their biological kin

Choose the correct answer from the options given below:-

[Question ID = 7988]

1. A and C only

   [Option ID = 31946]
2. B and D only

   [Option ID = 31947]
3. A only

   [Option ID = 31948]
4. D only

   [Option ID = 31949]

Correct Answer :-

- D only

[Option ID = 31949]

8) Thus in the earlier periods, these [family] secrets were often about illegitimate births, conceptions prior to marriage, and the informal adoption of children into families to disguise the fact a child was born to an unmarried daughter. But current secrets were less likely to be about unwed conceptions, as this was no longer a matter of shame, and were more likely to be about paternity uncertainty and assisted reproduction. (Source: Carol Smart. 2010. 'Law and the Regulation of Family Secrets', *International Journal of Law, Policy and the Family*, 24(3): 402.)

In the passage, the continuity in family secrets about children has been related to:-

[Question ID = 7989]

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1. The circumstances of their birth

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[Option ID = 31950]

2. ac[illegible] that they are [illegible]

[Option ID = 31951]

3. The fact that they were not intentionally conceived

[Option ID = 31952]

4. The need to protect them from social exclusion

[Option ID = 31953]

Correct Answer :-

- The circumstances of their birth

[Option ID = 31950]

---

9) As parental need relates to both life stage and functional capacity, the status of 'old' is deeply contested. This is not only because what is defined as old in life stage and functional terms may not coincide in practice, but because the status of 'old' also confers differential needs, rights and obligations. (Source: Penny Vera-Sanso. 2007. 'Increasing consumption, decreasing support: A multi-generational study of family relations among South Indian Chakkliyars', *Contributions to Indian Sociology* (n.s.) 41 (2): 225-48).

The above passage suggests that the designation of a parent as old is contested, because:-

[Question ID = 7990]

1. It is an objective, biological category

[Option ID = 31954]

2. It creates new rights and obligations

[Option ID = 31955]

3. It leads to decline in functional capacities

[Option ID = 31956]

4. There is no clarity regarding the age at which someone is defined as old

[Option ID = 31957]

Correct Answer :-

- It creates new rights and obligations

[Option ID = 31955]

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10) The 'devaluation' of women as sex objects and as commodities that is so striking a feature of the contemporary mass media is not the only mode of objectification/reification of women that one can see around. Equally significant is the veritable deification of women in certain of their social roles: the pure virgin, the loyal and obedient wife and, most importantly of all, the 'mother'. (Source: Patricia Uberoi 1990. 'Feminine Identity and National Ethos in Indian Calendar Art', *Economic and Political Weekly* XXV (17): WS41-WS48)

Which statement can be directly inferred from the above passage?

[Question ID = 7991]

1. The representations of women in which they are deified are much more desirable than those that project them as commodities

[Option ID = 31958]

2. The objectification of women through representations that deify them is more common than mass media images that project them as sex objects

[Option ID = 31959]

3. Worshipping women as mothers also objectifies women

[Option ID = 31960]

4. Contemporary media thrives on objectification of women

[Option ID = 31961]

Correct Answer :-

- Worshipping women as mothers also objectifies women

[Option ID = 31960]

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11) The celebration of India's spiritual superiority over the material West could be understood in the context of nationalist imagination. Invoking spiritual/cultural superiority by the nationalist thinkers and leaders by implication seeks to ignore the internal forms of humiliation that emanate from the social practices based on caste, untouchability, and gender discrimination. (Source: Gopal Guru 2009. 'Introduction: Theorising Humiliation', In Gopal Guru (ed.) *Humiliation: Claims and Context*. Delhi: Oxford University Press.)

According to the above passage, invoking spiritual and cultural superiority enables the nationalist imagination to:-

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[Question ID = 7992]

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1. Assert India's and its leaders' moral superiority over the West

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[Option ID = 31962]

2. Leave unquestioned caste and gender based practices

[Option ID = 31963]

3. Address the importance of non material dimensions of Indian culture

[Option ID = 31964]

4. Overtake the West both spiritually and materially

[Option ID = 31965]

Correct Answer :-

- Leave unquestioned caste and gender based practices

[Option ID = 31963]

12) What happens when disinformation spreads fast in cyberspace? Readers will be reading this column a day before Facebook's 16th birthday. Facebook was launched on February 4, 2004, in Cambridge, Massachusetts. The consolidation of technology companies in controlling the information flow has taken place in less than a decade. After denying for nearly 15 years that they are in the profession of publishing, platform companies now acknowledge their role in the spread of misinformation and malicious propaganda. (A.S. Panneerselvan. 2020. 'Differing trajectories of legacy and social media'. February 3, 2020. https://www.thehindu.com/opinion/Readers-Editor/differing-trajectories-of-legacy-and-social-media/article30720571.ece)

Statements which can be inferred from the above passage are:

A. The technology platform companies took control of information flow relatively fast

B. Technology platforms never acknowledge their part in the dissemination of rumours

C. Technology platforms accept that they are part of the mass media

D. True and false information can barely be distinguished in the cyberage

Choose the correct answer from the options given below:

[Question ID = 7993]

1. A and D only

[Option ID = 31966]

2. B and D only

[Option ID = 31967]

3. A and C only

[Option ID = 31968]

4. A and B only

[Option ID = 31969]

Correct Answer :-

- A and C only

[Option ID = 31968]

13) A source of anxiety in sociological research is the increasing inroads made by the proliferation of NGOs, media, local and multilateral research foundations and institutions that have come to dominate in research output at the expense of universities. It is alleged that their research output is project driven rather than long term. Their influence is usually felt due to the funding that they bring to shape both the agenda and the market for social science research. (Source: S.C. Lahiri, 2020, Doing Social Research.)

Why are sociologists worried about the proliferation of social research outside the Universities?

[Question ID = 7994]

1. Because non-university research is being paid for by universities research funds

[Option ID = 31970]

2. Because they believe that NGOs and media organizations are not qualified to do sociological research

[Option ID = 31971]

3. Because research by non-sociologists is driven by long term interests and ignores more immediate concerns

[Option ID = 31972]

4. Because non-university research may end up determining the research programmes of universities and academic disciplines

[Option ID = 31973]

Correct Answer :-

- Because non-university research may end up determining the research programmes of universities and academic disciplines

[Option ID = 31973]

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14) More than ever before men now live in the shadow of the state. What they want to achieve individually or in groups,

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...ainly depends on the state's sanction and support. But since that sanction and support are not bestowed ...iminately, they must, ever more directly, seek to influence and shape the state's power and purpose, or try and ...orise it altogether. It is for the state's attention, or for its control, that men compete; and it is against the state that beat the waves of social conflict. Therefore, it is to an ever greater degree the state which men encounter as they confront other men. (Source: Miliband, R. 1976. *The State in Capitalist Society*).

Based on the above passage, we can conclude that:-

[Question ID = 7995]

1. We now live in a time of shadow states

   [Option ID = 31974]
2. Today, most of the needs of citizens are met by private rather than state institutions

   [Option ID = 31975]
3. Nowadays states are competing with each other to control citizens

   [Option ID = 31976]
4. The state is more central to social conflicts than it was in the past

   [Option ID = 31977]

Correct Answer :-

- The state is more central to social conflicts than it was in the past

  [Option ID = 31977]

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15) One could say that the combination of health as both a credence good (my physician knows more about it than I do) as well as an experience good (but I know that I don't feel better regardless of what my blood reports say) make the determination of what is the real, what is a fact, what is it that I am experiencing, hard to determine. This is what I meant about the 'incoherence' created by disease….the interpretation of a disease event is never secure since the scepticism regarding institutions (Is this laboratory reliable? Do I need this test or is it being prescribed because the doctor gets a cut from the laboratory?) marks everyday life. (Source: Veena Das 2017. 'Companionable thinking.' *HAU*, p. 119).

According to the above passage, disease creates 'incoherence' because:

A. We do not trust medical institutions

B. Diseases undermine our ability to interpret our experience rationally

C. Health is both a credence good and an experience good

D. There is usually a discrepancy in patient experience and doctor's interpretation

Choose the *correct* answer from the options given below:

[Question ID = 7996]

1. A and B only

   [Option ID = 31978]
2. C and D only

   [Option ID = 31979]
3. A and C only

   [Option ID = 31980]
4. B and D only

   [Option ID = 31981]

Correct Answer :-

- A and C only

  [Option ID = 31980]

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16) A collective feeling of timepass and associated resentment over educational decay, corruption and privatization has resulted in the emergence of different sets of young male political animators among unemployed students in Meerut. These varied agent provocateurs coordinated with each other to mobilize students, who were able to make small but significant gains through their petitioning and demonstrations.... This collective action reflected students' somewhat similar structural position within society - as people preoccupied by the problems of boredom, joblessness and educational decline - and a type of political commonsense … wherein it was imagined that protests should be both fun and civilized'. (Source: Craig Jeffrey. 2010. *Timepass. Youth, Class and the Politics of Waiting in India*. Stanford, Stanford University Press, 133).

According to the passage, which of the following is not a cause of student unrest

[Question ID = 7997]

1. Petitions and demonstrations

   [Option ID = 31982]
2. Privatization of higher education

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[Option ID = 31983]

3. [illegible]unemployment among educated youth

[Option ID = 31984]

4. Corruption in educational institutions

[Option ID = 31985]

Correct Answer :-

- Petitions and demonstrations

[Option ID = 31982]

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17) Telling a story is a relational act…[it] is effective [because] not only is it about something but also does something….it can work as an action because it can engender certain effects in the listener. Because efficacy depends on the rhetorical power of words to persuade and influence the listener. The audience plays an active role in the creation of meaning. In telling stories narrators moralize the events they recount and seek to convince others to see some part of reality in a particular way. (Source: L. Caro and C. Mattingly 2000 *Narrative and Cultural Construction of Illness and Healing*, p. 11)

Which of the following cannot be inferred from the passage above?

[Question ID = 7998]

1. Storytelling creates a relation between the teller and the listener

[Option ID = 31986]

2. Stories are inherently persuasive and do not depend on rhetoric

[Option ID = 31987]

3. The audience is a co-creator of meaning in a storytelling session

[Option ID = 31988]

4. Stories are forms of description as well as action

[Option ID = 31989]

Correct Answer :-

- Stories are inherently persuasive and do not depend on rhetoric

[Option ID = 31987]

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18) Nothing is therefore more important for you to remember than the fact that endogamy is foreign to the people of India. The various Gotras of India are and have been exogamous: so are the other groups with totemic organization. It is no exaggeration to say that with the people of India exogamy is a creed and none dare infringe it, so much so that, in spite of the endogamy of the Castes within them, exogamy is strictly observed and that there are more rigorous penalties for violating exogamy than there are for violating endogamy. You will, therefore, readily see that with exogamy as the rule there could be no Caste, for exogamy means fusion. But we have Castes; consequently, in the final analysis, creation of Castes, so far as India is concerned, means the superposition of endogamy on exogamy. However, in an originally exogamous population an easy working out of endogamy (which is equivalent to the creation of Caste) is a grave problem, and it is in the consideration of the means utilized for the preservation of endogamy against exogamy that we may hope to find the solution of our problem. [Source: *Dr. Babasaheb Ambedkar. Writing and Speeches*. 1979. Compiled by Vasant Moon, Government of Maharashtra].

According to this passage, which of the following is most severely punished in Indian society?

[Question ID = 7999]

1. Marrying a person of a caste different from one's own

[Option ID = 31990]

2. Marrying a person of the same gotra as one's own

[Option ID = 31991]

3. Marrying a person of a different gotra than one's own

[Option ID = 31992]

4. Marrying a person of the same caste as one's own

[Option ID = 31993]

Correct Answer :-

- Marrying a person of the same gotra as one's own

[Option ID = 31991]

---

19) Where sociological reasoning acts upon common sense, it tends to moderate both the utopian and the fatalistic elements in it. Common sense easily constructs imaginary social arrangements in which there is no inequality, no oppression, no strife and no constraint on individual choice: a world in which society makes it possible 'for me to do one thing today and another tomorrow, to hunt in the morning, fish in the afternoon, rear cattle in the evening, criticize after dinner, just as I have a mind, without ever becoming hunter, fisherman, herdsman or critic'. Sociology is anti-utopian in its central preoccupation with the disjunction between ideal and reality, between what human beings consider right, proper and desirable and their actual conditions of existence, not in this or that particular society but in human societies as such.

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e: André Béteille, 1996, Sociology and Common Sense, *Economic and Political Weekly*, Vol 31, Issue 35-37).

ling to the above passage, sociology differs from common sense because:-

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[Question ID = 8000]

1. Common sense creates utopias whereas sociology is against utopias

   [Option ID = 31994]
2. Common sense denies inequality and oppression while sociology studies them

   [Option ID = 31995]
3. Common sense is fatalistic while sociology is anti-utopian

   [Option ID = 31996]
4. Common sense is concerned with reality whereas sociology is based on critical thinking

   [Option ID = 31997]

Correct Answer :-

- Common sense creates utopias whereas sociology is against utopias

  [Option ID = 31994]

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20) A small number of fundamental ideas persistently re-emerge among authors working on the most varied objects... These authors have certainly not taken these ideas from each other; these fundamental hypotheses seem to represent constant modes of thought that are part of explanation in the sciences. If we transpose this epistemological observation onto the plane of the philosophy of knowledge, we must say, against the empiricist commonplace ... that theories never proceed from facts. Theories only proceed from previous theories... Facts are only the route by which theories proceed from one to another. (Source: G. Canguilhem 2008 *Knowledge of Life*.)

What is the empiricist commonplace?

[Question ID = 8001]

1. A belief in shared empirical knowledge

   [Option ID = 31998]
2. That theories proceed from facts

   [Option ID = 31999]
3. That theories never proceed from facts

   [Option ID = 32000]
4. That theories proceed from previous theories

   [Option ID = 32001]

Correct Answer :-

- That theories proceed from facts

  [Option ID = 31999]

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21) It was almost impossible to distinguish Madari (a Muslim sect) pirs and Naths (a sect of worshipers of Gorakhnath) in Dinajpur. Here the Niranjan of the Naths and the Allah of the Madaris were almost interchangeable. There were, and still are, a large number of small ruined buildings in this area, and these are used both by the Burhana pirs and the Nath jogis (ascetics) for purpose of worship. (Source: Gautam Bhadra 2000. 'The Mentality of Subalternity', in Ranajit Guha ed. *A Subaltern Studies Reader 1986-1995*. New Delhi: Oxford University Press. P. 72)

On the basis of the above passage, we can say that:-

[Question ID = 8002]

1. Some Muslim and Hindu sects of Dinajpur are almost indistinguishable

   [Option ID = 32002]
2. Ascetics do not have singular religious affiliations and pray to multiple Gods in Dinajpur

   [Option ID = 32003]
3. The Burhana Pirs are a subsect of the Gorakhpur Naths in Dinajpur

   [Option ID = 32004]
4. The Gorakhpur Naths are a subsect of the Burhana Pirs in Dinajpur

   [Option ID = 32005]

Correct Answer :-

- Some Muslim and Hindu sects of Dinajpur are almost indistinguishable

  [Option ID = 32002]

---

22) Work activities are instrumental activities: they are undertaken in order to meet certain individual needs either directly, or indirectly by providing for the needs of others so that goods and services, or the means to purchase them, are received in exchange. Work activities may also be valued for their own sake, but they always have an extrinsic purpose.

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e: Richard K Brown, 1996 'Work and Leisure' in Adam Kuper and Jessica Kuper (ed.) *The Social Science opedia*). It can be inferred from the above that:-

[Question ID = 8003]

1. A mental activity cannot be work

   [Option ID = 32006]
2. Work must always be valued for its own sake

   [Option ID = 32007]
3. Work is never undertaken without purpose

   [Option ID = 32008]
4. Work is carried out to provide for the needs of others

   [Option ID = 32009]

Correct Answer :-

- Work is never undertaken without purpose

  [Option ID = 32008]

23) The compliance of women, or the consent they extend to structures that are oppressive is 'invisibilized' under the seemingly more neutral notion of upholding 'tradition', or the specific 'cultures' of families, or of communities, then moving outwards to the Hindu 'nation' whose cultural repository somehow resides specifically in women. Women are regarded as upholding the traditions by conforming to them; men on the other hand uphold traditions by enforcing them-not upon themselves but upon women. (Source: Uma Chakravarti 2018 'Caste and gender in contemporary India', in *Gendering Caste: Through a feminist Lens*).

It CANNOT be inferred from the above that:-

[Question ID = 8004]

1. Both men and women are involved in upholding traditions

   [Option ID = 32010]
2. Women's support for the institutions that oppress them is often hidden

   [Option ID = 32011]
3. Men and women have different stakes in tradition

   [Option ID = 32012]
4. There may be elements of tradition which are not oppressive for either men or women

   [Option ID = 32013]

Correct Answer :-

- There may be elements of tradition which are not oppressive for either men or women

  [Option ID = 32013]

24) A caste group is generally endogamous, but occasionally, endogamy is found to co-exist with hypergamy. The caste considered to be lower has a one sided relationship with the higher by which it gives its girls in marriage to the latter. This results in a scarcity of girls in the lower group, and of boys in the higher. (Source: M.N.Srinivas, 1995, *Social Change in Modern India*, Orient Longman).

Which of the following statements DOES NOT FOLLOW from the passage above?

[Question ID = 8005]

1. Hypergamy can lead to a scarcity of brides and grooms in particular social groups

   [Option ID = 32014]
2. Hypergamy leads to unequal marriages whereas caste endogamy is egalitarian

   [Option ID = 32015]
3. Hypergamy allows for inter-caste marriages

   [Option ID = 32016]
4. Caste endogamy can work in conjunction with hypergamy

   [Option ID = 32017]

Correct Answer :-

- Hypergamy leads to unequal marriages whereas caste endogamy is egalitarian

  [Option ID = 32015]

25) The historical mission of a reflexive sociology is to transcend sociology as it now exists. In deepening our understanding of our own sociological selves and of our position in the world, we can, simultaneously help to produce a new breed of sociologists who can also better understand other men and their social worlds. (Source: Alvin W. Gouldner 2004 "Toward a Reflexive Sociology" in Clive Seale (ed.) *Social research methods*).

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Which of the following is NOT CONSISTENT with the above statement?

[Question ID = 8006]

1. Reflexive sociology has always been concerned with what sociologists do

   [Option ID = 32018]
2. A reflexive sociology is radical because it is always critical of current knowledge

   [Option ID = 32019]
3. Reflexive sociology is a specialised branch of sociology

   [Option ID = 32020]
4. A reflexive sociology is characterised by its concern for the social world

   [Option ID = 32021]

Correct Answer :-

- Reflexive sociology is a specialised branch of sociology

  [Option ID = 32020]

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26) Caste, class and race are social concepts widely employed in discussions of current social problems, and yet neither the theoretical meaning nor the practical implications of these concepts, as they apply to concrete situations, have been satisfactorily examined. In the past these terms have been used promiscuously and interchangeably, with the result that the literature on the subject is exceedingly involved. Among these involvements two seem to stand out: that between caste and race relations, and that between social class and political class. (Source: Oliver Cromwell Cox, 1948 *Caste, Class and Race*, New Yok: Monthly Review Press).

The passage suggests that:

A. Though they are rarely discussed, caste, class and race are meaningful concepts

B. The three terms have been thought of as being equivalent to each other

C. The relationship between the social and political aspects of class is very complex

Choose the correct answer from the options given below:-

[Question ID = 8007]

1. A and B only

   [Option ID = 32022]
2. B only

   [Option ID = 32023]
3. A only

   [Option ID = 32024]
4. C only

   [Option ID = 32025]

Correct Answer :-

- B only

  [Option ID = 32023]

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27) To what extent is it correct to speak of a neo-racism? The question is forced upon us by current events in forms which differ to some degree from one country to another, but which suggest the existence of a transnational phenomenon. The question may, however, be understood in two senses. On the one hand, are we seeing a new historical upsurge of racist movements and policies which might be explained by a crisis conjuncture or by other causes? On the other hand, in its themes and its social significance, is what we are seeing only a new racism, irreducible to earlier 'models', or is it a mere tactical adaptation? (Source: Etienne Balibar & Immanuel Wallerstein, Race, Nation, Class).

According to the passage:

A. Neo-Racism is a valid new concept

B. There are new forms of racism that people are adopting

C. The rise of transnational racism may be due to factors unrelated to race

D. New forms of racism could be either modifications of old forms, or entirely novel

Choose the correct answer from the options given below:

[Question ID = 8008]

1. A only

   [Option ID = 32026]
2. A and B only

   [Option ID = 32027]

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3. ... C only
[Option ID = 32028]
4. ... and D only
[Option ID = 32029]

Correct Answer :-

- B, C and D only

[Option ID = 32029]

28) A commodity is … a mysterious thing, simply because in it the social character of men's labour appears to them as an objective character stamped upon the product of that labour; because the relation of the producers to the sum total of their own labour is presented to them as a social relation, existing not between themselves, but between the products of their labour. This is the reason why the products of labour become commodities, social things whose qualities are at the same time perceptible and imperceptible by the senses. (Source: Karl Marx, *Capital*, *volume 1*).

In this passage, Marx is discussing his concept of:-

[Question ID = 8009]

1. Labour theory of value
[Option ID = 32030]
2. Class struggle
[Option ID = 32031]
3. Commodity fetishism
[Option ID = 32032]
4. Alienation
[Option ID = 32033]

Correct Answer :-

- Commodity fetishism

[Option ID = 32032]

Topic:- SOCIO MA S2 P2

1) Which of the following statements are not likely to be part of a Black Feminist Manifesto?
[Question ID = 8011]

1. As Black women we see Black feminism as the logical political movement to combat the manifold and simultaneous oppressions that all women of color face [Option ID = 32038]
2. Black women strongly identify with and endorse the issues of the mainstream feminist movement [Option ID = 32039]
3. Many black women experienced sexism while participating in the Civil Rights movement and were often shut out of leadership positions [Option ID = 32040]
4. We also often find it difficult to separate race and class from sex oppression because in our lives they are most often experienced simultaneously [Option ID = 32041]

Correct Answer :-

- Black women strongly identify with and endorse the issues of the mainstream feminist movement [Option ID = 32039]

2) Which of the following terms are logically contradictory?
[Question ID = 8012]

1. Moral Economy [Option ID = 32042]
2. Structure of Feeling [Option ID = 32043]
3. Social Conflict [Option ID = 32044]
4. Unequal Justice [Option ID = 32045]

Correct Answer :-

- Unequal Justice [Option ID = 32045]

3) Some of the following statements may be both correct and incorrect depending on the context while at least one is plainly wrong:-

A. Caste and race are similar

B. Sexual orientation is not a choice

C. Caste, race, sexuality are achieved rather than ascribed identities

D. Class and race are inscribed on people's bodies

The ones that could be BOTH, correct and incorrect, are:-

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[Question ID = 8013]

1. A, B and C only

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[Option ID = 320461]
2. [illegible] and D only
[Option ID = 320462]
3. B, C and D only

[Option ID = 32048]
4. A, C and D only

[Option ID = 32049]

Correct Answer :-

- A, B and D only

[Option ID = 32047]

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4) Which of the following is unlikely to be the subject of sociological investigation?

A. The workings of human organs for digestion

B. The different styles of walking adopted by human social groups

C. The speech, tone, and pitch of two individuals in conversation

D. The facial expressions that conform to human emotions

Choose the correct answer from the options given below:-

[Question ID = 8014]

1. A only

[Option ID = 32050]
2. A and B only

[Option ID = 32051]
3. C and D only

[Option ID = 32052]
4. B only

[Option ID = 32053]

Correct Answer :-

- A only

[Option ID = 32050]

---

5) Which of the following statements would it be correct to attribute to Marx?
[Question ID = 8015]

1. The petty bourgeoisie and the lumpen proletariat are the main contending classes in capitalist societies [Option ID = 32054]
2. Labour power is a commodity under capitalism [Option ID = 32055]
3. Inequality is unique to capitalist societies [Option ID = 32056]
4. Primitive accumulation refers to hoarding by people in primitive societies [Option ID = 32057]

Correct Answer :-

- Labour power is a commodity under capitalism [Option ID = 32055]

---

6) A researcher wanted to conduct a survey on happiness levels of civil service aspirants. She asked her friend who was preparing for the civil service exams to connect her with others in her coaching centre who were willing to complete the survey for this research. What can we conclude about this research?
[Question ID = 8016]

1. It is an example of random sampling [Option ID = 32058]
2. It is an example of multi-stage random sampling [Option ID = 32059]
3. It is an example of stratified random sampling [Option ID = 32060]
4. It is an example of snow ball sampling [Option ID = 32061]

Correct Answer :-

- It is an example of snow ball sampling [Option ID = 32061]

---

7) Randomly visiting different places in order to collect data is an example of
[Question ID = 8017]

1. Participatory Random Survey method [Option ID = 32062]
2. Preliminary exploration prior to systematic research [Option ID = 32063]
3. Multi-sited participant observation [Option ID = 32064]
4. Qualitative rather than quantitative fieldwork [Option ID = 32065]

Correct Answer :-

- Preliminary exploration prior to systematic research [Option ID = 32063]

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8) Genocide and incest are almost universally condemned. This suggests that:-

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[Question ID = 8018]

1. ... codes are generally common across cultures

[Option ID = 32066]

2. Deviance is socially constructed

[Option ID = 32067]

3. Some acts are considered deviant across cultures

[Option ID = 32068]

4. Genocide and incest are both extreme forms of crime

[Option ID = 32069]

Correct Answer :-

- Some acts are considered deviant across cultures

[Option ID = 32068]

---

9) Many communicable diseases are caused by bacteria. Tuberculosis (TB) is a communicable disease caused by bacteria. Many human beings carry these bacteria without developing TB. Low immunity increases the chances of getting TB. From this, it follows that:-

[Question ID = 8019]

1. Low immunity is the primary cause of Tuberculosis

[Option ID = 32070]

2. The presence of TB bacteria in human bodies is not a sufficient condition for the development of the disease

[Option ID = 32071]

3. Bacteria is the cause of many communicable diseases as well as Tuberculosis

[Option ID = 32072]

4. TB is carried by the majority of human beings and is highly communicable

[Option ID = 32073]

Correct Answer :-

- The presence of TB bacteria in human bodies is not a sufficient condition for the development of the disease

[Option ID = 32071]

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10) MN Srinivas founded the Department of Sociology in Delhi University. VKRV Rao was the Vice Chancellor when the Department was founded. VKRV Rao was not a sociologist. VKRV Rao founded the Delhi School of Economics, of which Sociology and Geography are constituent units. From the above passage, we can infer that:-

[Question ID = 8020]

1. VKRV Rao was an economist

[Option ID = 32074]

2. VKRV Rao was a geographer

[Option ID = 32075]

3. VKRV Rao thought sociology, economics and geography had affinity

[Option ID = 32076]

4. MN Srinivas was Director of the Delhi School of Economics when it was founded

[Option ID = 32077]

Correct Answer :-

- VKRV Rao thought sociology, economics and geography had affinity

[Option ID = 32076]

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11) Some cakes are chocolate. Some chocolates are sweet. All sweet are desserts.

Based only on the three preceding statements, we can conclude that:

A. Some chocolate are desserts

B. Some desserts are cakes

C. Some desserts are chocolate

Choose the *correct* answer from the options given below:-

[Question ID = 8021]

1. A, B and C only

[Option ID = 32078]

2. A and B only

[Option ID = 32079]

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[Option ID = 32081]

Correct Answer :-

- A, B and C only

[Option ID = 32078]

12) Four friends Kishan, Guddu, Munni and Bantu are sharing a pizza with 5 slices and decide the extra slice will go to the oldest person. Bantu is two months older than Kishan, who is four months younger than Munni. Guddu is one month older than Bantu. Who get the extra slice?

[Question ID = 8022]

1. Kishan [Option ID = 32082]
2. Guddu [Option ID = 32083]
3. Munni [Option ID = 32084]
4. Bantu [Option ID = 32085]

Correct Answer :-

- Munni [Option ID = 32084]

13) Which of the following is sociologically precise?

[Question ID = 8023]

1. Bigamy is not a form of polygamy

   [Option ID = 32086]
2. Cross-cousin marriage can take many different forms

   [Option ID = 32087]
3. Hypergamy and hypogamy are not the opposite of each other

   [Option ID = 32088]
4. Caste endogamy excludes the possibility of love marriage

   [Option ID = 32089]

Correct Answer :-

- Cross-cousin marriage can take many different forms

[Option ID = 32087]

14) The exposure to violent video games is more consequential than exposure to violent television programs because

[Question ID = 8024]

1. There is less conflict, aggression, and violence in television programs [Option ID = 32090]
2. There is more conflict, aggression, and violence in video games [Option ID = 32091]
3. Television programs instill consideration of nonviolent alternatives but video games do not [Option ID = 32092]
4. Video games are more interactive in nature than television programs [Option ID = 32093]

Correct Answer :-

- Video games are more interactive in nature than television programs [Option ID = 32093]

15) Communication technologies first and foremost contribute to reducing the significance of:-

[Question ID = 8025]

1. Social distance

   [Option ID = 32094]
2. Emotional distance

   [Option ID = 32095]
3. Psychological distance

   [Option ID = 32096]
4. Physical distance

   [Option ID = 32097]

Correct Answer :-

- Physical distance

[Option ID = 32097]

16) Which of the following pairs are mismatched in terms of the correlations between the phenomena they refer to?

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[Question ID = 8026]

1. Social exclusion and crime

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on ID = 32098]
2 tive deprivation and consumerism
[Option ID = 32099]
3. Extreme poverty and positive discrimination

[Option ID = 32100]
4. Structural violence and homelessness

[Option ID = 32101]

Correct Answer :-

- Extreme poverty and positive discrimination

[Option ID = 32100]

---

17) The explanation for a fact such as the following: "Watching television is normal behavior for most Americans, but it would be seen as deviant behavior among the Amish" is that

[Question ID = 8027]

1. Amish do not like watching television while Americans do [Option ID = 32102]
2. Television watching should be treated differently in different societies [Option ID = 32103]
3. Moral codes differ from one society to another [Option ID = 32104]
4. Telelvision watching is more prevalent in Western societies [Option ID = 32105]

Correct Answer :-

- Moral codes differ from one society to another [Option ID = 32104]

---

18) Study the Table carefully before you answer the following question:

Table 1: Distribution of Individual Taxpayers by Size-classes of Gross Total Income
Income Tax Assessment Year 2017-18, All India

Range of Gross Total Income (in ₹)	Total Number of Taxpayers (Count)	Sum of Gross Total Income (₹ Crores)	Average Gross Total Income (₹ Lakhs)	Percentage Share of All Taxpayers	% Share of Gross Total Taxable Income
Upto 10 Lakhs	4,21,50,817	17,57,786	4.2	90.0	62.4
10-20 Lakhs	32,67,850	4,35,187	13.3	7.0	15.4
20-50 Lakhs	10,04,009	2,88,190	28.7	2.2	10.2
50 Lakhs to 1 crore	1,71,094	1,17,364	68.6	0.4	4.2
1-10 Crores	79,184	1,62,842	205.7	0.2	5.8
10-100 Crores	2,099	43,537	2074.2	0.004	1.5
Above 100 Crores	61	11,933	19562.3	0.0001	0.4
All	*4,66,75,114*	*28,16,839*	*6.0*	*100.0*	*100.0*

Source: *Income Tax Return Statistics, AY 2017-18*, Version 1.0, October 2018, Central Board of Direct Taxes, GoI.

A. Only one out of every ten thousand taxpayers has a Total Income of above ₹ 100 crores.

B. Only four out of every thousand taxpayers have a Total Income of between ₹ 10 and ₹ 100 crores.

C. The average income of an Indian taxpayer is ₹ 6 lakhs per annum.

Choose the *correct* answer from the options given below:-

[Question ID = 8035]

1. A, B and C

[Option ID = 32134]
2. None of these

[Option ID = 32135]
3. B only

[Option ID = 32136]
4. C only

[Option ID = 32137]

Correct Answer :-

- A, B and C

[Option ID = 32134]

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Study the Table carefully before you answer the following question:-

Table 1: Distribution of Individual Taxpayers by Size-classes of Gross Total Income
Income Tax Assessment Year 2017-18, All India

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20-50 Lakhs	10,04,009	2,88,190	28.7	2.2	10.2
50 Lakhs to 1 crore	1,71,094	1,17,364	68.6	0.4	4.2
1-10 Crores	79,184	1,62,842	205.7	0.2	5.8
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All	*4,66,75,114*	*28,16,839*	*6.0*	*100.0*	*100.0*

Source: *Income Tax Return Statistics, AY 2017-18*, Version 1.0, October 2018, Central Board of Direct Taxes, GoI.

As we move from the lowest Gross Total Income size class to the highest size class (column 1), the Average Gross Total Income (column 4) for each size class keeps increasing.

For which transition of size classes is the proportionate increase in Average Gross Total Income the greatest?

[Question ID = 8036]

1. From “Less than 10 Lakhs” to “10-20 Lakhs”

   [Option ID = 32138]
2. From “20-50 Lakhs” to ”50 Lakhs to 1 Crore”

   [Option ID = 32139]
3. From “1-10 Crores” to “10-100 Crores”

   [Option ID = 32140]
4. From “10-100 Crores” to “Above 100 Crores”

   [Option ID = 32141]

Correct Answer :-

- From “1-10 Crores” to “10-100 Crores”

  [Option ID = 32140]

20) Study the Table carefully before you answer the following question:-

Table 1: Distribution of Individual Taxpayers by Size-classes of Gross Total Income
Income Tax Assessment Year 2017-18, All India

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rce: *Income Tax Return Statistics, AY 2017-18*, Version 1.0, October 2018, Central
rd of Direct Taxes, GoI.

For the Gross Total Income range "10-20 Lakhs", the Percentage Share of All Taxpayers is 7.0 and Percentage Share of Gross Total Taxable Income is a little more than 2.

What is this ratio for the income range "Above 100 Crores"?

[Question ID = 8037]

1. Roughly one fourth

   [Option ID = 32142]
2. 400

   [Option ID = 32143]
3. 4000

   [Option ID = 32144]
4. Approximately four

   [Option ID = 32145]

Correct Answer :-

- 4000

  [Option ID = 32144]

21) Study the Table carefully before you answer the following question:-

Table 1: Distribution of Individual Taxpayers by Size-classes of Gross Total Income Income Tax Assessment Year 2017-18, All India

Range of Gross Total Income (in ₹)	Total Number of Taxpayers (Count)	Sum of Gross Total Income (₹ Crores)	Average Gross Total Income (₹ Lakhs)	Percentage Share of All Taxpayers	% Share of Gross Total Taxable Income
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Above 100 Crores	61	11,933	19562.3	0.0001	0.4
All	*4,66,75,114*	*28,16,839*	*6.0*	*100.0*	*100.0*

Source: *Income Tax Return Statistics, AY 2017-18*, Version 1.0, October 2018, Central Board of Direct Taxes, GoI.

If we take the Share of Gross Total Taxable Income as a rough approximation of the share of total direct taxes paid by different income groups, then the table suggests that:-

A. More than half of direct tax revenue comes from taxpayers who (on average) earn less than ₹ 5 lakhs per annum.

B. Taxpayers who earn more than ₹ 1 crore per annum are likely to be contributing less than eight percent of total direct tax revenues.

C. Those whose average incomes are close to ₹ 200 crores per year are likely to be contributing less than half of one percent of the total direct tax revenues.

Choose the *correct* answer from the options given below:-

[Question ID = 8038]

1. The data in the table is insufficient to answer this question

   [Option ID = 32146]
2. A, B and C

   [Option ID = 32147]
3. A and C only

   [Option ID = 32148]
4. None of these

   [Option ID = 32149]

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Answer :-
and C

[Option ID = 32147]

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22) Study the Table carefully before you answer the following question:-

Table 1: Distribution of Individual Taxpayers by Size-classes of Gross Total Income Income Tax Assessment Year 2017-18, All India

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Source: *Income Tax Return Statistics, AY 2017-18*, Version 1.0, October 2018, Central Board of Direct Taxes, GoI.

On average, what proportion of their incomes would individuals in the "1-10 Crores" and "10-100 Crores" income groups be paying (respectively) as direct taxes according to the table?

[Question ID = 8039]

1. A little less than 6% and about one-and-a-half percent respectively

   [Option ID = 32150]
2. Roughly the same proportion as all other groups

   [Option ID = 32151]
3. Approximately ₹ 2 crores and ₹ 4 crores respectively

   [Option ID = 32152]
4. The data in the table is insufficient to answer this question

   [Option ID = 32153]

Correct Answer :-

- The data in the table is insufficient to answer this question

  [Option ID = 32153]

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